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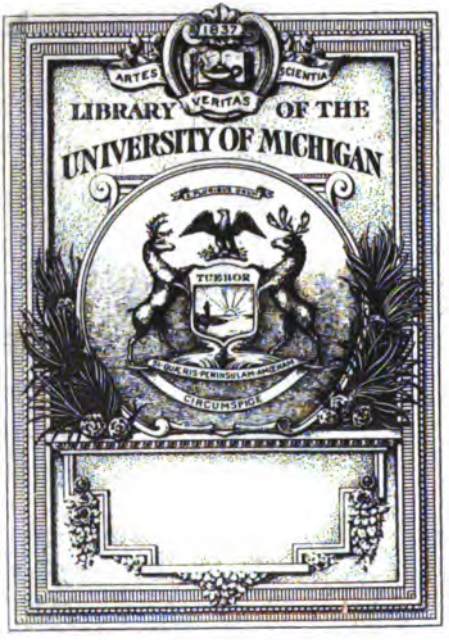

THE GIFT OF
Mrs. George Campbell.

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Laying Corner Stone, Dal. T. R. 1351
Hugh McCurdy.

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351
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THE MYSTIC STAR:

A Monthly Magazine,

DEVOTED TO

FREEMASONRY AND ITS LITERATURE.

JAMES BILLINGS, Editor,

SOL. BAYLESS, P. G. M. and T. F. GREEN, Associate Editors,

J. W. CLYDE,
M. W. ALFRED, M. D.,
E. W. H. ELLIS, M. D.,
Corresponding Editors.

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1872.

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Mrs. Geo. Campbell
#
2-26-1926

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THE MYSTIC STAR.

JANUARY,——1872.

GRAND CHAPTER, R. A. M.

ADDRESS OF M. E. HUGH M'CURDY, GRAND HIGH PRIEST,

At the Twenty-Third Annual Grand Convocation, held in the City of Detroit, Mich., January 3, 1872.

OFFICERS AND COMPANIONS:

Coming, as you do, from the subordinate tribunals and working chapters of our jurisdiction, and knowing each throb and pulsation of the great heart of Masonry, you meet again upon the threshold of a new convocation, to survey its progress and unite your counsels for its future welfare. The cycle which brings you again in general consultation, proclaims that another year has been harvested to eternity; but whether the stores garnered by you in the field of our Companionship, during its revolution, have been for weal or woe is now to be considered by you, as stewards of a great and exalted charity. In the olden theocratic governments it was wisely taught that man's necessities required not alone fixed periods for rest, but also fixed times for reflection. Animated, then, by the spirit of love and fraternity, and forsaking for a time the cares of daily avocation and the comforts of home, you come up here in a spirit fragrant with the blossoms of love and the flowers of obedience, to give such direction to united labors as will continue to strengthen the bonds and increase the usefulness of our beloved Order. Not in the spirit of the old Egyptian, do you come up to this temple to bow down to the idols of Isis, nor yet like the haughty Roman, whose love it was to worship the sceptre of the Cæsars; for you have come imbued with "Faith in God, Hope in Immortality, and Charity to all Mankind"—that you may legislate for our common brotherhood, to the end that additional strength and vitality may be given to an institution which has accomplished for man more true glory than was ever reflected from Egyptian altar-fires or the halo that sparkled from the jewels of Cæsar's crown. Into your hands, Companion legislators, is entrusted the continued welfare of our Order. We have built a gorgeous temple, whose foundation, if well guarded, must

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endure until "the last syllable of recorded time." Upon its golden altars let the ruder and darker shades of humanity be mellowed into light, and around the pillars which sustain the edifice let there be engraved, in letters of living fire—This our mission and this our work—to refine society and cultivate man's moral power; to strengthen our faith in the great law of compensation, giving divinity to hope and eternity to time. For these splendid results, which the instrumentality of man has brought about, and upon which we may look with such admiring affection, it becomes us always to lay the tribute of our fervent gratitude at the foot of that throne, whose Almighty occupant has nourished our weakness into strength, and rendered harmless the darts of detraction; and let us, with these thank-offerings, send up earnest petitions to our good Father, gushing warm from the heart, that His protecting arm may never be withdrawn, but that, in His all-wise counsels, it may be ordained that our beloved Order shall still advance in its hallowed mission of Faith, Hope, and Charity.

CONSTITUTION OF NEW CHAPTERS AND INSTALLATION OF OFFICERS.

Immediately after the close of our last Grand Convocation, the constitution of new Chapters and the installation of officers demanded my attention. The following named Chapters were constituted, and their respective officers installed by my proxies, as follows:

By M. E. A. J. Wiggins, Ithica Chapter, No. 70.

By R. E. John H. Smith, Milford Chapter, No. 71.

By M. E. Ethan Brown, Calvin Britain Chapter, No. 72.

By R. E. Leonard H. Randall, D. G. H. P., Hooker Chapter, No. 73.

By M. E. Charles H. Brown, P. G. H. P., Decatur Chapter, No. 75.

By M. E. Wm. L. Greenly, P. G. H. P., Morenci Chapter, No. 77.

To these Grand Officers and Most Excellent Companions, I return my cordial and fraternal thanks for the kind assistance which they rendered me in performing these labors of love, and for the encouraging reports which they have made to me of the high standing and exalted worth of the Companions under their charge.

On the 16th of February, I constituted Almont Chapter, No. 76, and installed its officers, and witnessed work in all the degrees, which was done in a truly commendable manner, and was, in all respects, good work, true work, and such as we are authorized to receive.

On the 17th of February, I constituted Mt. Clemens Chapter, No. 69, and installed its officers in public. Before the installation, a public address was delivered by Companion Rev. E. R. Clark, of New Haven, which was well received. Here I also had the pleasure

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of witnessing work on all the degrees. This Chapter carries its work plumb, and among its members are the best men of the place, noted for their intelligence, moral worth, and true devotion to the ancient landmarks of our Order. In their custody the copy of the Book of the Law is safe.

In constituting these two Chapters, I was accompanied by M. E. William E. Smith, H. P. of Genesee Chapter, who rendered me valuable assistance; and for this act of true, fraternal benevolence and devotion to the craft, I return him my kindest regards.

On the 7th of June, I visited Alpena, constituted its Chapter, and installed its officers. I remained with these Companions two days, and had the pleasure of seeing them work on all the degrees. It has an excellent hall; its members are well skilled in the Royal Art; and, although in a great measure isolated from us, it speaks the same mystic language with as much ease and purity as if it were within convenient hailing distance. Its craftsman's work will never be thrown over among *the rubbish.*

NEW CHAPTERS.

During the past year I have granted six Dispensations for the formation of New Chapters, located at the following named places:

On the 4th of March, I granted a Dispensation to Isaac A. Shingledecker, High Priest; Asa Kingsbury, King; Charles W. Clisbee, Scribe, and a constitutional number of Companions, to form and open a Chapter at Cassopolis, to be called Cassopolis Chapter, No. —.

On the 21st of March, a Dispensation was granted to Cornelius Deitz, High Priest; Henry G. Rotherell, King; William McLeneran, Scribe, to form and open a Chapter at Au Sauble, to be called Iosco Chapter, No. —.

On the 24th of May, a Dispensation was granted to Myron Rider, High Priest; John Lewis, King; and Morton Shearer, Scribe, to form and open a Chapter at Greenville, to be called Greenville Chapter, No. —.

On the 6th of July, a Dispensation was granted to Bela Coggshall, High Priest; Daniel Seeley, King; and Theodore W. Lockwood, Scribe, to form and open a Chapter at Holly, to be called Holly Chapter, No. —.

On the 7th of July, a Dispensation was granted to Andrew J. Kinne, High Priest; J. B. Peters, King; and M. Yeater, Scribe. to form and open a Chapter at Colon, to be called Colon Chapter, No. —.

On the 6th of November, I also granted a Dispensation to Earl T. Church, High Priest; Sylvester Collins, King; Daniel P. Sagendorph, Scribe, to form and open a Chapter at Charlotte, to be called Charlotte Chapter, No. —.

These several applications for new Chapters were accompanied by such proper vouchers and recommendations as are required by

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the provisions of the Constitution, and recommended by the Chapters nearest the places where they were to be located. The several petitions, recommendations, and certificates, upon which I granted these Dispensations, are herewith submitted for your inspection. The Companions to whom they have been issued will submit for your consideration and approval the work done by them, and applications will be made for charters at your hands, as permanent Chapters; which request I respectfully recommend be granted.

Thus I have recited in brief the gradual advancement and increasing strength of that benign influence, which, under the fostering care of our Royal Art, is being felt and acknowledged in every section of our State—introducing strangers among the workmen to aid and assist in rebuilding the house of the Lord. And so in every part of the civilized globe our ancient institution is keeping rapid step with the advancing prosperity and intelligence of the age in which we live. In its noble career of beneficence, its gentle blessings continue to disarm prejudice and silence slander—crushing sectarian bigotry in its mighty tread, and firmly establishing a proud claim to pre-eminence among those whose agency it is to soften the asperities of life and lead hope to brighter gleams of eternal sunshine. From this proud eminence upon which our institution now stands, we can witness the development of its work and the practical fruits of its mission. Harmony and brotherly love prevail throughout its borders, and not a zephyr disturbs the surface of its moral field. The truth of its principles, the beauty of its work, and the eminently practical nature of its operations, taking the victorious past as our guarantee, will in the long future continue to wed to its fraternal ranks the wise and good of all conditions in the family of man.

OFFICIAL VISITS.

Article XIV of the By-Laws of the Grand Chapter makes it the duty of the Grand High Priest to examine the work of the Chapters, and to the utmost of my ability I have endeavored to obey its mandate. Under this injunction, I have officially visited the following named Chapters:

On the 15th of February, I visited Peninsular Chapter, No. 15, at Detroit, and witnessed their work in the P. M. and M. E. M. degrees, which was exceedingly well done, and assured me that its officers were thoroughly conversant with the ritual, as they did "good work."

On the 21st of February, in company with R. E. A. J. Sawyer, Grand Scribe, I visited Capital Chapter, No. 9, at Lansing, and was pleased to witness the R. A. degree conferred in a beautiful and impressive manner, in which M. E. Companion Chapman proved himself well skilled in architecture and the different arts and sciences; while his P. S. Companion Davis, acquitted himself with equal

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excellence. In every respect the hall may be said to be a *capital* one, and a credit to the Capital of Michigan.

On the 13th of July, by special invitation, I visited Genesee Chapter, No. 29, at Fentonville. Here the workmen conferred the R. A. Degree in a superior manner—M. E. Companion Colbrath acting as High Priest, M. E. Companion Wm. E. Smith as P. S. and Companion Thomas E. Padley as C. H. These Companions are among the foremost in teaching our symbolic rites with a zeal and sublimity that make a deep impression never to be forgotten. Wherever you find the work of Genesee Chapter, you will find it "square."

On the 14th of August, I visited by request Gate of the Temple Chapter, No. 35, on Lake Superior. The Companions of this Chapter were exceedingly anxious to have the Grand High Priest visit them and inspect their work, which had never before been officially inspected; they expressed the assurance that such a visit would do good, and though they were entitled to it, under these circumstances, I deemed it especially my duty to visit this Chapter, and assure it that this Grand Body cherished its off-spring in the copper regions of the north, with the same affections that it did those in the southern peninsula of the State. I prolonged my visit with the Companions two days, and witnessed work on all the degrees, and was highly pleased to find their work of the first order. M. E. Thomas D. Meads is an excellent ritualist and performs his work with great correctness—the introduction of strangers among the workmen being done by the P. S. R. H. Brelsford, in a manner which I have never seen equalled. In the performance of this sublime ceremony there was a natural ease and fluency, which suggested to the mind the grace and dignity of a gentleman of culture, strolling through his pleasure grounds with a party of friends, to whom he fascinatingly explains, as he passes along, the rare beauties of tree and flower, and the culture of every shrub. I refer to this fact with more than ordinary pleasure, not only as an incentive to exertion on the part of others, and a generous spirit of emulation, but to render to true merit its just reward. It is also the special pride of the "Gate of the Temple" to faithfully observe every law, rule and edict of the Grand Chapter, and any Companion visiting it will always find a hearty and fraternal welcome.

On the 16th of August I visited Marquette Chapter No. 48, also on Lake Superior, which has been dormant since the destructive fire of 1866, when nearly the whole of their beautiful city ("the Naples of the Lakes") was destroyed. I have resuscitated the Chapter, officers have been elected, and it is now at work. It has a good room for its meetings, a new set of regalia and robes, and its members, among the best and most substantial citizens of Marquette, are esteemed for their moral worth and strict integrity. I passed a very pleasant and happy evening with the Companions of this Chapter,

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and inspected their work, which I had no hesitancy in pronouncing correct.—From the known intelligence and zeal of the craftsmen, I am confident they will send up no work but such as has passed the overseer's square, and been pronounced good work and true.

While on Lake Superior, I should have visited Ontonagon Chapter, but learned Masonically at Hancock, that the officers of the Chapter were *not at home*—that on account of the great depreciation in copper, the village of Ontonagon had become nearly depopulated. This is the only Chapter in this jurisdiction which is not in a prosperous condition.

On the 18th of October, I visited Holly Chapter, U. D., at Holly, and witnessed the conferring of the R. A. degree. There were present a large number of Companions from Genesee, Austin and Corunna Chapters,, and all seemed pleased with the proficiency and skill exhibited by the workmen. The fact, however, that Companion Bela Cogshall is the High Priest, is a sufficient guarantee that no defective workmen will be permitted among the craft unless they are the true descendants of the noble Giblemites.

Here ended my official visits, which, I assure you, would have been much more extensive, had not a most urgent private business prevented. To this fact may be added the extensive fires which prevailed for a time in my own immediate section—all of which debarred me from the pleasure of other visits that I had contemplated and in which I had hoped to meet the Companions of this jurisdiction within the vails of the sanctuary, where I might interchange those fraternal feelings that none but the members of our Order can appreciate.

MONROE CHARTER ABSTRACTED.

On the 15th of February, I received official information from M. E. Companion Joseph E. Rhodes, High Priest of Monroe Chapter, No. 1, located in Detroit, that the Charter of that Chapter had been wickedly abstracted from the hall. Upon this information, I issued a special dispensation, authorizing and empowering the High Priest, King and Scribe to pursue their labors as fully and to all intents and purposes as if said Charter was actually remaining in the Chapter room—such power to continue in force until the close of the present Grand Convocation, unless sooner revoked. I cordially recommend that a new Charter be issued to Monroe Chapter, free of charge, and of such tenor as to this Grand Body, under the peculiar circumstances, it may deem proper. I can hardly conceive that amount of fiend-like depravity in the breasts of those wearing the semblance of humanity as to prompt them to a theft that can do the thieves no good, and only despoils that venerable Chapter of an heirloom that had become precious to the entire jurisdiction. Of this transaction enough is known that the robbery is another proof that the *rub-*

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bish which has accumulated around our temple is being removed by the cleansing process and searching power of a strict morality.

JURISPRUDENCE.

During the present year, I have answered many questions on Masonic jurisprudence, of which the following are the most important, and are submitted for your judgment:

I. *Question*—A candidate is elected to take the Chapter Degrees and is advanced to the honorary degree of a Mark Master, and is prepared to receive the next degree, when a Companion objects to his further advancement. What is to be done in such a case.

Answer—By our Constitution, when a Chapter elects a brother to receive the degrees, he is entitled to all the degrees without further ballot. An edict of this Grand Chapter, provides "that when a candidate shall have been duly elected, but before he receives a degree, *if objection shall be made to his advancement by a Companion who was not present at the election*, such objection shall operate as a rejection of the candidate, and his money shall be refunded.

This edict treats the question how a candidate shall be disposed of *after election, and before he is made a brother*. When he crosses the threshold, and receives one or more degrees, he has the right to set in the Lodge in which he has received Masonic light, whatever that may be—he now stands as a *brother*—not as a candidate. If he applies for advancement and is refused, he has a Masonic right to know what is the cause of the *confusion among the craft*, that he may have a chance to meet the accuser face to face—meet the accusation, and have the judgment of his peers. I must, therefore, decide that when a Companion objects verbally to a brother receiving the Past Master's degree, being acknowledged a most excellent Master or being exalted to the Holy Royal Arch, the High Priest shall request the objector to file charges and specifications against the brother; and in case of his neglect or refusal so to do the High Priest may proceed to confer the degrees.

II. *Question*—Is it the duty of a Chapter to grant a demit to a Companion who does not state in his application for a demit, the reason why he wishes a demit?

Answer—No. Based upon previous decisions, in which however I do not personally concur, a Chapter cannot grant a demit only on *good cause shown.*

III. *Question*—A Companion is suspended in his Blue Lodge; how does this affect him in his Chapter, and what should be done.

Answer—It is a Masonic rule, of universal application, that when a Companion is suspended in a Blue Lodge, it suspends him in his Chapter without trial; and, in such case, it is the prerogative of the High Priest of his Chapter to procure and file in his Chapter a certificate from the Blue Lodge of such conviction and sentence, and

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order one entered in the records of his Chapter of like tenor and effect.

IV. *Question*—Can a Chapter receive the petition of a candidate who is an unaffiliated Mason?

Answer—The constitution of this Grand Body, section 2 of article VI, provides that "no petition shall be received for conferring the Chapter degrees until the applicant has been a Master Mason three months, and made suitable proficiency." In view of this provision, with the fact that suspension or expulsion from the Blue Lodge operates as such in the Chapter, I am clearly of the opinion that a Chapter cannot receive the petition of a candidate who is not at the time of making it, a member of a subordinate Lodge.

V. *Question*—A Chapter reinstates a Companion who has been suspended, which vote is taken by a show of hands, and results in restoration; is such vote legal, not having been by ballot?

Answer—The Chapter has the right to take the vote in its own prudent way, in such a manner as it may choose. It is the common custom in all our grand bodies, in such cases, to vote *viva voce*, or by show of hands, both in cases of expulsion and restoration.

THE RECENT GREAT FIRES,

Which occurred in many sections of this State, and portions of our sister jurisdictions, have called forth the grandest display of charity that the world ever witnessed. The nation's great heart was touched with sympathy, and all quarters of the globe, with one impulse, vibrated in god-like acts of sympathy at the recital of these calamities. The relief of the destitute and unfortunate was made a common cause, and I am happy to record the fact that the members of the Royal Craft in this beautiful city gave unsparingly of their means to the afflicted in this and other States. When the first generous outburst of sympathy had been felt, and every hamlet, town, and city, had donated all they felt able to give, I issued an official circular to the Royal Craft, requesting information of the losses sustained by subordinate Chapters, and that those who had been fortunate enough to escape loss would contribute still further, in an aggregate capacity, to relieve their Companions, and bring such contributions to this Grand Body, to be disposed of as it might deem most proper. After we had borne our burdens and discharged our duties as citizens in common with the great mass, I deemed it proper to remind the Brotherhood that we were under more than a *double tie* to the fraternity, and that our charity should know no bounds, save that of prudence, so long as one Companion was left to suffer.

AID RECEIVED AND DISTRIBUTED.

I received from M. E. R. J. Chesnutwood, Grand High Priest of Indiana, two hundred dollars, donated by the Grand Chapter of that jurisdiction.

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From Hawley Klien, Esq., High Priest of Buffalo Chapter, No. 71, one hundred dollars.

From George E. Cutler, Esq., Treasurer of Enterprise Chapter, No. 2, of Jersey City, N. J., fifty dollars.

From W. C. Flower, Esq., Secretary of Genesee Chapter, No. 29, at Fentonville, one hundred dollars.

From Seth Pettibone, Esq., Secretary of Corunna Chapter, No. 33, fifty dollars.

From T. N. Hudson Esq., Secretary of Eureka Chapter, No. 44, twenty-five dollars.

Making, in all, five hundred and twenty-five dollars, which I distributed to the Companions of Manistee Chapter, and the widows and orphans of Companions at that place, in accordance with the wishes of the donors of the same.

I respectfully request that this Grand Body make such suitable acknowledgments of the aid thus received as may be deemed appropriate.

Manistee Chapter, No. 65.

The Companions of this place suffered largely by the extensive conflagration of last fall, which destroyed nearly the entire place. They not only lost both their temple and altar, but the charter and all their regalia and furniture. In many instances, Companions lost all they possessed of this world's goods, including nearly their entire clothing. So swift and fierce did the fire-fiend of October descend upon them, that it required almost superhuman exertion to save the lives of some. Although aid has been poured in upon this unfortunate community with a liberality that has done honor to our common humanity, and we, as citizens of the commonwealth, have contributed bountifully to the relief of the sufferers in general, I trust that, as Royal Arch Masons, we may feel that there is yet more to be done for the especial comfort and relief of those to whom we are bound as to our very selves. In this view, I respectfully commend the attention of this Grand Chapter to the further relief of those whose sufferings have made them so dear unto us. Inasmuch as the charter of Manistee Chapter was consumed in the fire, I issued a special dispensation, and authorized and empowered that Chapter to exercise all the powers conferred on it by its charter, as fully and to all intents and purposes as if the same was in their hall, until the meeting of this convocation. I now recommend that another charter be issued to Manistee Chapter, free of expense.

Stafford Chapter, No. 66.

During the prevalence of the fires in October, many of the Companions of Stafford Chapter, No. 66, located at Port Hope, also lost very largely in the general calamity—some of them losing from five hundred dollars to fifty-seven thousand dollars, and suffering a total

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loss of $128,000. Yet, notwithstanding this heavy loss, I am informed by M. E. George Drury, their High Priest, that they need no assistance. This fact of itself speaks volumes for the influence and social standing of these Companions, who are gentlemen of great moral worth and bear high the standard of the Royal Craft.

SPECIAL DISPENSATIONS.

During the year, I have granted a large number of dispensations in cases where I deemed the exigencies of the occasion and the good of the craft required them. Among the applications for special dispensations, were two asking authority to confer degrees upon brothers temporarily sojourning here, but residing in other States. These, of course, I declined to grant, on the ground of jurisdiction. Section 7, Art. III., of the Constitution of the General Grand Chapter, reads as follows:

It shall not be deemed regular for any Chapter to confer the degrees of the Chapter upon any person whose fixed place of abode is within any other State in which there is a Chapter regularly established, except by the consent of the Chapter nearest the place of residence of said applicant.

This provision of law is plain and explicit, and will not, I hope, in the future, be forgotten by Companions in their zeal for the advancement of the Brotherhood.

CONSTITUTIONAL AMENDMENTS.

Section 2, Art. VI., provides that no petition shall be received for conferring the Chapter degrees, until the applicant has been a Master Mason three months. Masonic law establishes the fact, that suspension or expulsion from the Blue Lodge has a like effect on all the higher degrees of Masonry, thereby recognizing and acknowledging the fact that Blue Lodge Masonry is the foundation of all the higher degrees. Such being the case, I am of the opinion that the petition of a non-affiliated Mason cannot be received by a Chapter; also, after a brother receives the Chapter degrees, he should belong to a Blue Lodge. Cases may arise where a Companion withdraws from his Lodge for the purpose of removal, and cannot, perhaps, be received into the Lodge located at the place to which he removed. In such case, a hardship might arise; yet I am inclined to the opinion that where a Companion is demitted from a Blue Lodge, and *voluntarily remains non-affiliated* for the space of three months, he should be expelled from all the rights and privileges of Royal Arch Masonry. Under this view, should not a constitutional amendment or an edict be passed, regulating this subject?

I would also respectfully recommend that an edict be passed or an amendment made to the Constitution, declaring that a Companion has a right to withdraw from his Chapter, provided he is free from the books and not under charges and specifications.

Almost every year, application is made by Chapters for new

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charters, on account of their loss or destruction. To remedy this defect, I recommend that a suitable blank book of printed charters be provided, and that, hereafter, all charters be issued in duplicate; then, in case of loss or destruction of a charter, the Chapter can make direct application to the Grand Secretary, and procure another without delay. I deem an amendment to the Constitution on this subject as both necessary and desirable.

PROPOSED AMENDMENTS.

At the last Convocation, the following amendments were proposed to the Constitution of this Grand Chapter, upon which you will be called to act:

1st. On page 1201 of the proceedings of 1871, relative to abolishing the election of the Grand Masters of the Vails.

2d. On page 1208, above referred to, to amend Section 7, Article VI., relative to receiving new petitions, in certain cases, after three months instead of six.

3d. On page 1318, in regard to payment of dues of subordinate Chapters to the Grand Chapter.

4th. On same page (1318), to amend Section 2, of Article I., by striking out the words, "A Grand Lecturer."

As these amendments propose very important changes, they demand your careful consideration.

TRIENNIAL CONVOCATION OF GENERAL GRAND CHAPTER.

The Twenty-First Triennial Convocation of the General Grand Chapter was held in the city of Baltimore, Md., in September last. This Convocation I attended, together with R. E. J. Eastman Johnson, proxy of Deputy Grand High Priest, and R. E. John W. Finch, Grand King.

Much was done of essential service to the Craft, and these resolutions were adopted:

RESOLVED, That this General Grand Chapter decides, that the use of substitutes is not a violation of the Ritual of Royal Arch Masonry, or the installation charges delivered to a High Priest, and that substitutes may be authorized by Grand Chapters working under this Jurisdiction.

RESOLVED, That while such is the interpretation of the Ritual and Installation charges by this Grand Body, Chapters are fraternally and earnestly urged to use full classes of actual candidates, except in cases of emergency, for the best interests of Royal Arch Masonry.

The States and Territories voting against the adoption of these resolutions were—District of Columbia, Illinois, Kansas, Michigan, Mississippi, Tennessee, and Wisconsin. Ninety-one votes were in favor of, and thirty against, the adoption of the resolutions. It is important the Craft should know how this vital question is understood and practiced in other Jurisdictions. Here, Section 19 of the By-laws of this Grand Body settles this important question, by de-

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claring that "No Chapter shall substitute candidates for the Royal Arch Degrees."

The proposition to amend the Constitution by abolishing the degree of Past Master, was lost by a vote of 14 yeas to 101 nays—a very decided expression in favor of retaining a degree which teaches us to see ourselves as others see us.

An amendment was adopted, which makes all Past Grand High Priests of State Grand Chapters, together with the first four officers of State Grand Chapters, members of the General Grand Chapter.

It must be apparent to all that in a few years the revenue of the General Grand Chapter will be at an end, by reason of the organization of all its territory. In view of this fact, and for the purpose of making adequate provision for its maintenance, the following resolution was adopted:

RESOLVED, That the State Grand Chapters throughout the Jurisdiction, be requested to cause to be paid annually to the General Grand Secretary of this General Grand Chapter, the sum of one cent for each Royal Arch Mason borne upon the rolls of their subordinates at the date of their annual reports; the fund so created to be used to defray the necessary expenses of the General Grand Chapter; and the General Grand Secretary be and hereby is instructed to pay the General Grand Treasurer the amounts so collected, and make report thereof at each Triennial Convocation.

Companions, this request for support comes to us from our venerated parent—not in an aggressive spirit, not *demanding* it as a matter of right, but kindly throwing itself upon our fraternal generosity, and inviting us, according to our ability, to make suitable provision for the maintenance of its proper rank and station. As we owe allegiance to that Grand Body, and have always held it in high estimation, never let it be said of us, that we were willing it should wend its way "over the hill to the poor-house." I bespeak for this resolution, then, your liberal and fraternal consideration.

The General Grand Chapter was closed on the 22d of September, to meet at Nashville, Tennessee, on the last Tuesday of November, 1874.

As a whole, the session was a pleasant, agreeable, and interesting one, and afforded an excellent opportunity to cultivate the true spirit of brotherly love and affection, besides making important changes in the Ritual, which will hereafter be explained.

PERSONAL.

I cannot, in justice to myself, allow this opportunity to pass, without expressing my appreciation of the valuable services rendered by our venerable Companion, R. E. Stillman Blanchard, Grand Lecturer. Wherever I visited, I found evidences of his skillful workmanship, untiring energy, and true devotion for the interests of the Craft. He is the oldest acting officer in this Grand Chapter, and has brought more brothers by the way they knew not, led them in

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paths which they had not known, and made crooked things straight before them, than any other Companion—having been, with I believe a single exception, but one year out of the harness since 1856. To him we can justly accord the plaudit of "Well done, thou good and faithful servant."

Next in rank in this Grand Body stands our worthy R. E. J. Eastman Johnson, Grand Secretary, who has filled that office and the official position of chairman of the Committee on Foreign Correspondence, ever since 1859. His reports are models of excellence, and have done much to raise the standard of Royal Arch Masonry in this State among our sister jurisdictions. No proceedings of any Grand Body have come under my observation which compare with Companion Johnson's reports; and, by whomsoever read, the methodical style and manner with which the proceedings are reported and arranged—his clearness in presenting a question, as by a single stroke of the pen, coupled with a classical polish belonging to him alone—must command the admiration of the reader. During the past year, my official position brought me frequently in contact with him in business relations, in which I have always found him ready, with freedom, fervency, and zeal, to serve the Craft. His work always passes the Master Overseer.

LOCAL HISTORY.

Periods occur when it is well to compare the present condition of things—the full tide of prosperity—with the past, the feeble beginnings. I would, in this point of view, recur for a moment to the origin of Royal Arch Masonry, as an organized Body, in this jurisdiction. In retracing our annals, we are brought into the presence of some whose names are enrolled among Sages, Statesmen, Patriots—names that men will not willingly let die. The names of DeWitt Clinton and Lewis Cass would do honor to any age or nation.

From the compendium of the proceedings of the General Grand Chapter of the United States, in our archives, I obtained the following facts:

On the 8d day of December, A. D. 1818, the illustrious DeWitt Clinton, the General Grand High Priest of the General Grand Chapter, granted a Dispensation for a Chapter at Detroit, named Monroe Chapter. On the 11th day of September, A. D. 1819, the General Grand Chapter granted a charter to that Chapter. This Chapter remained for twenty-five years the only one in this State.

On the 16th day of May, A. D. 1844, Jos. K. Stapleton, Deputy General Grand High Priest of the General Grand Chapter, granted a Dispensation to Jacob Silver and others, for a Chapter at Niles, Michigan, named St. Joseph Valley Chapter, No. 2. And the General Grand Chapter, at the Grand Convocation held at New Haven, on the 10th day of September of that year, approved the action of

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the Depnty General Grand High Priest, and resolved "that a regular charter be issued to said Chapter."

At the Thirteenth meeting of the General Grand Chapter, held at Columbns, Ohio, on the 14th day of September, A. D. 1847, the same Deputy General Grand High Priest reported to the General Grand Chapter, that he had issued, amoug others, a Dispensation for the formation of a new Chapter at Jackson, Michigan, by the name of Jackson Chapter, No. 3; but he does not state the date of the Dispensation. On the 16th day of September, the General Grand Chapter resolved "that a charter be issued."

I have thus traced the origin of the first three Chapters on the roll of the Grand Chapter of Michigan. Our own records furnish the following facts:

On the 24th day of Febrnary, A. D. 1848, at Jackson, the said three Chapters, acting by virtue of the Constitution of the General Grand Chapter, formed, by their representatives in convention assembled, a Constitution of the Grand Chapter of Michigan; and to that instrument is attached, as its authors, the following names, to wit:

Wm. M. Lester, King, and N. B. Carpenter, Secretary, of Monroe Chapter, No. 1. By E. Smith Lee, as their proxy.

Nathaniel Pullman, High Priest; Henry Rounds, King; and Wm. M. McOmber, Secretary, of St. Joseph Valley Chapter, No. 2. By Paul B. Ring, their proxy.

And —— ——, High Priest; Ben. Porter, King; and P. B. Ring, Secretary, of Jackson Chapter, No. 3.

And the Convention appointed the 9th day of March, then ensuing, at Jackson, as the time and place of the first meeting of the Grand Chapter, for organization and the election of officers.

Accordingly, on the 9th of March, A. D. 1848, to use their language, "A Convention of Delegates assembled at Jackson, for the purpose of electing the officers of the Grand Chapter of the State of Michigan. * * The Convention was organized by calling Companion E. Smith Lee, Past High Priest of Monroe Chapter, No. 1, to the chair; and Companion —— ——, High Priest of Jackson Chapter, No. 3, was appointed Secretary."

At this Convention there were present five Past High Priests of Monroe Chapter, viz: Companions E. Smith Lee, Jeremiah Moore, Charles Jackson, John Farrer, and Levi Cook. There were also present from Monroe Chapter, No. 1, John Mullet, High Priest; Wm. M. Lister, King; and N. B. Carpenter, Secretary.

From St. Joseph Valley Chapter, No. 2, Nathaniel Pullman, High Priest; Henry Rounds, King; and Wm. H. McOmber, Secretary.

And from Jackson Chapter, No. 3, —— ——, High Priest; B. Porter, King; and P. B. Ring, Secretary.

And the Convention elected the following officers, viz: Com-

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panion E. Smith Lee, Grand High Priest; Companion —— ——, Deputy Grand High Priest; Companion Nathaniel Pullman, Grand King; Companion John Mullet, Grand Scribe; Companion Wm. M. Lister, Grand Secretary; Companion N. B. Carpenter, Grand Treasurer; Companion Rev. Charles Reighly, Grand Chaplain; and Companion Jeremiah Moore, Grand Marshal.

The Convention resolved, "that the Grand Chapter meet in Detroit, on the 18th of March, inst., for the purpose of installing the Grand Officers elect." And in accordance therewith, the Grand Chapter of Royal Arch Masons of Michigan assembled at Masonic Hall, in the city of Detroit, on the 18th of March, A. D. 1848, when the said Grand Officers elect were duly installed, and the Grand Chapter entered upon its career.

Thus, Companions, I have stated, somewhat in detail, the initiatory and the successive steps taken, resulting in the full, regular, and complete organization of the Grand Royal Arch Chapter of the State of Michigan. You will have noticed the several titles used by our Companions in the formation of the Grand Chapter, and the distinction between them and our designation under our Constitutions of 1856 and 1867.

The earliest "returns" among our archives and on our printed records, are for the year ending December 27, A. D. 1850, and are as follows:

Monroe Chapter, No. 1.	Number of	Members		64
St. Joseph Valley Chap. No. 2.	"	"	"	26
Jackson Chapter, No. 3.	"	"	"	42
La Fayette Chapter, No. 4.	"	"	"	20
Oakland Chapter, No. 5.	"	"	"	28
Washtenaw Chapter, No. 6.	"	"	"	28
Grand Rapids Chapter, No. 7.	"	"	"	14
Total				214

Among the names of those who were prominent in our early history, none has a worthier place than that of Companion E. Smith Lee. Emigrating at an early day from Rochester, N. Y., where he had honorably filled positions of civil trust, to Detroit, he at once became active in the revival of Masonry. He presided at different times over all the subordinate Masonic bodies in Detroit—over the Grand Lodge of Michigan as Most Worthy Grand Master—and over the Grand Chapter as Most Eminent Grand High Priest, from its organization until January 7, 1851, and performed his various duties with high intelligence and zealous assiduity. Upon his death, which occurred at Washington, April 12, 1857, appropriate action was taken by our Grand Chapter in honor of his memory. I should be gratified to trace the names and deeds of many of our early prominent Companions, but time and space forbid.

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Masonry had, not many years previous to these events, encountered enemies. Malignant spirit, unholy ambition, dogged pertinacity, political, social and religious persecutions, and blind jealousy, in combined wrath, never more sharply assailed any human institution. For the time, Masonry recoiled before the blast. Her altars were shamefully abandoned, and her members were scattered. But there were found a choice few who never bowed the knee to Baal. The precious seed, incapable of annihilation, took deeper root in the inner shrine of the human heart, and Masonry emerged into new life. The fancies of the poets—the phœnix arising from its ashes; Venus springing into being from the foam of the sea in entrancing beauty; Minerva, born fully developed from the brain of Jupiter; these were no longer mere beautiful fancies. Masonry was the realization of them all. Is the lion courageous? Is the ox strong? Is man (emblematically) wise? Does the eagle in his sublime flight gaze firmly into the unclouded sun? Masonry combines courage, strength, and wisdom; and ever in her progress looks serenely upward. Masonry has over 500,000 members in the United States. Of these, one hundred thousand are of the Royal Craft, and over six thousand, represented by eighty-three Chapters are of the jurisdiction of the Most Excellent, the Grand Chapter of Royal Arch Masons of the State of Michigan.

But, let not these things make us boastful. Let them rather render us doubly mindful of our duties, and doubly zealous to perform them. Act prudently in guarding the portals. Act humbly to be truly exalted. Act promptly in relieving the destitute. Act ever in reverence toward the Book of the Law, and faithfully in keeping its precepts. These things will make us not unworthy successors of those ancient worthies who aided in rebuilding the destroyed Temple—nor unworthy to aid in transmitting their virtues to our posterity.

HUGH MCCURDY,
Grand High Priest.

THE FREEMASON.

A Mason's home is everywhere,
Where'er a mason's found;
His foes are few, his friends are true,
In weal and woe he's bound—
His brother's sorrows to partake,
And bear them for his brother's sake.

'Tis hard to die away from home,
Where strangers only dwell;
No kindred dear to shed a tear,
No wife to say farewell—
But every mason is wife and mother
To every sick and dying brother.—*Masonic Jewel.*

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BELIEF IN GOD A TEST OF ADMISSION TO THE MYSTERIES OF FREEMASONRY.

BY. M. W. ALFRED, A. M., M. D.

CHAPTER II.—Having, in the preceding chapter, briefly considered those characteristics which distinguish *Spirit* and *Body* from each other, and having shown that God is a *Spirit*, we now proceed to speak of Trust, or Faith, in Him. We have already stated that a childish faith in Him as a Physical Being may not impair a man's zeal or piety; but as it is, religiously, so degrading, we deprecate the man who possesses it. The faith of a child is quite unlike that exercised by the same sincere individual when grown to the years of intelligent manhood. Masonry, in its wonted magnanimity, makes every Brother his own judge in this great exercise of his understanding—trust in God. We denounce not a Brother as an Atheist, whose conceptions of the Deity are not like our own.

There are thousands of good persons whose conceptions of God have never burst the flimsy shell of childish fancy. Their souls are unfledged still. They never soar on glossy pinions up to the celestial plane, where only a true conception of the Infinite One can be attained—such an one as fills the soul with unutterable delight. What ecstasy the angels feel in this divine contemplation of the Omnific One, as fast they flit athwart ethereal space, forever glowing with *His* love and light.

"God is *a* Spirit," and not a dozen spirits. *Composition enters not into the constitution of spirit.* This we have before demonstrated, and here we entrench ourselves against all the Pantheism with which the world abounds.

So ennobling to the human mind are true and exalted contemplations of the Deity, and subjectively so elevating and transforming to a higher and diviner life, that we can but rejoice in the attainments of all who conceive of Him as an Immaterial, Self-subsisting, and Eternal Father, whose offspring we are. In this we will rejoice. But those who Materialize the Lord, degrade themselves, who bear His moral and intellectual image, as well as the great Norma, who is unlike any Physical being. This we heartily deplore. All our religious ideas grow, by a sort of spontaneity, out of the views we entertain of the Deity, and mould the mind into conformity to the views embraced. He, therefore, e. g. who believes in a vindictive, angry, fighting Deity, will make a better General than Evangelist. Low and carnal conceptions of Him degrade and carnalize the entire religious character, and assimilate it into the same likeness of loathsome corruption. Men in Christian lands do not mean the same being when they speak of God, nor the human soul. An aged man informed us, when asked to describe his soul, that it

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was "all of him, from the top of his head to the bottom of his feet." He better described a *fool* than a soul. Now, if God be believed in as a physical compound, and representing in the soul the monstrous idea of one head supported by seven bodies; or, like the Apocalyptic Beast, having seven heads supported by one body, such belief is only a blasphemous conceit, degrading to God and disgraceful to man. How revolting, how clumsy, how pitiable, how abject, to place in the mind such a compound monster as an object of reverence and adoration. Such worship is better adapted to darkest, sootiest corner in the deep abyss of hopeless night, than to earth or heaven.

Nothing in all the universe; no, not all the universe, can furnish a theme of contemplation which can be compared, for sublimity, with the thought of God.

> "Only to sit and think of God—
> O! what a joy it is;
> To think those thoughts, to breathe that Name—
> Earth has no higher bliss."

The thought of God possesses infinite sublimity, far out-stretching the comprehension of infantile weakness or aged imbecility.

Many scenes in nature inspire, in minds capable of entertaining them, emotions of high sublimity. One experiences a delight in viewing Minnehaha's beauteous fall; though quite inferior to the awe and admiration enjoyed in viewing Niagara's mighty river leaping from a dizzy height to a foaming deep. The ever-snowy peaks of the Alpine pyramids, with their intervening rivers of ice, form a spectacle truly grand and sublime in their contemplation.

To view the bosom of the deep when swept by hurrying storm, until its lofty waves mount midway to the skies, to meet the angry cloud, gathering its frightful brow in sullen majesty, and whose tumultuous breast heaves with the lightning's gleam, which nimbly dart their burning shafts to the abyss below—where billowy mouths, remorseless, yawn, to swallow up the awful strife of clouds, commingling darkness, hurricane and foam; these all produce a scene most fearfully sublime.

But to turn from these all away, and contemplate the Being of Beings! Author of the foaming deep and star-lit skies; the Infinite, who fills immensity with all his fullness and sufficiency, and from whose Essence flows life's boundless, ceaseless stream, and issues love's unbroken wave—whose power can rock to sleep the dreadful sea-storm rage; whose love attunes the tiny insect's lyre, and fills the soul of man with bright devotion's flame—inspiring angel choirs with pure, ecstatic lays, while chanting hymns divine through all the heavenly bowers; O! this is a contemplation entrancingly sublime, and fills the soul with transports of delight, akin to heaven.

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"God is a spirit," and *composition enters not into the constitution of spirit!*

The philosophy of men of very ancient times, whom we insult by the appellation, "heathen," never admitted the idea of materializing the Supreme Being, by putting composition into his essence. A heathen is defined to be one who is unacquainted with the "true" God; but what chagrin will fill the minds of thousands of Christians, if they ever rise above the contemplation of a Physical Deity high enough to conceive of God as a *spiritual existence*, and thus ascertain that *they* were themselves the heathen. Were an intelligent faith in God, as a spiritual, immaterial essence, to be made indispensable to admission into the church, no children, illiterate, or imbecile persons could ever gain admission.

FAITH. True faith must apprehend the ground or reason of belief. Short of this, there is no faith. The understanding, the entire understanding, must approve the evidences on which faith reposes. For one to mutter the words of a creed he does not understand, and say he believes it, is only folly. A parrot might exercise such faith as that.

How completely is a man's soul manacled, his understanding hand-cuffed, and his reason enslaved, when he is sunk down to the degradation of affirming that he believes a creed he cannot understand, and which is repugnant to his God-like reason. Some like to degrade their reason by calling it "human reason," as though it were a human invention, like a telescope or a steam engine. God gave us reason when He impressed His image upon us. He is the *primum verum*—the first Truth. Our allegiance to Him, as the author of our reason, forbids us to believe anything which is a contradiction, or which is repugnant to reason. An absurdity or contradiction we are bound to reject, as an act of homage due to our great Creator. A contradiction cannot be true, and he who believes it credits a fallacy.

Brother, man, lay not the bloody hands of an assassin on that *reason* which constitutes you an offspring of the Father of all. Attempt not to slay thine own soul—God's only earthly image. Some very exacting persons think that Masonry should require its votaries to believe the Nicene Creed, or the Creed of Athanasius, so far as it relates to the Divine Existence. This Creed originated in the year A. D. 325, in a most bitter quarrel. As a believer in the *Divine Trinity*, we rejoice that Masonry does not require this; because no human being can possibly understand what kind of a Deity is presented therein as an object of worship; and for any one to profess to believe a creed he cannot understand is to prove a traitor to God and himself.

THE NICENE CREED. "There is one person of the Father, another of the Son, and another of the Holy Ghost. The Father is

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God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord. Nevertheless, there are not three Gods or three Lords, but one God and one Lord. For, as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there are three Gods or three Lords." No man can understand how three Persons, who are each, separately and individually, Lord and God, can, at the same time, be but one Person, one Lord, and one God.

The Scriptural doctrine of a Divine Trinity can be understood by an ordinary mind, and is briefly this: That God, manifest in reproving and sanctifying men, is the HOLY SPIRIT; that God, manifest in the flesh, as the Redeemer, is the SON; and that God, manifest in the creation, is the FATHER.

As we before stated, a professed belief in contradictions and absurdities never seem to impair a man's zeal and devotion, but may tend to heighten them. We write not from a childish fancy, nor from the impulse of a moment, which in a moment may subside; but have, according to our ability, weighed the subject of which we treat.

I have heard the following stanzas (as they used to read) sung in church many a time, with great zeal and eclat:

"O! Love Divine, what hast thou done?
The immortal God hath died for me—
The Father's co-eternal Son
Bore all my sins upon the tree;
The immortal God for me hath died—
My Lord, my Love, is crucified."

"Well might the sun in darkness hide,
And shut his glories in,
When God, the mighty Maker, died,
For man, the creature's, sin."

One would reasonably suppose that the contradiction that an immortal being died—that one who could not die did die—would tend to blunt devotion's flame; but this is not the case—the greater the absurdity, the greater the mystery, and the mightier the faith. And then, the idea that God's co-eternal Son died—he "who was begotten before all worlds," as it has been ten thousand times expressed—is certainly a contradictory one. God has but one "begotten" Son, and he is *the only begotten.* This only begotten Son was begotten during the life of the virgin Mary, and she lived long after the worlds were made. If there was *one* begotten before all worlds, then He who was born of the virgin was not the ONLY begotten Son, nor the first begotten; for the virgin did not live before the world was. Now, the proposition that the Savior, who was born only nineteen centuries since, was begotten before the sun rose and set, is a gross absurdity, and, as an article of faith, might as well

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be presented to the dark sensorium of the quadrumana as to the human species; one can understand it just as well as the other.

And what kind of a performance is it to sing, as a song of praise to the Deity, a strain of condolence occasioned by his death? "God, the mighty Maker, died!" Such a sentiment, designedly uttered, is only blasphemy. "God is a spirit." Spirit is immaterial—an uncompounded, indissoluble essence, and therefore *immortal*. Spirit never died; consequently, God never died. Christ (the Anointed) died. *Transubstantiation*, or the doctrine that a wafer, made of flour paste by a baker, is, by the office of a priest, converted into the real body of Christ, is a proposition no more repugnant to reason than the death of the immortal God.

What an awful idea of God, the Being of Truth, is it, that he is pleased when we believe that which is false. Far from it—from God. Can the Being of Truth require his rational creatures to mutter and believe lies, to please Him? What an awful idea of God! "*Hoc est Corpus*," mutters the priest over a bit of bread—"This is the real body of the Lord"—and then, more like rapacious wolves than humble worshippers, set to and eat up the God they worship. And can a Being of Truth require such faith as this, in order that man may secure his favor?

This is not faith, but the cringing acquiescence of an enslaved reason, which degrades God into an unreasonable, untruthful, vindictive man, and man into a frightened brute or obsequious slave, who is obliged, in order to please his vindictive master, to say he is warm, when, with frozen fingers, he is shuddering with the cold. Can a Being of Truth require this? What an awful idea! Can he require, as a passport to his clemency and favor, that we shall believe the climate is warmer in the winter, at 80 degrees north latitude, than it is between the tropics? Can he require us to believe the self-contradictory and absurd declarations of the Nicene Creed, that "There is one person of the Father, another of the Son, and another of the Holy Ghost; that each of these persons is both Lord and God," and at the same time to believe there is but one God?

We may prate such absurdities in our throats, but cannot intelligently believe them. *God is a Spirit, and composition enters not into the constitution of Spirit.*

In a voluminous theological work, recently published, the author, not content with the belief in three Gods, has compounded one to suit his fancy, of Father, Son, and Holy Spirit. The last is divided into seven parts, constituting the "Seven Spirits of God;" that this compound has "seven atttributes—Light, Life, Holiness, Justice, Mercy, Truth, and Love;" that these attributes created the worlds—Light performing the first day's work, Life the second, etc. As none but God can create, they proved themselves to be each a God, which in all makes seventeen Gods, but without the attributes of

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Omniscience, Omnipotence, Self-Existence, Eternity, or Wisdom. That Adam and Eve lived four thousand years and begat a large progeny, before they fell. That when they fell, these terrified Gods held a council, in which Justice, Mercy, etc., spake at great length and with much fervency. That they brought forth the Son; Justice smote him, and sprinkled the blood of this Son, whom the author calls the "Archetypal Christ," upon the "Burning Throne," which appeased the anger of one of the Gods, whom he calls the Father; and they sent an angel down to the Garden of Eden to inform Adam of his redemption by the blood of this "Archetypal Christ," shed in Heaven at the time of Adam's fall. Here, then, are Gods and Christs a plenty, and all physical beings, having hands, feet, tongues and lungs, and blood in their veins to shed in the heavenly world.

What a monstrous plurality of physical prodigies, and what idolatry to worship them.

The same author defines the human soul thus: "More rarified than electricity, a spiritual substance, a body." Body means matter, and is the opposite of spirit. Spirit is no more body than a red-hot iron-bar is an icicle.

We might with equal truth affirm that two straight lines can inclose a space; a part is greater than the whole; a circle is straight; a sphere is square, and a cube is round, as to assert that spirit is body. One who cannot perceive this is not admirably qualified for a reformer.

A throne is a nice chair, canopied, upon which a king is seated. This "sprinkling the burning throne with blood Divine," is the most degrading, blasphemous conception that human tongue can utter. The Deity became so heated with anger that he set his chair on fire, and nothing short of blood Divine could extinguish the fire! What a horrid idea—all physical, all revengeful, and all hellish. Can an intelligent Mason believe in, love, and worship such Deity? If any do, "they worship they know not what."

DUTY'S REWARD.—The man or woman whose life is but the expression of their highest convictions, guided by an untrammeled conscience, will have continual reinforcement of an unforeseen strength and courage to go forward in the path of duty of which the vacillating time-servers know nothing. Ask not of thy neighbor, or thy friend. The honest voice of thy soul shall teach thee the sublimest wisdom of earth, and lead thee beside "still waters," where the Eastern horizon glows with the perpetual morning of faith and trust.

Bro. Byron Kilbourn, of Milwaukee, Wis., has fitted up a spacious and elegant Lodge room in that city, and rented it to Kilbourn Lodge, No. 5, for 99 years, at one dollar per year.

Who will do a like noble deed for Chicago.

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"A BODY WITHOUT A HEAD."

That but little resemblance exists between the Freemasonry practiced in England and other countries, and the nondescript medley which usurps that name in France, is a fact but too well known to Masonic observers in both hemispheres; and, unhappily, our French brethren seem determined to widen the gulf which thus practically separates them from all true and faithful supporters of the ancient landmarks of the Craft. It is, at all times, a melancholy thing to note the gradual perversion of a noble intent to base and unhallowed ends—even as it is sad to see the shadows of darkness gradually envelop and destroy the brilliant hues of a summer sky. But indignation somewhat mingles with our sorrow when we reflect that French Masons have done, and are still doing, all they can to stain the glories of the Royal Art, to banish its proud traditions from their midst, and to erect upon the ruins of the Masonic edifice a structure built up of vanity and buttressed by falsehood and shame. In a word, the introduction of political questions into the lodges in France, and the constant discussions resulting therefrom, have slowly but surely sapped the foundations of the Masonic Institution in that land of grandiloquent ideas. The principles of 1789, and the relative merits of dynastic or anarchical sway, are common topics of debate in French lodges; in fact, the business of the "Orator"—an officer, bye-the-bye, unknown in our English matter-of-fact assemblies—seems to be mainly to keep the brethren well post ed in the politics of the day, and to pour forth a stream of pompous verbiage upon certain grand .occasions, his stock phrases being Liberty Equality, and Fraternity.

No stronger evidence of this divergence from the neutral path prescribed to all members of the Craft can be found, than in the recent proceedings of the Grand Orient of France, in General Assembly convened. The delegates present had scarcely verified their respective representative powers, when a certain Brother Laterrade appealed to the Assembly to hail the anniversary of the overthrow of the empire with a "triple battery" of acclamation, and in the course of his speech, pronounced a Republican form of government to be the only "true, desirable, and logical" system of rule. Bro. Maricot replied, and objected to any demonstration of joy being made while so large a portion of France was occupied by the foreigner, but Brother Rousselle combated this argument by asserting that the Grand Orient ought to rejoice in the date of the 4th September, because it was the anniversary of a day when liberty was restored to the nation. Several voices, however, protested at this juncture, and Bro. Simon, of Paris, very sensibly demurred to the political tone of the discussion, and insisted that every brother should maintain his essentially Masonic character in the meetings of

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the Order, and we are glad to say that this wise counsel was supported by Bro. Ratier, who said, with emphasis: '*Here, we are Freemasons, and nothing but Freemasons.*" Eventually, the Assembly passed to the order of the day; or as we should say, "shelved" Bro. Laterrade's motion, which, however, ought never to have been broached, much less entertained, in any body calling itself Masonic. As a further example of the manner in which political ideas pervade the French Masonic mind, a curious incident, which occurred at the second *seance* of the Grand Orient, may be quoted.

The President having made the usual inquiry as to the exclusion of the profane from the meeting, and the Wardens having responded affirmatively, Bro. Rousselle, of Bordeaux, challenged the accuracy of the response, and affirmed that *mouchards*, or spies, were present, and that these men reported everything that transpired, to the police. Bro. Ducarre hoped that such was not the case, especially as the right of all present to attend had been verified—therefore, it would not be wise to act with undue haste, or upon a simple supposition. Bro. Andre Rousselle, who represented a Lodge in Algeria, said that the fact was undoubted, and that for twelve years or more an unworthy brother present had acted as a spy, and furnished reports of his visits to various Lodges, day by day, to the police authorities. Upon this, the name of the *mouchard* was loudly demanded, and Bro. Rousselle finished his denunciation by naming the *miserable*, when there were loud cries for his immediate ejection. The President implored the Assembly to be calm, and when quiet was restored, the unfortunate police agent was ordered to explain, or to quit immediately the hall of the Grand Orient. In the sequel, he was obliged to do both; for, notwithstanding his protestations of innocence, the bare admission of his connection with the police sufficed to ensure his being requested to retire, which he had the good sense to do, without provoking any further hostile manifestations.

The Assembly then proceeded to business, and we may note, *en passant*, that the nomination as Wardens of Bros. Stieffel, delegate from the Lodge "Les Freres Reunis," of Strasbourg, and Thiault, Venerable of the Lodge "Tolerance et Fraternite," of Belfort, elicited tremendous applause, and deservedly so, because both those towns made a most heroic defence, and covered themselves with glory during the late war. Patriotism we do not object to, but our *bete noir* is politics in a Masonic Lodge. The report of a committee was then read, and will it be credited that the members gravely recommended that the office of Grand Master should be abolished and, stranger to say, after a lively and exhaustive debate, this monstrous recommendation was approved and decreed.

Bro. Ferdeuil made a capital, and, to our mind, a conclusive oration, in favor of retaining the Grand Mastership—reminded the

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brethren that the post was elective and temporary, and that the Assembly could always displace an inefficient chief by one more worthy of the station. But the very idea of having a "Master" was evidently repugnant to the free and enlightened Republicans present, who doubtless viewed the government of the Craft as they would a political machine, and resolved to mould it to their own purposes. In this, we believe, they have forgotten that the world contains many Masonic Grand Lodges, and many hundreds and thousands of Masons, besides those who affect the lambskin in France; and they need to be reminded that the landmarks of the institution are not to be removed at the caprice or studied resolve of any body or section of the Order. In thus setting at defiance public Masonic opinion throughout the Universe, they are simply drifting into Anti-masonry, and the sooner they avow themselves open foes to the ancient principles of Freemasonry the better it will be for the weal of the Craft in general.

"The suppression of the Grand Mastership marks the close of the monarchical era in Freemasonry." Such, in effect, were the words used by the Orator of the Grand Orient in commendation of the recent ill-judged proceedings of that body, and accepting those words in their literal sense, we can only assure our French brethren that their example is not likely to be followed by other Grand Lodges, and that the result of their violation of our most cherished landmarks will be excommunication from the Craft Universal. French Masons are already tabooed by half a million brethren in America, in consequence of the foolish invasion of state jurisdiction in Louisiana, which was countenanced by the Grand Orient in spite of the indignant protests of the Masonic governing bodies in the United States.

We would therefore address a solemn warning to the authorities of the Craft in France, not to persevere in the mistaken and suicidal policy which of late has seemed to dictate their acts. We implore them to retrace their steps, and to seek again the legitimate paths of Freemasonry, from which they have so sadly strayed. The objects of the Masonic Institution are not to be achieved by descending into the arena of political strife, and as the reputation of our Order is at stake, every true Mason will watch with anxiety the future course of the Brotherhood in France.—*London Freemason.*

SIR WALTER SCOTT AND FREEMASONRY.

On the occasion of the approaching centenary of the birth of Sir Walter Scott, many Freemasons, both in this country and America, have been led to inquire if he was connected with the Masonic Order? It is pleasant to be able to inform these brethren that he was a Free and Accepted Mason.—*London Freemason.*

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THE ESSENCE OF MASONRY.

Not the fictions of Greece, nor the dreams of old Rome,
Shall with visions mislead, or with meteors consume;
No Pegasus' wings my short soarings misguide,
Nor raptures false, lull me on Helicon's side;
All clouds now dissolve, from the east beams the day,
Truth rises in glory and wakens the day;
The eagle-eyed muse sees the light from the grove,
With a song to *Freemasons*, of friendship and love.

Inspired by the theme the divinity plies,
And throned on a rainbow before her arise,
Past, present and future, in splendid array,
Masonic succession their treasures display;
She views murdered merit by ruffian hand fall,
And the grave gives its dead up, at fellowship's call;
While the Craft by their badges their innocence prove,
And the song of *Freemasons* is Friendship and Love.

From those ages remote, see the muse spreads her way,
To join in the glory the present display;
In Freedom and Friendship she sees the true band,
With virtue and splendor illumine the land;
Religion's pure beams break the vapors of night,
And from darkness mysterious the word gives the light,
While Lodges below, as the choirs from above,
Join the song of *Freemasons* in Friendship and Love.

That the future might keep what the present bestows,
In rapture prophetic the Cherub arose;
As he sang thro' the skies, angels echoed the sound,
And the winds bore the notes to the regions around,
His sentiments then let our song still retain,
'Twas that *Masons* may ever true lustre maintain,
And till time be no more our strict union should prove,
That the end of *Freemasonry's* Friendship and Love.

Sentimental and Masonic Magazine, 1792.

—Voting in lodges *viva voce* is an innovation. The ancient method was by holding up one of the hands. In the regulations of the Grand Lodge of England, revised in 1867, it is said, "The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless, nor should any other kind of division be ever admitted on such occasions."—*Ritual.*

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JURISPRUDENCE.

Q.—Can I make objection at a regular meeting of the Chapter, before the person presents himself, and have my objection placed on the minutes; or must I be present when the candidate presents himself for the degree?

A.—You can make objection at any regular communication, or to the H. P. in the interval, and such objection is an effectual bar to further proceedings until removed in due course of law.

Q.—Please inform me whether it is necessary to open a lodge on the M. M. degree, when specially convened for the purpose of conferring the second?

A.—In our judgment it is; because the lodge of E. A. and F. C. are only held under sanction of the M. M., but the practice is to open on the degree to be worked, without regard to any other.

Q.—A candidate has been proposed and elected, but before presenting himself for initiation he met with an accident, the result of which will be a permanent lameness. Can he be initiated?

A.- No.

Q.—Is there any law to prevent the initiation of a candidate who is in all respects worthy, but who is unable to read and write?

A.—Yes. The law requires him to sign the petition for initiation, and to make written answer to the questions required by our regulations, to be presented to every applicant for initiation.

Q.—A companion from a neighboring chapter wishes to affiliate with us; he is well known to, and highly respected by all our members, and they would, if possible, take him in without the formality of a vote. Is there any law to prevent us from receiving his dimit, and affiliating him at once? Would such proceedings require more than a majority vote?

A.—Sec. 50 of the Constitution requires all applications for the degrees or for membership to lie over at least one meeting. The application in question must, therefore, go through the usual routine. Affiliation can only result from a unanimous vote.

Q.—1. Was George Washington, the Father of his Country, a Master Mason? 2. Was he ever Master of a lodge, and if so, what lodge and where?

A.—1. He was. 2. Shortly after the close of the Revolutionary War, Alexandria Lodge, at Alexandria, Fairfax county, Va., originally constituted under the Gr. Lodge of Pennsylvania, desired to change its allegiance to the Grand Lodge of Virginia, then recently established. Consent being obtained, the Grand Lodge of Virginia, on petition of the brethren, issued a warrant to Alexandria Lodge No. 22, in which George Washington, Esq., late commander-in-chief of the armies of the United States, is named as first Master. Technically speaking, Washington was, therefore, Master of a lodge,

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though it is not probable that he ever gave much attention to the duties of the office.—*New York Dispatch.*

INDIANA.

Q.—Bro. B, holding his membership in a lodge adjoining ours, but living within the jurisdiction of our Lodge, wishes to meet with us in our Lodge. Bro. A, a member, objects without giving any reason therefor. Bro. B claims, that as he is accountable to our Lodge for his conduct, he has a right to visit it. Will Bro. A's objection debar him from doing so?

A.—The Rules of our Grand Lodge provides, that a visitor cannot be admitted while a single member objects. The fact that the brother lives in the jurisdiction of the Lodge he wishes to visit, does not change the *status* of the Rule.

Q.—W. M. having moved away, has resigned his office, and taken out his dimit. Does the S. W. become W. M. without an election? If so, can we elect a S. W, to fill the vacancy?

A.—The vacancy is in the office of W. M. and not in that of the S. W. The S. W. does not become W. M., but simply presides as such, when present, by virtue of his office as S. W. If an election is held, it must be for W. M., which can only be done by consent of both Wardens.

Q.—At a Stated Communication of our Lodge, the W. M. appoints a meeting to be held on the subsequent day, but previous to the next Stated Communication. Should the Lodge be called off to that day, or should it be closed in regular form, and then opened at the time appointed?

A.—The Lodge should be closed at the Stated Communication, and opened at the time appointed for the called meeting. Rule 76 (Grand Lodge) reads: "Before proceeding to the transaction of business in any degree, the Lodge must be opened on that degree, with the appropriate ceremonies, and when the work for which the Lodge was opened has been performed, it must be closed with the appropriate ceremonies."

Q.—A candidate who received his second degree subsequent to our last Stated Communication, now wishes to go West previous to our next Stated Communication, can we ballot for him for the third degree at a called meeting for that purpose?

A.—No. All balloting for initiation, advancement, or membership, must be at Stated Communications.—*Masonic Advocate.*

—Fools measure actions after they are done, by the event; wise men beforehand, by the rules of reason and right. The former look to the end, to judge of the act. Let me look to the act, and leave the end to God.—BISHOP HALE.

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THE GRAND CHAPTER OF MICHIGAN.

The Grand Chapter of Michigan met in annual convocation in the city of Detroit, on the 3d of Jan., 1872, the sun being at high meridian. M. E. G. H. P. Hugh McCurdy, with his requisite corps of Grand Officers, opened the Grand Chapter in ample form.

Committee on Credentials—A. J. Cummings, J. D. Leland, and A. I. Russell.

Com. on Returns of Subordinate Chapters—Comp. A. J. Utley, H. L. Bingham, and Jas. I. Russell.

Com. on Dispensations and Charters—Comp. J. B. Fitzgerald, P. F. Blosser, and —— Rice.

Com. on Finance and Accounts—Comp. —— Elliott, —— Morrison, and D. Wright.

Com. on Grievances—Comp. Geo. C. Munro, B. Cogshall, and M. Mansfield.

Com. on Jurisprudence—Comp. Wm. P. Innis, A. B. Cudworth, and W. L. Greenly.

Com. on Foreign Correspondence—Comp. J. Eastman Johnson, G. Sec., E. Sprague, and J. Clark.

Com. on Aid Received, and Distribution—Comp. M. W. Alfred, Rev. J. J. Davis, and Wm. E. Smith.

Com. on Losses Sustained by Chapters and Companions, in the Late Fires—Comp. J. L. Mitchell, I. Shingledecker, and H. B. Shank.

Com. in Regard to Dues to Gen. G. Chapter—Comp. B. Porter, C. H. Brown, and E. Sprague.

OFFICERS ELECTED.

G. H. P.—L. C. Randall, Grand Rapids.
D. G. H. P.—L. W. Finch, Adrian.
G. K.—A. I. Sawyer, Monroe.
G. S.—Jex. J. Bardwell, Detroit.
G. Secretary—J. Eastman Johnson, Centerville.
G. Treasurer—R. W. Landon, Niles.
G. Chaplain—William Stowe, Port Huron.
G. C. H.—Richard Rowland, Detroit.
G. P. S.—C. J. Kruger, Grand Rapids.
G. R. A. C.—L. H. Bailey, South Haven.
G. Lecturer—Stillman Blanchard, Tecumseh.
G. M. 3d V.—Edwin Saunders, Saginaw.
G. M. 2d V.—D. C. Spalding, Lyons.
G. M. 1st V.—E. M. Doan, Adrian.
G. Tyler—W. V. Griffith, Detroit.

REPORT OF COMMITTEE ON MASONIC JURISPRUDENCE.

Your Committee, to whom was referred so much of the M. E. Grand High Priest's Address as relates to Masonic Jurisprudence

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and Constitutional Amendments, have had the several questions therein raised under consideration, and beg leave to submit the following report [which was accepted and adopted]:

As to question first—"A candidate is elected to take the Chapter Degrees, and is advanced to the honorary degree of a Mark Master, and is prepared to receive the next degree, when a Companion objects to his further advancement. What is to be done in such a case?"

We concur in the view taken by the M. E. Grand High Priest in his answer to that question—that if objections are made to the further advancement of the brother, that it is the duty of the High Priest to require these objections to be presented in the form of charges and specifications; and in case of neglect or refusal to so present them, that the candidate will be entitled to receive the degrees. And we would recommend the adoption of the following resolution:

Resolved, That whenever a candidate shall have been duly elected to take the Chapter Degrees, and shall have received either the degree of Mark Master, Past Master, or Most Excellent Master, if objection be made by a Companion to his further advancement, it shall be the duty of the High Priest to require the objector to file charges and specifications against the brother; and in case he neglects or refuses to do so, the High Priest may proceed to confer the remaining degrees upon the candidate.

As to the answer of the M. E. Grand High Priest to questions 2, 3, 4, and 5, we are of the opinion that they are correctly given, and in accordance with the usage and Masonic jurisprudence of this jurisdiction.

In relation to constitutional amendments, your committee agree with the Grand High Priest, that Masonic law establishes the fact that suspension or expulsion from the Blue Lodge has a like effect on the higher degrees of Masonry, thereby recognizing and acknowledging the fact that Blue Lodge Masonry is the foundation of all higher degrees, and that the petition of a non-affiliated Mason cannot be received by a Chapter, and also that after a brother receives the Chapter degrees he should belong to a Blue Lodge. And with these views, we offer for the consideration of the Grand Chapter the following resolutions:

Resolved, That, after a brother receives the Chapter degrees, he must be a member, in good standing, of a Blue Lodge; and, in case he takes a dimit from his Lodge and voluntarily remains non-affiliated for the space of twelve months, he shall be suspended from all the rights and privileges of Royal Arch Masonry.

Resolved, That a Companion has the right to withdraw from his Chapter, provided he is free from the books, and not under charges and specifications, and upon a majority vote of his Chapter.

Resolved, That the Grand Secretary procure a suitable blank book of printed charters, and that hereafter all charters be issued in duplicates; and that in case of loss or destruction of a charter, the

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Chapter suffering such loss may make direct application to the Grand Secretary, and procure another.

As to the following interrogatories, propounded by Comp. Lovel Moore, your committee are of the opinion that an affirmative answer should be given to Nos. 1, 2, 3, 4; and the 5th question we would answer, "Yes, if he is High Priest of the Chapter over which he seeks to preside, and over all other subordinate Chapters he must preside by virtue of his office as a Grand Officer.

"To the M. E. Grand Chapter of R. A. M. of the State of Michigan:

I respectfully present, for inspection of the Grand Overseers, the following work, to wit: At the recent December convocation of Grand Rapids Chapter, No. 7, in this jurisdiction, our M. E. Deputy Grand High Priest was elected and instated High Priest of said Chapter for the year ensuing, and assumed the duties of said office, which he still claims to hold.

1st. Is our M. E. Companion aforesaid the lawful High Priest of said Chapter?

2d. Is he still the Deputy Grand High Priest?

3d. Is he both High Priest and Deputy High Priest?

4th. As the G. H. P., and in his absence the Dep. G. H. P., has exclusive appellate and corrective jurisdiction over all of the subordinate Chapters during the recess of the Grand Chapter, are they eligible to, or can they Masonically hold, the office of H. P. of a subordinate Chapter, without resigning or vacating their superior office?

5th. Can a Grand or Dep. Grand High Priest Masonically preside at any convocation of a subordinate Chapter, in any other capacity than that of his Grand Office?

LOVEL MOORE, P. H. P."

Com. on Jurisprudence.

REPORT OF COMMITTEE ON AID RECEIVED, AND DISTRIBUTION.

To the M. E. G. High Priest, King, Scribe, and Companions, of the Grand Chapter of Michigan:

Your Special Committee, to whom was referred so much of the M. E. Grand High Priest's Address as relates to "aid received and distributed," respectfully report: That the fearful conflagrations of October last, in this and other Western States, which devoured millions of dollars of our wealth, and immolated many a fond Friend in the remorseless flame—subjecting 150,000 of our citizens to the inclemency of winter, without food or shelter—has, in a manner before unknown, awakened the sympathies of our Royal Order, and those of all classes of community, in this and foreign lands.

We, who live in Michigan, can never forget those gloomy days we spent in an atmosphere thickened almost to suffocation with the

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smoke, ashes, and cinders, of the great city of *Chicago;* while from our own forests, cities, villages, and hamlets, rolled on, day after day, dense columns of smoke, which night transformed into glaring volcanic flames, triumphantly challenging all human control. Then throbbed ten thousand hearts for the suffering, and every train was burdened with clothing and bread, while the telegraph announced that millions of dollars were on the way to the scenes of devastation and want.

For the unfortunate of our Royal Craft, R. J. CHESTNUTWOOD, Most Excellent Grand High Priest of the Grand Chapter of Indiana, sent a donation from his Grand Chapter to the presiding Grand Officer of this Grand Body, of $200.

Buffalo Chapter, No. 71, of the State of New York, through their Most Excellent High Priest, forwarded $100; and the Treasurer of Enterprise Chapter, No. 2, of Jersey City, $50.

Your Committee, therefore, recommend the adoption of the fol lowing resolutions:

Resolved, That the thanks of this Grand Chapter be tendered to the Grand Chapter of Indiana, Buffalo Chapter, N. Y., and Enterprise Chapter, No. 2, Jersey City, for their munificent donations to their unfortuate Companions in this Grand Jurisdiction.

Resolved, That the thanks of this Grand Chapter be returned to those subordinate Chapters of this Grand Jurisdiction who so freely came forward and proved to their Companions in distress that they had attained to the third round of our symbolical ladder.

Resolved, That a copy of these resolutions be forwarded to the G. H. P. of the State of Indiana; the H. P. of Buffalo Chapter, No. 71; and the H. P. of Enterprise Chapter, No. 2, of Jersey City.

All of which is respectfully submitted.

(Signed) M. W. ALFRED, W. E. SMITH, } *Committee.*

It is only the man supremely holy, who, by the faculty of knowing thoroughly and comprehending perfectly the primitive laws of living beings, is worthy of possessing supreme authority and commanding men; who, by possessing a soul grand, firm, constant, and imperturbable, is capable of making justice and equity reign; who, by his faculty of being always honest, simple, upright, grave, and just, is capable of attracting respect and veneration; who, by his faculty of being clothed with the ornaments of the mind and the talents procured by assiduous study, and by the enlightenment that is given by an exact investigation of the most hidden things and the most subtle principles, is capable of discerning with accuracy the true from the false, and good from evil.—CONFUCIUS.

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ADDRESS BY GRAND MASTER J. W. CHAMPLIN.

The Annual Communication of the Grand Lodge of Michigan met in the city of Detroit, on the 9th of Jan., at high twelve, M. W. J. W. Champlin G. M., in the Grand East. After organization, and a report from the Committee on credentials, the Grand Master delivered his address.

BRETHREN OF THE GRAND LODGE.—Having assembled together in our annual communication, let each one of us, before entering upon the important concerns of this meeting, implore from the Most High His blessing upon our labors, and His assistance in the discharge of our duties, that everything may be established upon the surest foundations and redound to His glory. Having had, as Grand Master for the past year, the craft especially under my care, I am happy to report that in every part of this grand jurisdiction peace and harmony prevail, that our altar lights are brightly burning, and the lessons which they teach are bringing forth good fruits. There is, however, in some quarters, and I fear too generally, a desire to make Masonry too common; an inclination to disregard the landmarks, and admit a wider range of candidates to our mysteries. This tendency is a dangerous one, and entirely at variance with the best interests of our institution.

Masonry seeks to elevate and refine those who enter its sacred portals; her code is an exalted morality; her object, fraternity, and her type, perfection. As the temple at Jerusalem was perfect in all its parts, so we aim to have the moral temple which we are building. It will not do to place in this moral temple any imperfect material. We are each and all inspectors of the material and work of which it is being constructed, and if it cannot pass the square of each and all, let it be rejected.

Masonry was never intended to be universal, save in the application by its votaries of its benign principles. It always selects its materials. It is exclusive in its essential nature. It has always had a high standard by which it measures applicants for its favors, morally and physically. Its grand objects are harmony and fraternity. Fraternity is the life-giving spirit of Freemasonry. It is the subtle essence which pervades all, and as with a sort of magnetic attraction brings its members closer together. It is at once the strength and foundation of the whole fabric. It follows that no one should be admitted to our numbers, no matter how high his moral standing, how great his ability, or what his qualifications, unless each and all of the members of the lodge can fellowship him; unless each and all can feel glad and eager to discharge toward him every duty and every obligation which Masonry imposes. We should feel that our Masonic ties are reciprocal, and realize that in each member of our lodge we have a friend that sticketh closer than a brother. If any member should say during the advancement of the candidate, "I do

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not want him to become one of us," then each member should also be ready to say, "then neither do I want him." In a lodge thus constituted harmony and fraternity would prevail to their fullest extent, and the choicest fruit which the tree of Masonry bears would yield its blessings to us. There would be no discordant element within our lodges to mar their harmony; there would be no strife within our bosoms between our Masonic duty and the exercise of brotherly love.

The great source of danger is in the desire for the increase of numbers. Numerical strength is not Masonic strength. Masonic strength does not consist in numbers, but in unanimity.

Brethren, let us make our order what it was intended to be, and it once was, a fraternity, and it may then defy the persecution of the world, and amid the mutations of time it will stand firm as the everlasting hills.

OBITUARY.

Since we last assembled the Messenger of Death has entered the sacred precincts of our Grand Lodge and summoned two of its members to the Celestial Lodge above, where the Supreme Architect of the universe presides. It is my mournful duty to announce to you the melancholy intelligence that our M. W. Brother William M. Fenton has been called from the scenes of this transitory existence to a state of endless duration. He died at Flint, on the 11th day of May last, at the age of sixty-three years. He was a man of marked ability and sterling integrity of character. He was held in high estimation in the community where he resided for his Christian virtues, and for his manly worth as a private citizen. He exemplified in his daily walk and conversation the practice of those generous principles which Masonry teaches. We looked up to him for counsel or advice, but we shall hear his voice in these halls no more forever. But we will treasure in our hearts a memory of his virtues, and endeavor to imitate him in living an unselfish, virtuous life, that we too may die the death of the righteous, and that our last end may be like his.

I did not receive information of his death until after his funeral had occurred, and for that reason was not present. I am glad to know, however, that the fraternity paid proper respect to the memory of our worthy brother by being present and attending his funeral obsequies.

The second instance of mortality was that of R. W. Bro. Charles G. Curtis, Junior Grand Warden of this Grand Lodge. Bro. Curtis died at Rochester, N. Y., on the 30th day of July, 1871, in the 40th year of his age. Unable to be present myself at the funeral I authorized Bro. A. G. Hibbard to act as my proxy. The funeral was attended by quite a number of the members of Oriental Lodge, of which he was a member. They were escorted from Detroit by

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the Detroit Commandery of Knights Templar, to which he also belonged. I did not have the pleasure of an intimate acquaintance with our brother now deceased, but one who knew him well said to me that every one who thoroughly knew Bro. Curtis loved and respected him.

FIRES.

The October fires were indeed awful calamities, overwhelming whole communities in a common ruin; from amid the slumbering embers there arose the wail of anguish and the cry of despair.

Painful as this picture is, I cannot but feel that it is in some measure compensated by demonstrating to the world the humanity of the age. Its darker spots are gilded over with those benignant and God-like rays of sympathy and benevolence which emanated from the universal heart of our fellow-man. The occasion displayed and brought to light that exalted charity without which all our professions are but "as sounding brass and tinkling cymbals."

We feel ennobled as we gaze upon the sublime spectacle of a world's sympathy reaching forth to succor and help the distressed and needy.

It is the voice of the herald proclaiming in silver tones the near approach of the great brotherhood of man.

Confined to no sect, society or creed, the hand of charity dispensed its gifts by men of no sect or creed, and by men of all sects, societies and creeds. It was the spontaneous outburst of the universal heart.

It is this that gives it its significance, showing that throughout the whole civilized world there is abroad in the land a feeling, a spirit lifting us up above the common plane of selfish motives and sordid desires, and drawing us closer together in the bonds of true brotherly love.

Brethren, the tenets of our profession are brotherly love, relief and truth. To relieve the distressed is a duty incumbent upon all men, but more especially upon Masons, who are linked together by an indissoluble chain of sincere affection. And I am happy to inform you that our noble order did not, in the instances I have just alluded to, fail to fulfill the tenets of their profession. They not only discharged their duty as men, but in addition they discharged their duty as Masons. Instances of the latter have come under my personal observation, and, to some extent supervision, and of which I will now speak. As soon as the news of the burning of Holland reached Muskegon, which was the next day, the lodge there donated immediately $500 toward their relief.

DUES.

There is one regulation in our subordinate bodies that has been the source of fruitful trouble. I allude to the subject of dues. Of comparatively recent origin, it has been adopted as a necessary

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means of raising funds to meet the contingent expenses of the lodge.

Each lodge fixes the amount which its members are required to pay annually, ranging from one to five dollars. The result is, either from absence or carelessness, many of the brethren neglect to pay their dues promptly, and often two, three, and even seven years pass without payment, thus affecting the resources of the lodge and increasing the liability of the brother; and finally, as a last resort, charges are preferred, and the brother is expelled. The question that presents itself is this: Can there be no plan devised by which this onerous burthen, often so unhappy in its results, can be avoided? I think a solution of the whole difficulty can be found in the plan adopted by Kilwinning Lodge, U. D., of Detroit. In this lodge no dues are exacted. Their fees for conferring the degrees are forty dollars. Ten dollars of this sum is set aside for a fund for permanent investment, which at ten per cent. produces one dollar annually as interest. This interest is used in paying the contingent expenses.

I recommend the subordinate lodges in this jurisdiction to adopt a by-law: First, that any member who is clear of the books shall be, on paying to the lodge the sum of ten dollars, forever thereafter exempt from paying dues to the lodge; second, that where the fees charged for dues are fixed at twenty-one dollars, they be changed to thirty-one, and that, on receiving the third degree, a certificate be given each brother to the effect that he, having paid to the lodge ten dollars, is forever exempt from the payment of dues.

Their by-laws should further provide for the investment of the funds thus received, so that it should be both safe and productive. The amount to be paid would, of course, be fixed by each lodge, having regard to the sum necessary to be raised for contingent expenses.

In pursuing this course, the money once paid continues to earn the annual sum in lieu of dues for all time, even after the brother who paid it has passed to "that undiscovered country from whose bourne no traveler returns," thus producing to the lodge a lasting benefit.

As this plan, if adopted by the subordinate lodges, would involve certain business transactions in the matter of investing the funds, and as lodges have no legal existence as persons competent to contract, it would be necessary that it should be done through certain individuals, members of the lodge, and chosen by it as trustees.

Should the recommendation here made meet the approval of the Grand Lodge, then I advise that a committee be appointed to prepare the proper instructions to subordinate lodges, with forms for appointment of trustees, to invest the funds, etc., to enable them properly to carry these recommendations into effect.

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A member of a lodge has the right at any time during the progress of a candidate, from the time he petitions the lodge until he receives the third degree, to object to his further advancement. Such objection may be taken in two ways. First, if the objecting member be present at the time of balloting, by depositing the black ball; second, by objecting to the advancement of the candidate, either in open lodge, or by filing objections with the Worshipful Master.

He need not state his reasons. He need not prefer charges. He is answerable only to his own sense of duty; and the candidate can go no further until the objection is withdrawn or waived, or in some way removed.

An objection made in writing and filed with the W. M., or stated in open lodge, has a more extended effect than the black ball. For if the ballots are not clear, the candidate who has received the first degree may apply again at any regular communication and another ballot taken, and if found clear he can then be advanced. But when an objection is stated or filed, it stops the further progress of the candidate until it is withdrawn, waived, or is removed.

The charter of a lodge should always be present in the lodge-room when the lodge is convened for work or business. Its presence is as essential as a constitutional number of Masons, or the three great lights.

AMENDMENT OF THE CONSTITUTION.

It is a well settled principle of our Masonic institution, that a candidate rejected by one lodge cannot apply to be made a Mason to any other lodge than the one in which he was rejected.

This principle has its foundation in the fact that the great body of the Masonic family is a unit, and that when material is once rejected by the workmen as unfit for our Masonic temple, none but those who inspected it and pronounced it defective are competent to apply the working tools to it when again presented. When presented to others the defects might be covered up or concealed so as not to be discerned, and hence it has ever been held that those who rejected it are best qualified to say whether the defect longer exists. Experience has proved that when a candidate who has been rejected in one lodge has been made a Mason in another lodge without the unanimous consent of the lodge rejecting him, he has proved a turbulent or troublesome member among us.

I make these remarks for the purpose of calling your attention to article 5, sec. 6, of the Constitution, which provides that "No Lodge shall initiate a candidate who does not reside, and has not resided six months, within the jurisdiction of said lodge, or who has been within one year previously rejected by another lodge, unless recommended by vote of the lodge in which he was rejected, or from whose jurisdiction he shall hail."

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This apparent departure from the true principle was noticed by this Grand Body; and, instead of amending the section, they gave it a legislative construction clearly inconsistent with its terms.

Standing resolution No. 38, of this Grand Lodge, provides "that sec. 6, of art. 5, of the Constitution, does not permit a lodge to recommend the initiation of a rejected candidate in another jurisdiction, but only permits a lodge to reject such candidate to another lodge having concurrent or the same jurisdiction." Thus we have the Constitution providing for and permitting one thing, and the edict of this body another and diametrically opposite thing.

I have been permitted to examine the Constitution of the Grand Lodge of Maine on this subject. It provides: "No candidate whose application may be rejected by a lodge shall be initiated in any lodge under this jurisdiction other than the lodge which rejected him, unless the lodge recommend him to another lodge by a unanimous vote—the vote to be taken by the secret ballot. And if any Mason knowingly assist, or recommend for initiation, to any lodge whatever, any candidate rejected as aforesaid, except as aforesaid, such Mason shall be expelled from the institution."

The Grand Lodge of New York, at its last session, amended her Constitution so as to require unanimous consent.

I recommend that sec. 6, of art. 5, be amended so as to read as follows: "No lodge shall initiate a candidate who does not reside, and has not resided six months, within the jurisdiction of said lodge, or who has been rejected by another lodge, unless recommended by the unanimous vote of the lodge in which he was rejected, or from whose jurisdiction he shall hail—such vote to be taken by the secret ballot, and at a regular meeting."

RESOLUTION OF THE GRAND LODGE OF ENGLAND.

At a Quarterly Communication of the United Grand Lodge of Ancient Free and Accepted Masons of England, holden at Free Masons' Hall, London, on Wednesday, the 7th day of June, 1871, the Right Honorable the Earl de Grey and Ripon, Most Worshipful Grand Master, on the Throne, it was proposed by the V. W. Brother Æneas I. McIntyre, Grand Registrar, seconded by the R. W. Brother Henry Robert Lewis, Acting Deputy Grand Master, and

Resolved, That the Grand Lodge of England, having heard from the Most Worshipful Grand Master a gratifying account of the cordial and fraternal welcome given to him by the Freemasons of the United States of America, seizes the earliest opportunity of tendering its most sincere and heartfelt thanks to the Grand Lodge of the District of Columbia, and to the other Grand Lodges and brethren of the United States, for their very hearty and enthusiastic reception of the Earl de Grey and Ripon, Most Worshipful Grand Master, as representing the Grand Lodge and Free Masons of England.

DE GREY & RIPON, G. M.
JOHN HERVEY, G. S.

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DISTRICT DEPUTY GRAND MASTERS.

Notwithstanding the adverse action of this Grand Body taken last year upon the appointment of District Deputies, I take the liberty of again pressing the subject upon your consideration, and ask that it be further considered by you.

There are now about three hundred lodges. It is impossible for the Grand Visitor to visit each of these lodges annually, even though he should devote his whole time to that purpose. Yet, on account of the changing of nearly all of the offices annually, nearly every lodge should be visited each year. The system of District Deputy Grand Masters has been adopted by a number of our sister grand jurisdictions, and has been found to work well, and those evils which the committee who had this subject under consideration at our last meeting anticipated have not been realized through the workings of the systems there. I bespeak for this subject a careful investigation.

And now, brethren, as my term of office is about expiring, I take this opportunity to express to you my heartfelt thanks for the great honor your partiality has conferred upon me. As the honor is indeed great, so also great is the responsibility which the position imposes. If my ability has been commensurate with my zeal for the cause of Masonry, you will have no cause for complaint. I have given to the discharge of my official duties my best endeavors. The work I have done I submit for your inspection. To the officers of this Grand Lodge, the Past Grand Officers, and the members of the fraternity, who have so kindly assisted me in the discharge of my various duties, I owe a debt of gratitude. My official relation with you must cease at the close of this session. I have no desire to retain this position longer. We have many among us who would adorn the station, and, as it is one solely of honor, it should be enjoyed by as many as possible.

If my actions shall meet with your approval I shall be but too glad. The honors you have been pleased to bestow upon me I shall ever cherish and seek to preserve among my dearest treasures.

J. W. CHAMPLIN, Grand Master.

—The most soothing consolation to the man who is plunged in affliction, is the consciousness of his innocence, which, like an angel, watches at his side, and whispers comfort to his soul. The holy confidence arising from the consideration of innocence supported the martyrs, and upheld their enduring patience under the pressure of the severest tortures! This consideration acted with a magical influence; it calmed their sufferings, it lulled the exquisite sensation of the flames, while they consumed their bodies, and diffused over their countenance the expression of a celestial joy.—*Bossuet.*

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EDITORIAL.

THE POPULARITY OF MASONRY.

There are many causes at work to make Masonry popular. And there is no objection in producing this result, providing it is brought about in a legitimate manner. In fact, we doubt whether Masonry can be made really popular only by having a true and worthy membership. It is not the numbers who are enrolled as members that can make a cause popular, if the principles are regarded by them, which are taught. A large number of moral bankrupts may ruin a good cause, and it certainly is not popular because they belong; and it is not always the case that the downfall of a good cause is attributable to really what we would call bad members. It is very frequently brought about by the mismanagement and ignorance of those in authority. Rulers make missteps, and to carry out a selfish end, may dethrone themselves. While they have the power they may imprison, and in that lonely cell the prisoner may perfect a system, and some carrier-bird, unknown to those in high places, may convey his burning truths to the subjects of the Commonwealth; and, ere the rulers dream of danger, a mighty overturn of public opinion may come in an hour they know not, and, like the earthquake, swallow up those in power, or bring them to equitable terms.

In times past and gone, Masonry has had enemies; and more frequently they have been of her own household. And the same causes will bring about like results; or, in other words, the managers will be check-mated somewhere upon the chess-board. True, thinking men, who drink in the great principles of Masonry, and are willing to live by them, will never consent to a *centralizing measure* that will blot out of existence the Masonic level.

The farther power is taken from the common brotherhood, the nearer the hour of confusion. And Masonry will be rendered unpopular, or rather the management of the workmen, when our Grand Bodies are allowed to assume one power after another and leave the subordinates with no voice. It is the hasty legislation of our Grand Bodies that is bringing the storm upon us; and it is one of the prolific causes that will produce a revolution.

We know that some say, "Masonry is getting to be popular, and we are in danger," meaning that we are admitting too many. Who says this? Every one makes the same declaration. The lowest grade in morals among us proclaims the same. But who are to

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blame? One is just as censurable as another on that point; for it is the duty of every one to be at his lodge when every ballot is spread, or leave his protest if he cannot go. If he does not do this part of his duty, he is responsible for the evil, and is the one that should never have been permitted to cross the threshold of the temple.

One of the causes of the evil that is hovering like a black cloud over us is, men have absented themselves from their Lodge. They themselves, like the prodigal, have taken the emoluments, benefits and laurels of the household, and left the Lodge to take care of itself. Ask them why they do so? The answer will be "Too much business," or "They are running the concern so loosely that it has become disgusting." Again, who is responsible?

Some men have so much business that they do not pay any attention to the affairs of Government, and leave the whole matter to a set of roughs and thieves. What are the consequences? The people are taxed and robbed of their hard earnings; an army of worthless vagabonds are licensed to deal out poison and death in whiskey, produce paupers to fill poor-houses, jails and penitentiaries.

Neglect of duty upon the part of the good citizen in our Masonic brotherhood entails all the evils that are upon us as an association. We call aloud for all to turn out and blow the horn around the walls of Jericho. Reforms are needed. Return to first principles; abandon the flesh-pots of Egypt; restore order, confidence, justice and integrity among the craft.

In the first place, go slow and cautious in all legislative enactments in our Grand Bodies. Let nothing be done, the practice of which will violate any obligation that any Mason has taken. A legislative tribunal cannot make a law permitting an atheist to be made a Mason, when it is strictly forbidden by a landmark to do so. It cannot permit or authorize any one of its officers to write or print, even in characters, any portion of the esoteric work; and the Grand Lodge or body that does such a thing deserves to be disfellowshipped by every other jurisdiction on the face of the globe. A Grand Body that does this, or allows it to be done, in any way or form, may expect to have trouble until they abandon every such method to perpetuate Masonry.

A father may have his side-boards and cellars filled with choice intoxicating drinks, and get drunk every day, and issue his laws and mandates that his sons shall not taste a drop. What will be the inevitable result in nine cases out of ten? Let that father have his law of suspension or expulsion from the domestic circle, and it is doubtful whether he would have any sons left. So, in this case, let a Grand Body go through the Masonic family, where they in any form allow this to be done, if only through some Grand Officer, and

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he to others, and if strict search be made a large portion would be found *guilty*.

This easy method of having men become familiar with esoteric Masonry is one of the causes of the popularity of the order; and it will be the cause of its being brought into disrepute. Those in high places have legislated contraband articles into existence, for certain purposes and objects, with restrictions; but, secretly, manufacturing establishments have been set up, or certain ones have been made the custodians of the business; and the consequence is, all have been furnished, in some way, who desire.

Let the Grand Lodge trust this contraband manufacturing business to any one, with power to place a specimen of work in the hands and custody of the chief ruler of every subordinate body, and in a short time there will be any amount of counterfeits in existence. And the only safe method to do away with the spurious is, not to stamp or carve the genuine with a letter or character. When this is done, and all are required to depend upon the true, legitimate method of obtaining the knowledge of the esoteric system of Masonry, then the popularity of our beloved Order will be somewhat checked, prosperity attend its growth, and test its strength by knowledge of her principles.

EDITORIAL NOTES BY THE WAY.

LIGONIER.—This is quite a thriving town in the northern portion of Indiana, on the Lake Shore and Michigan Southern Railroad. Not long since we had the pleasure of stopping there, and took notes. We soon found many good, true brothers of the Masonic Craft. Our old friend and brother COVEL ever lays us under renewed obligations for kind favors. Brother EMERY'S fraternal regards for our welfare, we have recorded upon a fly-leaf of our scrap-book.

The Masonic Lodge has done good work, as a general thing; but they have spent some time upon rotten material, that could not be worked into the Masonic edifice. They undertook to work a rough ashlar, called Smith—rather an uncommon name—into the walls; but as they tried to knock off a corner and obtain a square, some internal deformity would come to light. So, when they applied the various tools of Masonry, they would invariably come to something that the square, compass, and the Bible would condemn; and the result was, that this SMITH—no disgrace to the Smyth family—had to be cast out as rubbish.

One of the first things that attracted our attention when we called at this place was a hand-bill, giving notice that the REV. J. P. STODDARD would lecture on "The Relations of the Secret Or-

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ders to Our Civil and Religious Institutions." This, so far, appears very fair. A man well versed in Masonic lore could give a very instructive lecture upon the points above mentioned. The great moral and intellectual benefits that the civil and religious institutions of earth have derived from Masonry is a theme upon which the best, wisest and purest of minds love to dwell.

But when the servants of the old cloven-footed gent wish to "steal the livery of heaven" to serve their master, they will be sure to put forth some such language. At the same time, while they profess to be engaged in erecting a spiritual building of God, they pick up every rejected and outcast of Masonry, such as we have proven to be unfit for a moral temple. This Rev. divine (?) threw out his anti-Masonic hook and line in Ligonier, and the first bite he hauled in this dog-fish Smith. He took him off of the hook, and set him at work as the anti-Masonic bummer and ku-kluxer to break down Masonry. It was a perfect God-send for Rev. Stoddard to find such a specimen of moral bankruptcy as Smith; for he could relate to Stoddard the abuse that the Lodge had heaped upon him. When he bought goods of Masons and swindled them, because Masons would not stand by him and uphold his unrighteous dealings, why, Masonry was a dangerous institution. And when he went so low into the gutter of dishonesty as not to pay his dues, and the Lodge, to save its credit among men and in the community, expelled him from all the rights and benefits of the Craft, it must be a corrupt system. We do not know the history of this Stoddard, but judge him by the company he keeps. When we find him with the Ku-Klux band of Blanchard & Co., who are busy in demoralizing every society, and disturbing the peace and happiness of families, casting their firebrands of discord in all directions when they can gain the ear of the ignorant, we judge that this same Stoddard is some moral fugitive and bankrupt, and is a moral shipwreck in society. It may be that he is a tolerable good man, and is merely a dupe; but when he circulates a document that asserts that "Secret societies swindle men out of their money, their freedom, and their religion," we know that he is either a base villain, or ignorant and merely a tool in the hands of others.

It came to pass that we journeyed from East to West, and from West to East, and came down upon the banks of Maumee, near the port of Toledo. This place is known in the war record as being near the noted spot where the "Toledo War" transpired in early times, and where it was said a Wolverine General fought a bloody battle in a watermelon patch. Previous to this tremendous slaughter upon the melons, it was not known whether the Toledoites should be Wolverines or Buckeyes; but, not inclined to be very wolfish, Congress said that they might be known in all time to

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come as Buckeyes. So, after several generations, they have become a peculiar people, and, in many respects, zealous of good works.

Our journeying to this American Joppa was somewhat different than the ancient mode of traveling. As we came into port, however, we soon learned from the guards who were stationed at the various waterfords, that the true descendants of noble tribes were to have a grand union at their Lodge that evening. Having met with and exchanged brotherly tokens with many of the chiefs, we had a cordial invitation, which we most heartily accepted.

At a previous meeting, they had unanimously cast lots to know who should rule and who obey the year to come. *Toledo* Lodge re-elected Worshipful Brother E. R. FINCH. *Rubicon* Lodge re-elected Worshipful Brother R. E. RICHARDS. *Sanford L. Collins* Lodge re-elected Worshipful Brother Col. GEO. E. WELLS. These, with their respective corps of officers, were duly installed by M. W. A. H. NEWCOMB, Grand Master of Ohio.

The three Lodges formed a union in these installation services. The Hall was well filled with the members, and their families as visitors. The interesting and solemn ceremonies of the Order, by the Grand Master, were well done, and the impression made was good upon all who listened.

Soon after, it was announced that refreshments were prepared in the dining hall; and the admirable manner in which all were so amply supplied convinced all present that it was good to be there. Every one seemed to vie with each other in *trying*, to the utmost of their ability, to see who could "best work and best agree;" and all things were so pleasant that it was quite difficult to find a place where to withdraw from this social festivity.

DEAR STAR:—"On the wing," as Bro. Bailey calls it. By-the-bye, don't let me forget to congratulate him (Bro. Bailey) on his unusual good taste in his selections, particularly in the *small* number issued immediately after the fire. True, the number was shorn in its fair proportions; but the best part of it was its report of *Grand Lodge Proceedings*, taken *verbatim et literatim* from the *Star;* and I would add that it is the best report I have yet seen, were it not for the fact that the most of it happens to be from my own pen. All right, Bro. Bailey, let the *Voice* be heard. We thank you for the compliment you paid the *Star*, in copying without alteration. You certainly are welcome to extracts from our columns, as they are generally good; but when you take those that have cost us time and labor, give us a credit mark—we want them always when we deserve them.

HUDSON AND TOWANDA.—I met but few of the Brothers here, as they are mostly scattered through the country. Bro. French, of

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Hudson, is one of the progressive class, and intends to keep himself in good working order. The Bros. of Towanda show their appreciation of Bro. Jones, by keeping him in the East for years; and we agree with them, and think him the right man in the right place.

LEXINGTON.—A much larger town than we expected to find, and a Lodge to match. A neat, tasty, well-kept *hall* always shows a live, working Lodge. We had the pleasure of meeting several of the Brothers here, one evening, and wish we had had longer time to perfect the acquaintance so pleasantly begun.

Their Lodge-Room is admirably arranged, well furnished, and ample in its accommodations. They have a large, working Lodge, and do good work in both senses of the term. We wish them such success as they really deserve, and thank them for material aid to us.

ON THE T. W. & W. R. ROAD.—East from Jacksonville, our first call was at *New Berlin.* Found but few of the Craft in town, but hope sometime to meet them and enlarge our circle of acquaintance, particularly with our new subscribers. We intended to have visited *Laomi* from this point, but a storm prevented; will the brothers there please give us credit for good intentions; should we pass that way again—will try to visit them.

At *Springfield* we spent a pleasant hour or two in Grand Sec'y Miner's Office,—where we found files of several Masonic papers and magazines and hope hereafter to find the STAR there also. Brother Miner informs us that most of those who last year inadvertently took more pay for services at Grand Lodge than they were legally entitled to, have promptly refunded the same. Thanks to Brothers Miner and Burrill for kindly giving us information on several matters of importance.

Called at the *Trowel* office and found Bro. H. G. hard at work as usual, had a pleasant chat of half an hour our so and went on our way. Bro. Reynolds—personally does not hesitate to express sentiments of sympathy for the STAR under its present losses by fire,—though I don't remember that he has said so in the *Trowel.*

By the Bye, I want to say that I think the *Trowel* is improving lately and we cordially advise all who don't take the STAR to subscribe for it without delay. It is true it is not in a magazine form, and only two thirds our size, but it is well worth all it costs.

Bro. Rounseville's articles are always good, particularly when he makes one of *our stories* the foundation on which to build them.—The *Trowel* has but one bad symptom in our eyes and that is *Eastern Star*—if it can stand that, it can stand almost anything.

From Springfield we went to *Taylorville* and are glad thereof to this day,—spent the Sabbath delightfully and we hope profitably. They have recently elected officers who are determined to make the Lodge, what the place is, the first in the county.

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Bro. H. P. Shumway W. M. elect is full of praiseworthy ambition and intends to fill the office as well as his father did before him, and that is saying not a little. The other officers of the Lodge mean to fill their places as well as the W. M. does his, and all seem determined that their Lodge shall stand as high in moral character as it does in work—and in both of these excellent characteristics to be fully up to any Lodge in the county.

We presume that when they have perfected themselves in the work and thus increased their interest in the order they will show it by improving their Lodge Room.

At *Owausco* we spent a very pleasant evening. It is a small place and in a measure deficient in advantages which larger places have; but they make up for it in their love for the order, and their determination to make Masonry what it ought to be everywhere, an instrument for accomplishing much good. We were strengthened in our love for the order and encouraged in our efforts to keep it up to its own standard of right by our visit at this place, and wish them the success they so richly deserve.

Our stay at *Morrisonville* was short, and we saw but few of the brethren there, but expect they will get acquainted with us by reading the STAR.

Spent an evening very pleasantly with the Bros. of *Blueville* Lodge at *Edinberg* and another at *Rochester*, in Sangamon County, These places are growing up, on the line of the Springfield and S. E. Railroad, and expect their lodges will grow also. They stand fair in the work, for which I understand they are mainly indebted to Bro. John F. Burrill, our present Assistant Grand Secretary, of Springfield, who works more than one way for the good of the Order.

FROM SPRINGFIELD EAST.—Our first stop was at *Dauson*. Here they have a large pleasant hall, and a good strong Lodge, we found Bro. Hawley, whom we had the pleasure of meeting at Grand Lodge, and through him became acquainted with the Bros. Their well furnished and admirably kept hall shows that the love of the Order has not died out in their hearts.

Bro. John Billington (Station Agt. of the T. W. & W. R. R.,) of this place, has for sale some of the Masonic Maps of Illinois, so well gotten up by his brother now dead. They contain the name and location of every Lodge in the State, at the time it was published, and also present a good map of Illinois, with a broad Vignette of Masonic emblems, making as handsome an ornament for a Lodge-room as can well be found.

They are the property of a Mason's widow, and *unmounted cost only fifty cents each.* I know of nothing so *good*, so cheap, and yet so decidedly ornamental, and what is more, the *cash* goes to benefit

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a Mason's widow and family. We hope Lodges will take due note thereof, and govern themselves accordingly.

Address John Billington, Dauson, Sangamon Co., Ill.

ILLIOPOLIS.—We were present here at the Annual Meeting of the Lodge. Bro. Wilmott was again elected to the East where he has been for several years. It was a cold Sabbath, out of doors, that we spent here, but found warm-hearted brethren in both churches, and the cordial grasp of the hand, and the words of welcome kindly spoken, made us forget the cold storm without, and lessened the regret occasioned by occasional longings for home.

D. W. Peden will act for us here as our agent. Hand in your names, brothers.

HARRISTOWN.—Found the brothers here busily engaged fitting up their hall. New carpets, new furniture, fresh paint and clean paper, make it about as neat a little hall as we know of. And when this refitting and refurnishing is completed they intend to brush up their work and make that to match their hall. We hope their good intentions will all be carried out.

MOUNT AUBURN.—One of the finest situations for a town we ever saw. A large mound in the midst of a beautiful prairie. Only lacking a Railroad We found here an old Lodge, but fairly kept up, and spent an evening very pleasantly with them. They have splendid men among their members, and we would like to name some of them, but it would not do. W. E. Petters Esq. is our agent, and will receive subscriptions and forward them.

GROVE CITY.—Commend us to the Bros. of Fisher Lodge, No. 585. Small in numbers but large in heart; away from great business centres, but connected closely by the cords of fraternal love to their brothers everywhere. We rejoice that we braved a cold ride in the stage, of sixteen miles, one of the roughest days of this winter, to spend an evening with them.

I believe I have mentioned before that this Lodge of twenty-one members, gave one hundred dollars for the relief of Chicago sufferers, and have as yet waited in vain to hear of a Lodge which has equaled it.

Of course such a Lodge take the papers, and they showed their appreciation of the STAR by voting unanimously as a Lodge, to take a copy for every member. And I also understood that they intended to keep up a fair list for the *Trowel* as usual. What Lodge can beat this?

BLUE MOUND.—A new Lodge in almost a new place, and began under very favorable auspices. Blue Mound Lodge No. 682, as the boys would say, the figures are pretty "high up," but it shows where Masonry is getting in this State. This Lodge being at present at the top of the heap, that is the highest number, being the last one

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chartered by our last Grand Lodge. Bros. Murray, Quinlan and others went down from Decatur, and constituted the Lodge and installed the officers, so we know that it was done in due form, although we were not there, for that is the way the Decatur Brothers do it.

Blue Mound is sure to grow, and we hope the Lodge will keep pace with the place.

DECATUR.—We were disappointed in this place; our impressions having heretofore been formed from brief observations while passing through it. The town proper is about thrice as large as we thought it was, and does about four times the business we supposed it did. *Decatur* is in brief a *live* western town, and as the inhabitants make the town, so the Masons make the Lodges. And then Bros. Quinlan and Bright as presiding officers are hard to beat.

We did not chance to be present at any of their Lodge meetings but their fame extends through the country round about them and is something to be proud of. We met a goodly number of the fraternity, and not only made some pleasant acquaintances, but added largely to our list of subscribers. We are especially indebted to Bro. Quinlan for kind courtesies and brotherly assistance, for which many thanks. G.

THE GRAND LODGE OF THE STATE OF MICHIGAN.

The annual Communication of this Grand Body has had another of its yearly greetings. The Grand Master acquitted himself with great credit. The work of the Craft presented a good degree of prosperity. The reports of the respective officers were made, and received with great satisfaction. The Grand Treasurer, Secretary, and Visitor brought up their work for inspection, and were announced as good and faithful servants. The Grand Master and Grand Orator, of Ohio, were present as visitors, and were kindly received with the honors due the station they occupy. The following officers were elected for the ensuing year:

Grand Master—Henry Chamberlain, Three Oaks.
Deputy Grand Master—Hugh McCurdy, Corunna.
S. G. W.—Wm. Dunham, Manistee.
J. G. W.—David W. Clemmer, Dowagiac.
G. Treasurer—Rufus W Landon, Niles.
G. Secretary—Jas. Fenton, Detroit
G. V. and L.—Henry M. Look, Pontiac.

Appointed officers:

D. D. G. M. for the Upper Peninsula—Matthew H. Maynard, Marquette.
G. Chaplain—Rev. Anmi M Lewis
G. Architect—Wm. Fitzgerald, E Saginaw
S. G. D.—Arthur M. Clark, Lexington.
J. G. D.—John E. Chisholm, Marshall.
G. Marshal—John S. Harker, Lowell
G. Pursuivant—Chas. J. Kruger, Grand Rapids.
G. Sword Bearer—Geo. N. Mead, South Camden.
G. S. and Tyler—Alexander McGregor, Detroit.

The article "Pleasant Things in Chicago," came too late for insertion in the January number, will appear in our next.

For want of room we are reluctantly compelled to leave out a part of Bro. "G.'s" Notes. It is in type and will appear in our next number, which will speedily be issued.

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THE MYSTIC STAR.

FEBRUARY,——1872.

WHY MASONRY SURROUNDS ITSELF WITH SYMBOLS.

[An extract from an address by Col. Drew, of *Blissfield, Mich.*]

* * * In reply, let me call your attention to the manner in which we naturally impress upon our minds all the worded ideas which come to our knowledge. The Savage, when he wishes to convey to your mind a mental peculiarity, draws for you a picture of the animal known by that peculiar characteristic, and indeed all his communications are made in such symbols, or conveyed by merely mentioning their names; thus, when the Fox is once adopted as the fitting symbol for every kind of craftiness, its name merely gives the immediate idea, that some hidden scheme is in lurking; so with a thousand animals and things, adopted by universal understanding as symbols. We at once recall on seeing them, their characteristics or mysterious symbolic language, and the mind seizes upon the whole connected train of thought.

Do we wish to impress upon the mind of the child a symbol by which he shall recollect the first letter of our alphabet, we picture an Archer with his bow taut drawn, and arrow pointed for his unerring aim, and when he grows older, he learns that in that simple lesson, he was taught the first great laws of philosophy, the direct and resisting forces, and the universal law of gravitation; and thus it is through a life of education, the beautiful symbols which impress upon our minds our daily lessons, serve also to open out to us some more sublime truths in the advancing school of life. Symbols then are the memories of nature by which she fastens upon our minds her simple and sublime teachings, and wisely does she display the opening beauties of that language, for however we advance in the rational developments of mind, there still remains a higher duty and a more holy significancy in those perfect symbols. In them we speak an universal language, known and read of all men, from the poor Indian, whose untutored mind sees God in the clouds, or hears him in the winds—to him, who, with the cultured

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eye of the Philosopher, reads the unvarying laws of the great Creator in the universal order and harmony with which the myriad stars wheel in their heavenly courses, bidding the winds, the tides, the clouds and the changing seasons follow each other in one harmonious succession. We wonder at the vast scope of thought opened by one little symbol, unfolding a broad field of wonders at which an astonished world gazes, and however cultivated may be the immortal mind, still it fails to comprehend that growing chain of mysteries to which it gives origin. Conception stretches far away beyond this narrow world by the confines of the systems on systems which tell that only the outer atoms of God's great creation, skirt the bounded horizon of our earthly powers. Look at that little star, far away in the unmeasured vault of God's great open sanctuary, and ask, if you can, why the Mason places it as the centre piece of his Masonic trestle board; look upward at the clouded canopy of heaven, folded back by an almighty hand, to show us those stars upon stars, hung out as the ever beaming altar fires of our mystic adoration, and ask, if you can, why we read in their mighty constellations the fulfilled promise of that God, who placed his glowing bow against the cloud of our darkest trial, as an assurance that behind that dark cloud of his displeasure was arising the brightest star of his love to a fallen race—the star of Man's redemption. But leave with me, this overpowering contemplation of God's great symbolism, and let us dwell for a while, on those practical symbols, that everywhere call out our thoughts without frenzying our imagination.

Watch that little family of co-workers in the field of flowery usefulness; see how the little busy bee drinks out the concentrated sweets from rose and violet, and lays away the honeyed perfumes in rich stores for his dreary winter repasts; reminding us that while the full-swelling buds of youth, and the rich opening blossoms of manhood are laden with the rich blessings of life, we should emulate him in the zeal of our labors, to lay away harvests of sweets, for the dreary winter of age; teaching us to banish from the hive of our great swarm of active powers, every worthless drone of pleasure, and ply our energies in gathering from the great flower field of life, the honey for the loved swarm at home. Count with me the sands as they drop one by one, imperceptibly, yet swiftly exhausting the hour-glass of our earthly existence, and think in how short a space the full sands of our life have wasted away. Read with me the volumes, which those wasting sands tell of the fleetingness of all our earthly hopes and joys, and ask, if you wish, why such symbols are kept constantly before the eye of the Mason. Should not the man and Mason rather engrave these symbols, pregnant as they are with incentives to noble aspirations, on the inmost tablets of his heart, ever remembering that only the few

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fleeting moments are loaned to him for usefulness here, ere the scythe of time shall cut the brittle thread of life, and leave only the memory of his deeds on the records of the living. How wise then, for him to keep the incense of a pure and contrite heart ever ascending as a sweet smelling odor before the omnipresent God, in whose more immediate presence he must shortly appear, to render up an account of the stewardship of his life-given talents, when each widow's sigh and orphans tear, which it has been his to soothe and wipe away, shall not only add a new blossom and odor, to the evergreen sprig of his immortal happiness, but be treasured up in the grateful hearts of the living, so that when the cold clods of the valley shall be crumbling the coffin lids of the poor mortal remains, his living virtues and noble deeds, shall still walk the earth, in all the warm life of their first birth; the radiance of those lights which guided his footsteps through life shall still shine on the pathway which his example opened to virtue and holiness, and by which, thousands shall follow him on the road to true happiness, proving themselves hewn, squared and numbered as perfect stones for the great temple of Truth. In them are no movable lights of character, but every act is square, upright and perfect before God and man.

The great aim through life of the truly good man, is to keep his own desires and passions within the narrowest limits, bounded on either side by the restraining laws of nature and revelation, and so endeavor to spread the cement of Brotherly Love and Charity, that the entire race may be joined in one Lodge of Perfection, where no Virgin shall be found weeping over the broken column of integrity in ruins, but the perfect pillars of Wisdom, Strength and Beauty, shall marshall out the vanishing colonnades of virtues, which rear the lofty arches and lengthening architraves of soul heavenward. In the heart of such a perfect man, hope has already cast the clasping flukes of her sure unyielding Anchor, and the Ark of his eternal safety, already rides safely moored in that quiet harbor, on whose glassy bosom no storm of fear or sorrow can lift a single ripple. Ask you still, why Masonry delights to clothe her glowing conceptions in the universal and simple, yet beautiful and expressive language of symbols. Go with me then, out into the great unveiled Tabernacle of nature's most sacred mysteries—shut behind us the creaking portals of this world; put off from our feet the iron-nail'd shoes of daily necessities; bare the head in humble reverence in this great sanctuary of unbounded symbolism; listen as the bird voices, the tree wailings, and the low moanings of the tender grass harps, chant in a soft chorus, to the awfully sublime harmony of the Ocean, the torrent, the wind-howlings and the thunder cloud; hear how the sturdy old oak complains in the ear of the wind monarch, while unobserved, the cricket housed in his little acorn shell

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below, laughs in his fearless song, for the rain drop is tripping down through the drooping grass blades, to kiss its own modest little violet. Do these symbols tell us nothing of life's great passion storms, which pass over the little blossoming human virtues, only to nourish them to new life and beauty? There is not a tree leaf, a grass blade, a flower blossom, or a sand grain, but speaks in an eloquence of symbolism, and a fulness of natural pathos, which shames the utmost scope of human language, much more, when the mighty voices of nature speak to us in their overpowering eloquence, and we stand awed in fearful breathlessness, as we listen to the deep-mouthed surging of the Ocean, lashing out the dying furies of her billows, against the rocky base of the mountain, up whose towering sides, our eyes climb, till sight is lost in the closed billows, which beat their forked thunders about its snowy crest, and waste their useless rage in the foaming torrents which come leaping down its furrowed face.

Wherever we go, and on whatever side we gaze throughout the broad expanse of nature, in its varying, yêt constant changes through growth and decay, in beauty and deformity, the speaking symbols by which she imparts her perfect instructions are ever before us, and from them, each and all, we should treasure up the important lessons, no matter whether imparted by the water drop or Ocean, by the shadow or the sun-beam, by the little dancing, sparkling mote, or the solid, sombre mountain.

If then, in the outer world, we find all nature alive with such speaking symbols of the perfectness of the work of the Great Architect of the Universe, pointing us upward in our weak efforts to imitate the Divine plan, in the harmony of our lives, is it not well that some few faint picturings of those most expressive symbols should be with us in the sacredness of the Lodge, to constantly remind us, that we should conduct our councils in charity, truth and affection, in accordance with their perfect instructions.

The Mason should never lose sight of the divinely planned system of symbols, in the infinite variety with which we are surrounded from the morning of life to its evening age. On the other hand, there is not a day or act of our lives, but should read to us its Masonic moral.

For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.
In faith and hope the world will disagree,
But all mankind's concern is charity.—*Pope.*

True fortitude is seen in great exploits,
That justice warrants, and that wisdom guides;
All else is towering frenzy and distraction.

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INSTALLATION ADDRESS.

BY REV. J. C. PATTEE.

WORSHIPFUL MASTER, BRETHREN AND LADIES—As there are none present here but those who have taken the obligations of Masonry, and their companions, I shall be expected to speak to such as those and for our mutual good. I cannot reach the world to-night, nor do I wish to, only through your true, loving, loyal and sanctified hearts and lives.

The constitution of our Order is a moral one. The work which we propose to do, which we have voluntarily assumed, is not to build a tower of strength nor a temple of worship from rocks of the quarries and timbers of the forest, squared and polished with iron tools, laid in cement and strengthened with braces and pins; but it is to smooth and polish our own hearts and lives, and the hearts and lives of all those who may be joined to our numbers, that we may each and all be fitted for some place in that spiritual temple of a purified and perfected humanity which God as Worshipful Master has designed and oversees, and prophets and apostles and all good men and true as craftsmen have wrought upon with freedom, fervency and zeal in prayers and sacrifice, in fortitude and perseverance, in faith and hope and charity since time began and man had need and there were possibilities before him—dangers and suffering on the one hand, and on the other a crown of glory and an eternity of good.

Our working tools are not the crow, pick and spade, the plum, square and level, the trowel, mallet and chisel, the ax, hammer and saw, which operative masons and the architects and builders of material structures use, for that temple composed of human souls, into which we hope to enter and for which we labor to fit ourselves and each other, requires not the use of iron tools to give it either strength or beauty. We make use of these indeed, but only as signs and symbols, speaking outwardly to our senses of what we inwardly need.

The framers of our Constitution, recognizing man as an imperfect being, yet endowed by his Creator with the germinal possibilities of endless growth, laid broad and deep the foundations of our Order in man's wants and needs; and in its constitution endeavored to provide him with a help, an aid and an assistance to start him in the right way, and keep him there, going upward as well as forward, step by step, from lower to higher and thence to higher still, traveling ever in the way of truth and life, in grace and good, till in his perfected humanity shall be reflected the image and likeness of our Lord God.

Are we, brethren, profiting by their labors as we might—as we

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may—and nobly carrying forward the work which they nobly began? In a word, are we Masons? This is the question which will claim our attention in the brief time allotted to us this evening.

In our great light, which lies ever open upon our altar, and which we assume to take as the rule and guide of our conduct, we are admonished, "They are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children." And again, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God."

Are we willing to be tried by a test like this? It is certainly a Masonic one. It harmonizes perfectly to the Constitution of our Order. And if tried by it are we confident that we should be found worthy? Have we no fears that we should be denied? By it we certainly shall be tried. Our Grand Master above recognizes no other test, and without this no password will secure for us an entrance into the Celestial Lodge. It is well that we should try ourselves by this test. Others may try us by a different one, and by a grip of the hand, by a reply of the lips, or by positions of certain bodily members they may recognize us as belonging to the craft and under its obligations, but for ourselves we have no other test but this. Nor can we have another. In reply to the question "What makes you a Mason?" we must ever answer, "My obligation." If we are true to our obligation, then we are Masons, and we should know ourselves to be such even though the whole fraternity were to deny us and every lodge-room should tile its doors against us. But if untrue to these, no brother's grip, no Lodge's welcome, no Master's word can prove to us that we are Masons.

There are three great duties which Masonry enjoins upon us. The first that I shall notice is the spirit of devotion. It finds us in the dark, poor and penniless, and almost naked, and leads us to its altar for the benefit of prayer; and while on bended knees, it counsels us to "trust in God;" and ever in the path of Masonry the symbol of that dear name hangs over us reminding us that there is a God above who watches for our welfare and whom we ought reverently to love and faithfully obey and fully trust.

Can we be Masons then if we profane that name, and associate with jest and ribaldry the word which above all others should lie near and dear to a Mason's heart?

In the Ancient Constitutions of our Order, it is written that "Whoever from love of knowledge, interest or curiosity, desires to be a Mason, is to know that as his foundation and great cornerstone, he is firmly to believe in the eternal God, and to pay that worship which is due to Him as the Great Architect and Governor of the Universe."

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If an individual wishes to be joined to our Order and have not this *foundation stone* already securely laid in his heart, no brother ought, and no worthy brother will propose him for initiation. I say *no worthy brother will*, because the act itself were an unworthy one, being against the Constitution of the Order and tending to subvert its well established principles. Destitute of this faith and this devotion no one can ever be a Mason save only in those outward, external qualifications which Masonry does not regard, and which can never recommend him to the Order. It is the internal qualifications which Masonry regards. Her work is to build and polish; but she must have foundation to build on and ashlars to use which if rough will take the polish.

Are we Masons then? Brethren, are we taking the polish? Is the spirit of devotion and of reverent love growing and deepening in our hearts as the years go by and we pursue our labors among the Craft? Are our footsteps tending upward toward the Holy of Holies; and when the gavel-blow of death shall smite us down as it did one of our Ancient Masters, will it find us there in the same spirit of reverence and love as he was found, offering up our prayers and adoration?

A second duty which Masonry enjoins upon us is one of charity. We are to regard the interests and welfare of our fellow-men—not of the fraternity alone, but of those outside the fraternity as well. We are to labor to promote the common good. Ours is a working institution. It requires something more of us than not to injure or stand in the way. It does not allow us to be idle. If bees are a symbol for us, it is only because of their working habits. There must be no drones in our hives. Here each and every one is required to be a worker. We are to go into the quarries to dig, square, polish, and bring out stones for the building. We are to go into the forests to cut, hew and make ready timbers. We are to help, aid and assist in bringing the whole together and rearing it in one noble structure, agreeably to the rules and designs laid down upon the trestle-board by our Supreme Grand Master, the Great Architect of the Universe, when He gave us life and called us to labor, and planned the way of life and the wonderful possibilities of the human soul, of which we seem to know so much when we look back over the past and note the progress made, and so little when we look forward to what may be. Nor will our work be complete and the high twelve of rest be gained until every great and good possibility for each soul has been achieved, and the cope-stone of the temple is laid in a perfected humanity, with cryings of "Grace, grace unto it."

If then by our example, in word and conversation, or in the manner and means by which we secure a livelihood, we contravene the principles of our Order, and cast stumbling-blocks and hin-

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drances in the way of human good, are we Masons? Can we indulge in low and vulgar jesting with profit to ourselves or our associates? On the contrary, is not the inevitable tendency thereof to debase? It brings us upon a lower level. But we are to level up, not down. The Master's level is the level we should seek. For ourselves, we are to reach up that we may climb; for others, down, that we may draw them up. But is this done by low and vulgar jesting or rehearsal of obscene anecdotes? If not, but otherwise, can we do this and still be Masons? Members of the fraternity we may indeed remain, but its obligations are upon us, and are we *worthy?*

Can we countenance vice and immorality by aiding and abetting it and still be Masons? Do we not thereby strengthen it and give it power to make new victims and tighten its hold upon those already in its power? Is intemperance a vice? Is gambling a crime? Is incontinence sin? Our constitution holds them so. Our sworn principles are against them. Then can one countenance them or either of them? Can he make their way easy? Can he allure new victims to be destroyed thereby, and be a Mason? No, brethren, no, ours is a nobler work, and he only is a true Mason, who is faithful to its obligations, and has charity for all mankind, and seeks the common good.

Another duty enjoined by Masonry, and the last to which I shall allude, pertains to each one's self. It is a charge of honor and nobility. Brethren be *true*, true to yourselves—mindful of the high possibilities with which God has endowed you, and zealous not to come short thereof. Be faithful and persevering in the obligations of Masonry which you have voluntarily assumed, avoiding all irregularity and intemperance—all excess whereby your faculties may be impaired or the dignity of your profession be debased. *Go up higher.* Look above where the green fields of virtue and religion stretch away in beauty, and climb. All their delights are for you; go forward and gather and enjoy them.

To-night closes for us the old and opens for us the new year in our work as Masons. While we install our officers let us also consecrate ourselves with the high resolve that we will be Masons and able to prove ourselves such by the internal as well as the external qualifications required. And may help from God be given us, and his blessing rest upon us!

BURNETT, Wisconsin.

HOPE rules a land forever green:
All powers that serve the bright-eyed queen
  Are confident and gay;
Clouds at her bidding disappear;
Points she to aught? the bliss draws near,
  And fancy smooths the way.—*Wordsworth.*

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THE GOLDEN MAXIM OF MASONRY.

BY BRO. CAPT. WHITING.

In the sacred cause of honor
Labor on from year to year,
Never yielding, never flinching,
Though the task may seem severe;
For the honor is immortal,
While the labor soon is o'er,
Let us then keep honor's portal,
Firmly closed if vice implore.

Be not tempted then by pleasure
Down sin's foul and darksome way;
There, my brother, lies no treasure
Your last honor to repay;
Joy, thus sought, will turn to sorrow
Ere its fleeting hour is o'er,
While dishonor from the morrow
Is your portion evermore.

Brethren of the tie fraternal,
High and lofty be your aim,
That in your Grand Lodge eternal
You a worthy seat may claim.
Guard your honor as the miser
Guards his cherished gold from sight;
Daily striving to grow wiser,
Daily seeking further light.

Then adown time's peaceful level,
Our best hopes on things above,
Let us journey on to revel
In our high Grand Master's love;
There no cowan e'er shall enter,
There eave-droppers may not come,
In the Lodge of Light, the Center,
Brethren, we shall find our home.

INTEMPERANCE.—Grand Master Tellar of Colorado, calls the attention of the brethren to a standing resolution of the Grand Lodge, which makes it the "imperative duty of the subordinate Lodges to restrain, as far as possible, the Masonic crime of intemperance, by trial, and suspension or expulsion as the case may need."

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CHERISHED MEMORIES.

ON "CHANGING FRIENDS," BY REV. ROBERT MACAULAY.

Prone to complain of other men,
We see and blame a fault in them
Which in ourselves we might descry
Did we but look with half an eye.
Nor while on others we reflect
Thoughtless o'erlook our own defect.
How frequent bitter and severe,
Yet, how unjust, their censures are,
Who, tho' they change like April's sky,
'Gainst change in others raise their cry,
And sharply censure what may be
A change of *strict* necessity.
Friendship, indeed, like rosy wine,
May much improve by lapse of time,
But few, if any, find a friend.
Gracious and steady to the end;
Like the sweet flowers of summer's day,
Like the fair snows which melt away,
The friends who now our cares beguile,
Who now enliven by their smile,
May before long elude our view,
Fly from our side and prove untrue,
And surely left with so much ease,
We have a right ourselves to please.
If others will take wing and try
A change, what hinders us to fly?
They who desert, by change diverted,
Get but their due when left deserted.

—The public debt of the civilized world—what its masses owe to capitalists, in other words—is Twenty Thousand Million dollars, according to an estimate in the New York *Evening Post*. The United States is the only country seriously engaged in reducing its debts. Nearly the whole amount of these debts represents the cost of shooting men, or cutting their throats, or burning up property. Public debts, says the *Post*, with perhaps unintentional cynicism, "are unknown in Asia, and there are none in Africa, except in Egypt." The advanced man, therefore, if savage enough to murder his fellows, is at least civilized enough to pay for the pastime.

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ROYAL ARCH.

The Royal Arch is the fourth of the series of the degrees conferred in a Royal Arch Chapter, and the seventh in grade known as the York Rite; it is also sometimes called the Holy Royal Arch. The incidents on which the degree is founded are briefly these: Soon after the close of Solomon's glorious reign, the kingdom of Jerusalem (the house of David) was divided. Ten of the tribes separated, taking the name of Israel, leaving the tribes of Judah and Benjamin to constitute the kingdom of Judah. Each of these kingdoms suffered captivity—that of Israel being called the Assyrian, and that of Judah the Babylonian captivity; with the latter of which only is our sketch interested. The Jews being thus divided, in the reigns of Jehoiachin and Zedekiah, Nebuchadnezzar, king of the Chaldees, reigning at Babylon, with a large army laid siege to Jerusalem, and reduced it, causing it to be leveled to the ground, the royal palace burned, the temple pillaged, and the inhabitants to be carried captives to Babylon. Here they remained in captivity seventy years, until Cyrus, king of Persia, issued a proclamation liberating them, and permitting them to return to Jerusalem and "rebuild the city and house of the Lord." After their arrival they erected a tabernacle similar in form to that of Moses. The degrees conferred are: 1, Mark Master; 2, Past Master; 3, Most excellent Master; 4, Royal Arch. The officers are: 1, High Priest whose title is Most Excellent, and who represents Joshua, the first High Priest of the Jews after their return from Babylonian captivity; 2, King, whose title is Excellent, and represents Zerubbabel, a prince of Judah, and leader of the first colony of Jews that returned to rebuild the temple; 3, Scribe, whose title is Excellent, and represents Haggai, the prophet; 4, Captain of the Host, whose title is also Excellent, and representing the general of the troops; 5, Principal Sojourner, who represents the leader of a party of Jews that sojourned in Babylon after the departure of Zerubbabel with the main body, and afterwards assisted in rebuilding the temple; 6, Royal Arch Captain, representing the captain of the king's guards; 7, Grand Master of the Third Vail; 8, Grand Master of the Second Vail; 9, Grand Master of the First Vail; 10, Treasurer; 11, Secretary; 12, Sentinel. A Chaplain may also be appointed. Candidates receiving the degree are said to be "exalted to the most sublime degree of the Royal Arch." A Royal Arch Chapter represents the Tabernacle erected by our ancient brethren near the ruins of Solomon's Temple. With regard to the origin of this degree, some have asserted that it was brought by the Templars from the Holy Land; others say that it was established as part of Templar Masonry in the 16th century; and others again assert that it was unknown before the year 1780. Dr. Oliver, however, in a work of profound research on this subject,

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says that there exists sufficient evidence to fix the era of its introduction to a period which is coeval with the memorable schism among the English Masons about the middle of the last century.

No Grand Chapter of Royal Arch Masonry was organized in America until 1797; but previous to that period a competent number of companions of that degree, possessed of sufficient ability, under the sanction of a Master's warrant, exercised the rights and privileges of Royal Arch Chapters, wherever they thought it expedient and proper. In 1797 a convention of representatives from the several Chapters in the State of Pennsylvania met at Philadelphia, and organized a Grand Chapter for the State, it being the first Grand Chapter in the United States. On January 24, 1798, delegates assembled at Boston from the following Chapters: St. Andrew's, Boston, Mass., (instituted 1769); King Cyrus, Newburyport, Mass. (instituted 1790); Providence, Providence, R. I. (inst. 1793); Solomon, Derby, Conn. (inst. 1794); Franklin, New Haven, Conn. (inst. 1796); Horeb, Whitestown, N. Y.; Temple, Albany, N. Y. After due deliberation, they organized a Grand Royal Arch Chapter for the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York, which was designated "The Grand Royal Arch Chapter of the Northern States of America;" but in 1806 the title of the body was changed to "The General Grand Chapter of Royal Arch Masons for the United States." From this period this grand body has prospered, and its influence spread throughout the whole country, and nearly every Grand Chapter in the United States acknowledges its jurisdiction and authority.—*Macoy's Dictionary of Masonry.*

MASONIC TRIALS.

In the proposed revision of the constitution now in the hands of a committee, and in which labor we most sincerely urge the brethren to join, there will be involved a reconstruction of the local and general regulations. These should indeed be separated from the general constitutional principles or bases of action, and be somewhat easier of alteration, amendment, or even abrogation than the latter. Among these regulations will be found those for the government of trial and appeals, which as at present constituted cannot be properly designated otherwise than a conundrum, which one solution will fit at one time and a different one at another. In old times it used to be the law and the practice that when charges were preferred against a brother, the trial was nothing more than a simple inquiry as to the truth and falsity of the charges, and the finding and its consequences followed the evidence submitted; but we

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have now arrived at a point when the most overwhelming evidence affords no security, either that a brother shall be convicted or acquitted. The technicalities and uncertainties of the civil law have gradually crept into our Masonic trials, so that the primary trial, in nine cases out of ten, amounts to nothing more than the formation of a bundle of papers, on which the subsequent maneuvers are based. On these papers the real trial of skill between opposing counsel begins, and may or may not justify the conclusions arrived at in the first instance. Ordinary people and ordinary rules are of no consequence whatever, because they cannot know the resources of a professional advocate, and his means of offense or defense in the conduct of a trial. The result is that sooner or later in every case, resort must be had to the services of a brother whose profession is the law, and he brings all his professional knowledge and acumen to bear in the prosecution or defense, as he may happen to be retained, and the case is thus taken out of its natural equities, and enveloped with the fogs and technicalities of law, about which as we have already said, ordinary people know nothing. Again, it has come to be so that a lodge is no longer to judge of the degree of pnuishment, which it may deem it wise to assess upon one of its delinquent members. If the judgment be too severe, it will be set aside entirely, which, being the case, there is really no discretion in the lodge, and it many well hesitate before involving itself in the mazes of trouble and uncertainty which can be made to follow the simplest accusation.

We propose that in the new regulations this matter should be reformed altogether, and all this network of proceedings and counter proceedings be swept away entirely. Out of fifty commissions appointed by lodges, forty-nine and seven-eights of the members will be men utterly incompetent to cope with a lawyer of the most ordinary capacity, and they will continually err in making decisions on points raised as to the admissibility or non-admissibility of testimony, and any one of these mistakes may be sufficient ground for a reversal of the whole proceeding, and the order to begin again with the very best prospect of an error or two in some other direction, and another reverse, till at last the lodge becomes discouraged, and gives up the attempt to enforce discipline among its own members. The result of all this can easily be foreseen, and it is not a prospect from which the institution can draw much encouragement or regard with entire equanimity.

It will not by any means be fair to lay the blame for this state of affairs upon the Grand Officers. They act upon the precedents which have been accumulating for years past, and make decisions according to the light they can find in the records of their predecessors.

The system itself is vicious, and, with all its history and preced-

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ents, should be extinguished, and the trial system made so simple that men of average intelligence could conduct one without the necessity of half a dozen appeals. Grand officers should have no power in case of appeal beyond ordering a new trial, and that only when the evidence is clearly defective, or where it is attempted—as sometimes happens—to convict a brother of an offense not laid down in the charges, or to jump to a conclusion of his guilt—as sometimes happens, too—without any other evidence than the belief of the accuser. The commission should simply be a committee to hear any or all evidence that may be offered, bearing upon the case, arrange it in order, and submit to the lodge for judgment. Then it would make no difference whether the commissioners were biased or unbiased; whether one happened to be absent one evening, and another another; whether the report was signed by these brethren before or after such absence or not, because their signatures to the report would have no other bearing upon the case than to certify that the evidence submitted had really been offered and heard, and the final hearing and judgment would then be in and by the lodge itself.

We have an abiding faith that a majority of the members of every lodge mean to do right, and that even when a majority are under the influence of passion and prejudice, a calm statement of all the facts, and a careful review of all the evidence, will, in almost every case, insure substantial justice, because no one can tell how soon he himself may stand accused and in need of a fair and impartial hearing by his peers. If, however, a case should arise, wherein malice, or pique, or prejudice had been allowed to override the evidence and the just rights of the accused, there is, and always must be, power in the *Grand Master* not only to set the proceedings aside and order a new trial under better auspices, but to discipline the lodge for its violation of justice and the well-known sanctions of Masonry. One or two turns of this wheel would effectually cure any such disposition on the part of lodges, and make it reasonably certain that any error would be unintentional.

We very respectfully submit these thoughts to the committee having the subject in charge, one of whom is well known as a good lawyer and an upright judge, and pray that out of their wisdom there may come a system for the trial of offenses against Masonry and Masonic law which shall be just, simple, and effectual, which can be administered by brethren not learned in the law, but moved by a desire to maintain intact the wholesome discipline of the Fraternity, and at the same time sincerely desire to give the accused a full and fair hearing, and an opportunity to disprove by evidence the charges against him. We believe that under such a system justice would be more promptly and reasonably administered than at present; that there would be a more general acquiescence in the verdicts of lodges, and, as a consequence, fewer appeals, less bad feeling among the brethren, and very considerable lightening of the tax upon the time and patience of the Grand Master and Grand Lodge than now obtains.—*New York Dispatch.*

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FREEMASONRY A RELIGION OF HUMANITY.

Freemasonry presents to the world this unique feature, that while it does not profess to be so much a Religion or a form of Christianity, as a *humanity*, it nevertheless does the highest human work of the noblest religion, and the purest Christianity. We boast not of that which we do, nor do we speak except of that which is "known of all men." To help a Brother in distress, to "visit the fatherless and the widow, and relieve their necessities," and decently to "bury the dead out of our sight;" these are the common works of our noble Order. While too many seek to make a display of their charity, we are taught to obey the high injunction which says, "let not thy right hand know what thy left hand doeth," and while some have prefaced the gift of a few pennies with high-sounding professions, we have known hundreds given in the still of night, with only a word that the *needy receiver* might be known. This is not only doing the *work* of a "pure religion," but it is doing it in the spirit of the simplest Christianity, without professing to be Christian. To this work all the symbols of the most ancient Order point; and he has not become a true Mason who has not had this become the life and soul of his Masonry. All that he does, is done with the consciousness that "the All-seeing Eye" is upon him. What nobler incentives can the Brotherhood have than are here offered?

UNAFFILIATED MASONS.

To induce this class of prodigals to return to their proper home is a subject which has agitated the minds of quite a number of distinguished Masons during the last few years. This class is quite large, and getting larger, and several recommendations have been made by different Grand Masters upon this subject, with a view of bringing about a reform. Some have recommended the abolishment of all affiliation fees; some of adopting a system of registration, giving to all members of Lodges in good standing a certificate, and keeping a register, &c.; while nearly all have condemned the practice of dealing harshly with them, or passing resolutions of non-intercourse. There are, undoubtedly, *three* classes of *non-affiliates:* 1st. Those who are really too poor to bear the expenses of affiliation. 2d. Those who would gladly affiliate, but who are prevented by the black ball. 3d. Those who have become indifferent to their Masonic duties and obligations, and do not desire to bear any of the burdens of the Institution, but at the same time are willing to accept its privileges and benefits.

To remedy the evil of non-affiliation, as far as possible, we would

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recommend the abolishment of affiliation fees, the adoption of some system of Grand Lodge regulations, and to those who remain unaffiliated *without good cause*—because of indifference, or to avoid their share of Masonic burdens—forfeiture of Masonic benefits and privileges; the subordinate Lodges within whose jurisdiction the non-affiliate resides to be the judge as to the sufficiency of the cause which induces such non-affiliation.

LIFE IS WHAT WE MAKE IT.

BY JAMES J. WRIGHT.

All day I've been listening to long silent voices. I hear them in the passing breeze, as it gently stirs the drooping grain, or sweeps through the undulating grass that is withering, dying in the summer sunshine.

Again the intellectual face of my early friend, Gertrude Waynard, rises before me, with her large, dark, unfathomable eyes and broad white brow, almost too broad for beauty, were it not for the lustrous black hair that relieved and softened the singularly massive features. She was tall, symmetrical, majestic in every motion. As I remember her now, after the lapse of so many weary years, she was a woman calculated to impress one with the feeling that hers was no ordinary mission; that she would accomplish something to distinguish her from the mass of women.

She was a farmer's daughter, and, having lost her mother in childhood, kept house for her father in the old-fashioned, weather-beaten dwelling, whose roof was thick with the moss that had gathered, undisturbed, for half a century. It has long since been razed to the ground, and not a vestige remains except the old cellar, now rank with weeds and blackberry bushes; yet vivid is the picture of that noble girl, as she stood, with me, in the doorway, over which the ivy twined its graceful tendrils, the moonlight lending a spiritual radiance to her countenance, and told me of her betrothal to Herbert Morton.

Her great love refined and elevated her, for she exalted her idol into a god, and strove to be perfect for his sake.

"We are to be married in autumn," she whispered, "and as the days go by I fear I am too happy—that I love him too entirely. Sometimes I feel that it is wrong to think more of one I have known but a few months than I do of my own father, whose hands have toiled for me so many years, and whose first thought has ever been for my happiness. But try as I may to remember my duty to those who have been so good to me, my thoughts will return to Herbert, and

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all else is forgotten. And yet, Julia, God wants us to be happy, and what is so beautiful, so ennobling, as love? There is a sweetness in the songs of birds, a melody in the murmuring waters I never heard before; and when I sit by the open window, listening to the night winds toying with the leafy vines, unseen lips seem whispering blessings."

As the time for her bridal drew near, his letters came less frequently, and their contents were cold and formal. Finally, without explanation, they ceased altogether; and then the blow came that crushed all the hope and trust from her heart, the joy from her life.

For weeks she had failed to hear from Herbert, yet, every night, when the mail was due, she had walked to the post-office that she might be the first to receive the letter she felt sure would come, in spite of the anxious forbodings that filled her mind. Amid all her harassing fears she would not permit herself to believe him false, and racked her brain to invent excuses to screen him from seeming to merit censure.

One night she went as usual for her letter, yet dreading to ask, lest she should hear the reply, "nothing to-night, Miss Maynard," which had so constantly greeted her of late. But a newspaper was handed her, carefully enwrapped in a brown envelope.

She was so disappointed, that she deposited it in her pocket with scarcely a glance, and walked despondingly homeward. At her usual hour she retired to rest, and tried to sleep, but could do neither, and wearily she heard the old clock in the kitchen strike ten—eleven—twelve. She could not endure the depressing silence another hour, so she arose and dressed herself.

Then, for the first time, she thought of her paper. Opening it, she sat down by the little table where her lamp was burning, and, while abstractedly looking over its contents, her eyes fell upon a paragraph that told her Herbert Morton was married. As she read the words each syllable burned itself into her brain. Her heart gave one great throb, and then was still—so still, that she seemed suffocating. She did not faint, or utter a single moan; but through long hours she sat with hands tightly clenched, staring at vacancy; seeing nothing, hearing nothing in her little chamber, but living over again every moment she had spent with Herbert Morton; and, as if to mock her vanished happiness, the words "false! false!" gleamed brightly in the foreground of every scene memory called up.

During those silent hours, an invisible something settled upon nature that took away all its bloom and brightness, and though life remained to her, its charm was gone. Instead of the world of pleasure she had once revelled in, she saw only a place for work, work.

As the days went by, she struggled bravely to forget, and busied herself with her accustomed duties; yet every task was irksome, and she grew weary of everything. She could see nothing worth

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living for. Only her poor old father would miss her, she thought, and he would soon lie down to rest in the cold grave, and then she would be alone.

An involuntary wish crept into her heart to die. The thought frightened her. A picture rose before her of youth and health wasted—of a life created for usefulness blighted through vain repinings and useless regrets. At last she saw the truth. How thoughtless she had been to cast from her all the blessings of life because her idol of clay was shattered!

"It was never designed," she reasoned, "for one human being to hold absolute control over the happiness of another, and punishment follows a broken law." Her's had been bitter, but henceforth she would work for truth.

She kept her word. With heart and soul she toiled. No more idle sorrow over an irrevocable past, but, early and late, hands and brain were employed. Whether preparing her father's frugal meals, or mending some rent in the coarse apparel, thought was busy still, and many a poetic gem had its birth in her mind while thus engaged. She read, studied, wrote, and attended to the work of their little household while her parent lived; and when left alone, she disposed of the farm and its belongings, and moved to the city. A few months more, and her first book appeared—the result of five years labor. When she saw it eagerly read by the masses, and praised by critics, she was satisfied.

She became in time, both rich and famous, and though she never married, she fully believed the truth she labored to inculcate, that "Life is what we make it."

—M. W. John H. Anthon, of the Grand Lodge of New York, says:

"I have decided that no printed or written book of any kind, pretending to contain any of the secrets of the Masonic work and lectures, has ever been endorsed, recommended, or approved by this Grand Lodge, or any officer thereof, and that the standard work of this Grand Lodge, taught orally, and not otherwise, by the R. W. Grand Lecturer and his assistants, is the only Masonic work, ritual, or lectures adopted or approved by this Grand Lodge, and that the composers, publishers, or users of any others are liable to discipline."

We would that every Jurisdiction were governed by the same. Much trouble continually is being produced by this easy method sanctioned by some of our Grand Bodies, by which members learn the esoteric work. A reform is needed.

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TRUE HEROISM.

Let others write of battles fought,
  Of bloody, ghastly fields,
Where honor greets the man who wins,
  And death the man who yields;
But I will write of him who fights
  And vanquishes his sins,
Who struggles on through weary years
  Against himself, and wins.

He is a hero staunch and brave
  Who fights an unseen foe,
And puts at last beneath his feet
  His passions base and low;
Who stands erect in manhood's might
  Undaunted, undismayed—
The bravest man who drew a sword
  In foray or in raid.

It calls for something more than brawn
  Or muscle to o'ercome
An enemy who marcheth not
  With banner, plume and drum—
A foe forever lurking nigh,
  With silent, stealthy tread,
Forever near your board by day,
  At night beside your bed.

All honor, then, to that brave heart,
  Though poor or rich he be,
Who struggles with his better part—
  Who conquers and is free.
He may not wear a hero's crown,
  Or fill a hero's grave,
But truth will place his name among
  The bravest of the brave.

—God is continually giving. He will not withhold from you or me. I hold up my little cup. He fills it full. If yours is greater, rejoice in that, and bring it faithfully to the same urn. He, who fills the violet with beauty and the sun with light, will not fail to inspire you and me. Were your little cup to become as large as the Pacific Sea, He still would fill it.—*Theodore Parker.*

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THE FLOWERS OF HEAVEN.

During the summer solstice, as day's supernal lord approached the zenith of his bright domain, heated and fatigued, I threw myself upon the green sward, beneath the spreading branches of a majestic oak, near the margin of a small stream of limpid water, to rest until he, with his gilded car, should slope down the western side of our "sphery isle," and sink into his ocean bed.

On the opposite side of the stream, a luxurious clover-field, interspersed with many colored flowers, lay stretched out, like some beautiful panorama, before me.

If, as some writer says, "A flower is the expression of a beautiful thought of some mind," how varied must be the thoughts and conceptions of that mind which thus expresses them in such a variety of form and color, from the most gorgeous hues, to the softest tints to be found among the multitudinous productions of Flora.

But to resume. The choristers of the grove were warbling their sweetest songs, while the gentle purling of the water, and the zephyr's soft whisper wooed me to sleep; but as I drifted into the land of dreams, a more enchanting scene was presented to my mental vision.

I was walking along a dusty, rugged road, weary and exhausted, when I met a man of noble mien and a benign countenance. He saluted me with these words: "You seem to need rest and refreshment; come with me." Instantly assenting,

> "He took my hand in his;
> And swifter than the light of morn we passed
> Within what seem'd one endless vale of flowers,
> Whither arrived,
> I stood a brief space gazing right and left,
> Fulfill'd with joy. Far as the eye could reach
> Stretched the illimitable valley, named
> In flowery Paradise the "Vale of Flowers."

Overwhelmed with amazement, I inquired of my guide where I was. He replied, "You are in the Celestial Paradise, and these children are the flowers which adorn its ever-blooming bowers." At my request I was then conducted through its shining walks and by the numerous fountains whose perennial waters continually flow in a crystal stream with a soft, gentle murmur, not unlike the faint, low plaint of ocean.

The child flowers were arranged in groups, dressed in the glad, fresh beauty of perpetual spring, the very embodiment of loveliness and purity. I noticed that none were idle or listless, but full of joyful animation, and seemingly engaged in some pleasant occu-

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pation. Now apparently rapt-mute with wonder, then lightly touching the strings of their golden harps, the parterre echoed and re-echoed with such seraphic strains of indescribable melody as enchained my ear. When their infant voices arose in anthems of praise, the music gushing from their cherub lips swelled out into such exquisite symphonies of joy and love that my whole being seemed to melt with the delicious sweetness.

Each group and bower seemed to have a perfectness—a completeness about it—though here and there I observed there were some in the order of formation. My guide, following the direction of my eye said, "When a flower is wanted to complete the decorations of a bower, a messenger is dispatched to earth to pluck such as are needed." Ah! said I, that is the "swart angel," and death ensues. Yes, he replied, all must pass through the darksome tomb, and knowing how painful it is to sever these buds and blossoms from the parent stem, we pity the bereaved; but when we consider how much better it is for the tender plant to be transplanted to this healthful clime, where sin and sorrow are unknown, ere their lips are sullied with words of guile, we cannot regret their coming. Besides, the gardener takes a special delight in rearing the most tender buds, frequently carrying them in his bosom until they begin to strengthen and expand, when they are given in charge of an angel and subjected to the most careful culture.

I observed many creatures apparently of human form, clothed in robes of dazzling whiteness, walking, some in bands, others alone, leisurely through this illimitable, but lovely vale, seemingly enjoying its surprising beauties, and drinking at the life-giving fountains. Eager to know who they were, I inquired of my guide, who replied: The elder saints are permitted to roam at will through these pleasure grounds of Emanuel's land, and to visit these children, for some of them are parents, and the parental tie is not severed by death; but the lives of many whom you see were one long sacrifice watching by the couch of sickness, binding up the broken-hearted, raising the fainting, weary wayfarer; sharing burdens not their own, giving all they had—love, sympathy and tears—suffering wrong and oppression until the life-springs wore away. Their foot-prints are on the sands of time; but they are here, resting from their labor, and enjoying the

"True nobility of worth,
And the power of goodness and doing good."

See how these little cherubs cluster around them, dropping words of love, "Shaking a dewy fragrance from their wings."

As I was exclaiming, "Here will I set up my rest," I awoke from this vision, so inconceivably beautiful that the impression can never be erased. Yes, truly, children are the flowers of Heaven.

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BRYANT ON DARWINISM.

WM. CULLEN BRYANT'S VIEWS ON MAN AND MONKEYS.

At a recent reunion of the *alumni* of Williams' College, residing in New York city, William Cullen Bryant gave the following humorous exposition of his views on origin of species:

"I have a suggestion to make for the benefit of Williams' College. I begin at a distance from our beloved *alma mater*, but I promise to come to her before I have done.

"It is a good while since the remark was made by an English wit, that he did not like to look at monkeys, they seemed to him so much like poor relations. What was regarded at that time a clever jest has since been taken by an eminent naturalist as the basis of an extensive system which professes to account for the origin of the human species. According to Mr. Darwin, Man is an improved monkey. In his system the lowest form of animal life is a minute animated cell. A number of these cells come casually together and form a dab of jelly fixed on a crag in the ocean. They somehow become arranged in a sort of symmetry; they gradually acquire organs; they rise to the dignity of oysters and mussels; they multiply; by a principle of selection on the part of the parents they rise higher and higher in the scale of being; they become quadrupeds; they crawl out upon the land; they waddle on the shore in the shape of seals; they build houses as beavers; they climb trees as squirrels; their talons and paws become hands furnished with fingers, and we have the monkey; the monkey acquires the faculty of speech and matures into a man. It is the old theory of Monboddo propounded a hundred years ago, but spread over a larger surface, and set forth with new illustrations.

"But allowing all that its author says of the consanguinity of man and the inferior animals; admitting that we are of the same flesh and blood as the baboon and the rat, where does he find his proof that we are improving instead of degenerating? He claims that man is an improved monkey; how does he know that the monkey is not a degenerate man, a decayed branch of the human family, fallen away from the high rank he once held, and haunted by a dim sentiment of his lost dignity, as we may infer from his melancholy aspect? Improvement, Mr. President and gentlemen, implies effort, it is up-hill work; degeneracy is easy, it asks only neglect, indolence, inaction. How often do the descendants of illustrious men become the most stupid of the human race! How many are there, each of whom we may call

"'The tenth transmitter of a foolish face.'

—a line of Savage, the best he ever wrote, worth all his other verses put together—

"'The tenth transmitter of a foolish face,'

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and that face growing more and more foolish from generation to generation. I might instance the Bourbon family, lately reigning in Spain and Naples. I might instance the royal family of Austria. There is a whole nation, millions upon millions—our Chinese neighbors—of whom the better opinion is that they have been going backward in civilization from century to century. Perhaps they wear the pig-tail as an emblem of what they are all coming to some thousands of years hence. How, then, can Mr. Darwin insist that if we admit the near kindred of man to the inferior animals we must believe that our progress has been upward, and that the nobler animals are the progeny of the inferior? Is not the contrary more probable? Is it not more likely that the more easy, downward road has been taken, that the lower animals are derived from some degenerate branch of the human race, and that if we do not labor to keep the rank we hold, our race may be frittered away into the meaner tribes of animals, and finally into animalculæ? Then may our Tweeds become the progenitors of those skulking thieves of the western wild, the prairie wolves, or may swim stagnant pools in the shape of horse-leeches; our astute lawyers may be represented by foxes, our great-architects by colonies of beavers, our poets by clouds of mosquitoes, famished and musical; our doctors of divinity—I say it with all respect for the cloth—by swarms of the mantis, or praying insect, always in the attitude of devotion. If we hold to Darwin's theory—as I do not—how are we to know that the vast multitudes of men and women on the earth are not the ruins, so to speak, of some nobler species, with more elevated and perfect faculties, mental, physical and moral, but now extinct?

"Let me say, then, to those who believe in this relationship of the animal tribes, that it behooves them to avoid the danger which I have pointed out, by giving a generous support to those institutions of wholesome learning, like Williams College, designed to hold us back from the threatened degeneracy, of which there are fearful portents abroad—portents of moral degeneracy, at least. Let them move before we begin to squeak like bats, or gibber like apes; before that mark of the brute, the tail, has sprouted, or, at least, while it is in the tender germ, the mere bud, giving but a faint and distant promise of what it may become, when the owner shall coil its extremity around the horizontal branch of a tree and swing himself by it from one trunk of the forest to another. If any one here be conscious of but a friendly leaning toward the monkey theory, let him contribute liberally to the fund for putting up a building where the students of Williams College can be cheaply boarded; if the taint have struck deeper, let him found a scholarship; if he has fully embraced the theory, let him, at any sacrifice, found a professorship, and then, although his theory may be wrong, his practice in this instance will be worthy of universal commendation.

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THE LIFE THAT LIVES.

"All right, sir?"

"Right!"

The guard's whistle sounded, and was answered by another still more shrill from the engine, and the train was soon speeding on its way.

The passengers on that occasion were as usual of varied character, and were in thought as variously occupied. Some were thinking on the business of their daily life. Many were intent on the latest news of the day. Others were reading the last new book, and some were acticipating the pleasure they would soon realize in reaching their home and friends. Some seemed heavy and sad, as if their journey was of an afflictive character. The emotions of none, however, interfered with the lightning speed of the steam horse, as it darted along in all its fury and grandeur.

Everything was smooth and graceful. The cars fled along the rattling metals in a promising manner—but hark! What's that? Order appears subverted—that horrible shock!—that mingled tumult of fright, noise, and confusion! what is it?

The train has left the track! and what a second ago was a noble piece of machinery—the triumph of man's highest mechanical genius—is now a hideous wreck—a mass of ruins! Those who were of the precious living freight now lay mangled, dying and dead among the *debris*.

Drawing the curtains over this fearful scene, and leaving the host of sufferers, we follow one. Here is the couch, and there, with the damp of death fast settling on her languishing brow, we see her. Those dark eyes are rapidly losing their brilliance, previous to being closed in the last long sleep. But see! there is something stealing over the expression of that face which is not of this world—a radiance bright—a placid smile, as though the spirit, in leaving the gross material world, saw something of its kindred life in the ethereal region it was just entering; or as if the thin veil of earth was being rent, and the "Holy of Holies" was opening to the view. The lips are wreathing in smiles—they part, and a low, sweet, feeble voice murmurs,—

"Yes, I shall soon reach home! Home at last. Not the home I was hoping to reach before that awful event took place, but that better home—heaven—my mansion in the skies, where no sorrow can come, and where parting is no more. Oh, if I could see Herbert before I go, what happiness would it be! But it is as Heaven wills."

At this moment a knock was heard at the door, and the nurse, on opening it admitted a young man entering the prime of life, the expression on whose face was intense mental agony.

"Tell me," he whispered, "am I too late? Oh! is she dead?

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The nurse gave no reply, but conducted him to the spot where the fair sufferer lay.

"O Emma, my love! Do you know me? Speak, or my heart will break!"

The mild eye opened, and the face beamed with a joy that was purified of all earth. As she turned wearily towards him, the delicate little hand sought his, and the sweet, low voice said,—

"Yes, my Herbert, I know you. Heaven has granted my wish. I see you once again, and I am happy."

"Happy!" exclaimed ths young man almost frantic. "Happy, and I miserable, bereaved, overwhelmed!"

"Stay," returned the calm, low voice, "stay, my Herbert—a few moments more, and I shall be at home, my everlasting home! Oh, remember, my dear, I only go before; you must follow. A few more years and I shall bid you welcome to that place where parting is no more. We shall meet there, so prepare to follow me. Promise me that you will meet me there."

"Oh, this is dreadful!" and the strong man bowed in agony. "Must I lose you, my love—joy of my heart—hope of my life? But yes, I do promise you your desire—Emma, we shall meet again. My hope shall be to join you in the better land, where grief and parting are no more."

"All's well," faintly whispered the sufferer, "we part for a little time. I will 'walk through the valley of the shadow of death, and fear no evil, for thou art with me, thy rod and thy staff shall comfort me!' I go to my rest—angels beckon me! There, heavenly music already sounds in my ear. Adieu, earth—farewell, sorrow and sighing! I die to live!" And the dark eyes closed, and the lips formed their last smile, never to be dissipated until the dust returned to its kind. The little hand lay listless on the kneeling form of the young widower, and the grave ere long hid his beloved from human view. The lamb was gathered to the fold of the Great Shepherd.

The weary years roll by, and the man plods through the duties of this life, not sullen or melancholy from his great loss, but hopeful and strong. He is longing for the time to come, when, laying aside this load of life, he can join his long lost loved one in the Land of Rest.

With a smile he at last enters the dark valley. Hopeful, joyous, thrilling with delight, for on the other side of Jordan, among the shining ones, waiting to greet him, his fancy sees his first and only love—his youthful friend and partner upon earth, and the good God he has served helps him through his struggle.

Pains may rack, and nature quake and shake, but the soul is strong in faith and joy. Brave in the battle of death, he has followed Jesus, and Christ walks with him in this his last journey.

Oh, ye who preach the cold philosophy that would teach us of

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a darkness beyond the grave, of the sorrow of the tomb, and no joy of resurrection, of a life of toil and no reward! Before you rob us of the brightest of life's diadems, our everlasting, abiding hope, which pierces the mist and clouds of trouble, which sees through the long vista of struggling years the bright sunshine and the glorious portals of the Eternal Heavens—before you thus steal away our loveliest treasures, give us something in its place, if you can? But knowing this is impossible, and that ye would take our only stay, giving us your weary, worldly maxims as a track to follow in, the end of which is oblivion, annihilation, literal and eternal death —begone! and let us believe as we do. We still rejoice, because, despite all you can say, we shall soon leave this earthly house; we shall be worms no more, but rise to bliss and glory, and meet our loved and lost ones in the heavenly Canaan, to begin the life that lives.

THE NEW YORK INDEPENDENT.

Our devoted friend Pres. Blanchard, it seems had taken special pains to have all the members of the Oberlin Council which met last November, to frame a new brief and comprehensive creed, for the Congregational Church, adapted to the present age, and wants of the church, supplied with the *Cynosure*.

Of course knowing the practices of some of the leading men in that Church, he expected a double-headed thunderbolt of denunciation.

The *Independent* gives the result better than we can express it. We always pitied the Dr. in his monomaniacal attempts to overthrow an institution like ours, but now *Et tu Brute* we pity him more than ever. G.

From the Independent of Dec. 7th, 1871.

The *Cynosure* has attained unto the honors of martyrdom. A special edition of the first number issued after the Chicago fire was sent to the Oberlin Council; and there, it is reported, was solemnly burned by the anti-Masons themselves. Now look out for red-hot, double-leaded denunciations of these luke-warm brethren. It will not be difficult for the *Cynosure* to show that they are wolves in sheep's clothing. There is President Fairchild—is not he a tricky renegade, or something of that sort? And Dr. Finney—was he not once a Mason, and are not converts sometimes reverts? To think of the scathing that awaits these new persecutors of the *Cynosure* is enough to make one shudder!

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From the Independent of Dec. 28th, 1871.

It is just as we prophesied. Down upon the devoted head of the president of Oberlin comes the cudgel of the president of Wheaton. So deep is the indignation of Dr. Blanchard at the apostasy of President Finney that his own words, though not generally erring on the score of mildness, are wholly inadequate for his purposes, and he drops into quotation after this fashion:

"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."—*King David.*

"Few rare and worthy men continue such unto the end; therefore let no man trust in man."—*John Rogers.*

Having thus found vent for a portion of his feelings, Dr. Blanchard thus inquires and exclaims:

"Who would or could have imagined that Prof. Finney would have fraternized with a convention whose secretary and a fair share of its members he would not believe under oath? Only think of his sitting with them, suffering himself to be applauded by them, and, though forwarned, and his attention directed to the subject, coming away without uttering one word or note of warning against the lodge!"

The Doctor next proceeds to catechise *The Independent.* He wants us to read his deliverances in the *Cynosure*, and then to tell him wherein his opinions differ from ours. That will not take long. Dr. Blanchard regards secret societies as the worst evil in the world. We do not. He believes that those who belong to these societies should be excluded from Christian fellowship. We do not. He thinks it his duty to drag this hobby of his into every assembly of Christians, where he can get a footing, and to ride rough-shod over the consciences of his brethren, sowing strife and bitterness. We do not. We have no doubt of the purity of his motives; nevertheless, we regard his conduct as most unwise and injurious. And we are very glad that his brethren at Oberlin thought so too, and made a bonfire of his firebrands outside the council.

—Masonic courtesy is very often forgotten or ignored, and this is especially true in the case of visiting brethren. I once sat for half an hour in the ante-room of an Ohio Lodge, waiting to visit when the Lodge should be opened. A dozen or more members came in, shook hands and greeted each other, but none spoke to me. They cast suspicious glances at me, as though they suspected I was a cowan or burglar, but not a courteous "good evening," or an inquiry as to who I was or what I wanted. Freemasons, among themselves, or even with strangers, ought to be noted for their courtesy.—*Exchange.*

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SIR KNIGHTS, ATTENTION!

We publish the following by request:

ORDER NO. 3.

Grand Encampment of Knights Templar for the United States of America. Sir J. Q. A. Fellows, M. E. Grand Master.

To all the Grand Commanders of our State Grand Commanderies, and the Commanders of Commanderies holding their Charters immediately from our Grand Encampment—Greeting:

WHEREAS, The first clause of paragraph one of Section 5 of Article 1, of Constitution of the Grand Encampment, in defining the duties of the Grand Master, expressly provides that, "as a part thereof, he shall have a watchful supervision over all the Commanderies State and Subordinate, in the United States, and see that all the constitutional enactments, rules and edicts of the Grand Encampment are duly and properly observed, and that the dress, work and discipline of Templar Masonry everywhere are uniform."

AND WHEREAS, at this time, under the foregoing provision of the Constitution, the Grand Master has occasion only to call the attention of all Commanderies, whether Grand or Subordinate, to the edicts of the Grand Encampment upon the subject of dress, enacted in 1862, and to urge a greater uniformity.

To this end, therefore, he has caused to be re-published the Edict of the Grand Encampment of 1862, (pp. 45 to 50 of the proceedings of that Session), as hereto appended, and to order a strict compliance therewith. That edict is absolute in its character, and supersedes and repeals all former enactments, rules and edicts upon the subject. The costume it prescribes is, as reported by the committee, neat, durable, economical and distinctive in character, and no excuse can be considered satisfactory why the same should not have long since become universal.

In addition to the failure to adopt, a worse evil has, however, begun to prevail—that of innovation and change—and to this tendency this order is more particularly directed. Simply to illustrate the character of the departures from a strict uniformity, the coat may be instanced. The only description in the edict is, "black frock coat." This can mean nothing else than the frock coat of society, cut in the usual style, of the ordinary length, with such buttons as are usually worn, and those placed in the ordinary manner; in other words, a "black frock coat" is one that can be worn on any occasion, and wherever a black frock coat may be worn, and which may not cause any distinctive observation or remark whatever.

These remarks may be applied to every other article of dress, costume or uniform, or whatsoever may be included in the edict hereto appended.

There are to be added to the articles specified, under the heads

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"Full Dress" and "Fatigue Dress," those trimmings, &c., which are described in the edict, and as there described, and absolutely no other. A strict observance of these directions is necessary to uniformity, and to prevent that tendency to extravagance of dress which is hardly consistent with the vows of a Templar.

We trust, therefore, that each Commander to whom this shall come will comply with the terms of this order, and enforce a strict uniformity, and see that his command is fully and properly uniformed.

Done at New Orleans, Louisiana, this 30th day of December, A. D. one thousand eight hundred and seventy-one.

{ Seal. }

By the Grand Master.

Attest my hand, and the Seal of our Grand Encampment, at Iowa City, Iowa, December 30th, A. O. 753.

T. S. Parvin, Gr. Rec.

EDICT OF 1862—TEMPLAR UNIFORM.

THE UNIFORM OF A KNIGHT TEMPLAR.

Full Dress.—Black frock coat, black pantaloons, scarf, sword, belt, shoulder straps, gauntlets, and chapeau, with appropriate trimmings.

Fatigue Dress.—Same as full dress, except for chapeau a black cloth cap, navy form, with appropriate cross in front, and for gauntlets white gloves.

Scarf.—Five inches wide in the whole, of white, bordered with black one inch on either side, a strip of navy lace one-fourth of an inch wide at the inner edge of the black. On the front centre of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, inclosing the Passion Cross, surrounded by the Latin motto, "*In hoc Signo Vinces*;" the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extended six inches below the point of intersection.

Chapeau.—The military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side.

Gauntlets.—Of buff leather, the flap to extend four inches upward from the wrist, and to have the appropriate cross embroidered in gold, on the proper colored velvet, two inches in length.

Sword.—Thirty-four to forty inches, inclusive of scabbard, helmet head, cross handle and metal scabbard.

Belt.—Red enameled or patent leather, two inches wide, fastened around the body with buckle or clasp.

Shoulder Straps.—*For Grand Master and Past Grand Masters of the Grand Encampment.*—Royal purple silk velvet, two inches wide by four inches long (outside measurement), bordered with two

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rows of embroidery, of gold, three-eighths of an inch wide; the Cross of Salem embroidered, of gold, in the centre, lengthwise.

For all other Grand Officers of the Grand Encampment.—The same as the Grand Master, except for the Cross of Salem the Patriarchal Cross, of gold, with the initials of the office respectively, embroidered, of silver (old English Characters), at the foot of the cross, narrowwise of the strap.

For the Officers and Past Grand Officers of a Grand Commandery.—Bright red silk velvet, two inches wide by four inches long, bordered with one row of embroidery, of gold. quarter of an inch wide; the Templar's Cross, of gold, with the initials of the office, respectively, to be embroidered (old English Characters), in silver, on the lower end of the strap.

For the Commander and Past Commanders of a Subordinate Commandery.—Emerald green silk velvet, one and a half inches wide by four inches long, bordered with one row of embroidery, of gold, quarter of an inch wide; the Passion Cross, with a halo, embroidered, of silver, in the centre.

For the Generalissimo.—Same as the Commander, except for the Passion Cross the Square, surmounted with the Paschal Lamb.

For the Captain General.—Same as the Commander, except for the Passion Cross the Level, surmounted with the Cock.

CAP.—Navy form; black cloth, four or five inches high, narrow leather strap fastened at the sides with small metal Templar's Cross, and with appropriate cross in front.

DISTINCTIONS.—The Sir Knights will wear white metal, wherever metal appears. Commanders and Past Commanders, Grand and Past Grand Officers, gold.

CROSSES.—Sir Knights, Commanders, and Past Commanders of Subordinate Commanderies will wear the Passion Cross; Grand and Past Grand Officers of State Commanderies, the Templar Cross; Grand and Past Grand Officers of the Grand Encampment, the Patriarchal Cross; the Grand Master and Past Grand Master of the Grand Encampment, the Cross of Salem, which is the Patriarchal Cross, with an additional bar in the centre.

The various crosses, as designated, to be worn on the side of the chapeau, and on the scabbard of the sword. Those on the chapeau to be three inches in height; on the sword, one inch.

HANGINGS FOR JEWELS.—The hangings of Grand and Subordinate Commanderies may remain as at present.

GRAND STANDARD.—Is of white woolen or silk stuff, six feet in height and five feet in width, made tripartite at the bottom, fastened at the top to the cross bar by nine rings; in the centre of the field, a blood red Passion Cross, over which is the motto, "*In hoc Signo Vinces;*" and under. "*Non Nobis Domine! non Nobis, sed Nomini tuo da Gloriam!*" The cross to be four feet high, and the upright

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and bar to be seven inches wide. On the top of the staff, a gilded globe or ball, four inches in diameter, surmounted by the Patriarchal Cross, twelve inches in height. The cross to be crimson, edged with gold.

BEAUSEANT.—Of woolen or silk stuff, same form and dimension as the Grand Standard, and suspended in the same manner. The upper half of this standard is black, the lower half white.

PRELATE'S ROBES.—A full white linen or muslin robe, open behind, reaching down within six inches of the feet, fastened around the neck below the cravat, which should be white, and having flowing sleeves reaching to the middle of the hand. A white woolen cloak, lined with white, fastened around the neck, and extending down to the bottom of the robe; on the left front, a red velvet Templar Cross, six inches in width. A blue silk stole, reaching down in front to within six inches of the bottom of the robe, and having on it three Templar Crosses of red silk. Mitre of white merino bordered with gold, lined with green, having the Red Templar Cross extending to the edges, and surmounted by a Passion Cross three inches high. The special badge of his office is a Crozier.

A true copy from the records.

Attest: THEODORE SUTTON PARVIN,
Gr. Recorder.

AMENDMENTS TO THE CONSTITUTION OF THE GRAND ENCAMPMENT.

1. To modify the second paragraph of Division 1, Section 5, Art. I. (specifying the duties of the Grand Master): so as to read, after the word "following," thus:

"To appoint a Grand Prelate, Grand Standard Bearer, Grand Sword Bearer, Grand Warder, Grand Captain of the Guard, to serve during the term of the office of the Grand Master making the appointment."

Adopted September 21st, 1871.

2. Add to Sec. 1. Art. II. (of the Constitution of State Grand Commanderies) as paragraph third, following the word "members," in the eighth line, the following:

"The first nine of whom shall be elected by ballot, and the remaining four officers, tenth and thirteenth inclusive, shall be elected or appointed as the Grand Commandery may direct."

Adopted September 21st, 1871.

3. Add to Sec. 5. Art. II. (specifying the duties of the Grand Commander) as paragraph five, next immediately before the last, the following:

"During the recess of his Grand Commandery he may suspend from the functions of his office any officer of the Grand or Subordi-

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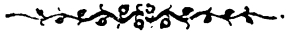
nate Commandery, or arrest the Charter or Warrant of a Commandery; but, in neither case shall such suspension affect the standing in the Order of such officer, or his membership in the Commandery. And he shall report his action in full therein to the next Conclave of the Grand Commandery for its final action."

Adopted September 21st. 1871.

4. Add to Sec. 1, Art. IV. (specifying the "Fees, Dues, and Finances," as paragraph first, the following:

"The State Grand Commanderies, in such manner as they may respectively determine, shall annually collect, and pay to the Grand Recorder of the Grand Encampment, an amount equal to five cents for each Sir Knight returned as a member of their respective Subordinate Commanderies, at the meeting of the Grand Commandery preceding August the first in each year. This fund with the Returns of the Grand Commandery as required in Art. II., Sec. 5, Division 4, shall be forwarded to the Grand Recorder of the Grand Encampment, on *or before* the first day of August in each year."

Adopted September 21st, 1871.



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EDITORIAL.

PERSECUTIONS.

There are many obstacles thrown in our way, that may look like persecutions. With our short-sightedness, and slowness of comprehending wise purposes, we are illy prepared to judge correctly of all the events that transpire. One thing is very evident, our cup of human life is not all sweet. And the bitters and acids intermixed, may be of as much value to our usefulness in life, as the sweet. The compounds enable us to place a true value upon the sweets of life.

But what puzzles us the most in the problem of our life's journey is, that professed fast friends, should extend the right hand, as a token of their friendship, while the left hand grasps a dagger to take our life. A few such have crossed our path, and we are somewhat bewildered. It is true, they are the exceptions to the general rule. We do not say but there is a mission for the dagger, whereof, benefits may accrue. We plead that we are but blind candidates to many of the strange exhibitions of the friendships of the world. History furnishes us with facts, that the person who has been eminently useful, and beneficial to the world, has been reviled and cursed. The ship makes headway when the wind is high, and if she is sufficiently strong for the emergency, she rides safely through the waves to her desired haven. But in a calm she can make no progress, her sails are of no use, she rests quietly and motionless upon the bosom of the ocean.

So it may be with us, who meet with no treacherous, jealous or selfish counterblasts from professed friends. Real out and out enemies will naturally develop combativeness and destructiveness to ward off their blows. But when the blow is aimed from a source least expected, notwithstanding we may receive a severe wound, it may,—like the wind which fills the sails of the vessel,—enable us to make rapid progress upon a useful mission and journey of life. It is very difficult to traverse this world, without coming in contact with some one's assumed, or imaginary interests. And it is often the case that friendship's hand wears the glove of selfishness. The sign is seen through the glass of green-eyed jealousy, and dictated

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by a treacherous heart. We are not prepared to say but that these things are necessary to develop us, and test us for the more violent storms of life. We are quite conscious, that when we pass along the journey of life, and meet with no collisions, and every one smiles as they meet us, and seem much pleased with the work we bring up to the overseers for inspection, that we are making poor headway to a knowledge of the designs which wrought the *stone* that must become the *head of the corner* of our Masonic Temple. In some way, our integrity must be tested, our skill become known, and the usefulness of constant industry rewarded.

Our known enemies can never develop the mind to this high eminence. We are on our guard against them, and are not apt to be much injured by them. And if perchance, we are caught by those who manifest friendship, our integrity does not require of us to yield complacently to their demands, and be blackmailed out of what they claim.

A true man, is in duty bound to protect himself, against the confidence operators of the world. Our war is one of defence. Because dishonest men concoct schemes to destroy us, we should not let our minds brood over their attacks, nor allow a vulture to be hatched to torment us, or deter us from duty.

The grand mission of the brotherhood of our race is shown to be needed by the very selfishness, treachery and inhumanity exhibited to man. No quaker guns should ever drive us from the right, or frighten us from the contest. Earnestness, perseverance and integrity, will surely secure the victory. These are the true angles of a Masonic life, and no progress can be made without them. If a Mason is in earnest in his Masonic conflict, he will win the prize. But if he shows the white feather, no reliance can be placed in him, he must fail. Persecutions have developed some of the most renowned and noblest persons on earth. That nobleness, however, was never developed by striking back. We hope the attacks made on us will never cause us to do more than to defend, and ward off the strokes aimed at us. The duty we owe ourselves, to the Fraternity, to our family, and to God, demands this at our hands.

—We are under obligations to R. E., *W. B. Langridge*, Grand Sec. of the Grand Chapter, for a copy of the Proceedings for 1871. Our Iowa Companions get up their doings in the best form and style of the art. Comp. *Luce*, P. G. H. P., of Iowa, will accept our thanks for his kind favors. We are sorry to learn of his indisposition, and hope that it is of short duration.

—The mother country of a Mason is the world; within the circle of his compass is contained everything that concerns mankind.

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THE OBJECTS OF LIFE FROM A MASONIC STAND-POINT.

Every Mason should have certain purposes, and aims of life. As he journeys along down the avenues of existence, he should have more than a mere idle curiosity of passing events, that will merely while away the hour. He should not permit himself to pass the mile-stones on the road of human life unnoticed. As Masons we should consider it a duty to keep in mind that our existence here has a purpose. And every important step taken, every move made upon the chess-board of this life, has its effect, and every one who acts or moves, should have a noble end in view.

We deem it to be the duty of every individual, who is permitted to cross the threshold of the Temple of Masonry, to study how to become a smooth *ashlar*. It is deplorable to see a Mason acting the rough. When the new born Mason has been informed that the superfluous corners of humanity must be broken off, that his house must be swept and garnished, and he at the same time seems to make the rough ashlar more rough, and takes to himself spirits thereby making himself more corrupt than before, he most assuredly fails to comprehend the true objects of Masonry.

No member who has drank in the real spirit of Masonry, but that will be benefitted by the discipline of the order, and harmony taught in Lodge hours. We are not to look upon the Masonic Fraternity, as a social organization, and confer degrees merely for a pastime, and the Lodge to make money. A higher aim and object, should govern our acts, and direct our zeal, for the institution.

Masonry was projected for wise purposes, by wise men. Far back upon the dial of time, the great wants of humanity were discovered, and measures were inaugurated to supply some of them by symbolical Masonry. The Square, the Compass, the Level, the Plumb, the Gavel, the Hour Glass and Evergreen, were figures to illustrate important principles, conducive to man's moral, intellectual and spiritual elevation.

To benefit man, virtually, truthfully and wisely, Masonry was gradually developed, and the loftiest conceptions of the human mind were brought into requisition. And her reputation in each generation of time, rests with the members of each respective age.

Reader, that reputation rests with us at this time, in exact geometrical proportion as the ability we possess, to promote its high objects. Neither the young or old members can divest their minds too soon, that the Institution is merely a toy for pastime. It has a higher usefulness, a brighter honor, and a more exalted glory for the Craft.

All of us are actors in a greater or a less degree. We are all agents, who are shaping results, developing ends, working problems

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and presenting abstractions, which, when matured and systematized, if pure motives and noble purposes govern and rule us, will bring about a good, many times, when and where we least expected. And it is not improbable that the benefit may come to our own door —to our own heart.

As we are all acting a part in the important drama of life, as Masons, it would be well for us to ever consider, in whom we put our trust. And contemplate the true character of that Being, who presides over the destiny of all.

At best, as we journey along the lanes of life, we are nothing more nor less than poor blind candidates for a future, which is unrealized by the uninstructed neophyte. We need then, to exercise and cultivate trust.

Candidates are always in the dark, owing to the uncertainty of results. Caution and care should ever govern us, as for what we desire, for what we grasp. If we reach for the bubble of worldly vanity, it may suddenly,—ere it is touched by us—disappear, and leave no visible traces of existence behind.

The ephemeral pleasures of this world take their flight, at a time when we are ready to secure and enjoy them, they instantly are gone.

As members of this brotherhood, we should put trust in a Ruler, and strive for something that will be ours when we cross the dark river. If we have not the pass that is known in that dominion, it is our province to so conduct ourselves that we may speedily obtain it, and well will it be for us to always have a true and trusty friend who will plead our needs, and see that our wants are supplied.

As we make our progress in this mystical Order, we encounter obstacles, and we learn that with patience, perseverance, trust, and true integrity, all difficulties can be overcome and removed. All through the journeyings of Masonry, every illustrated principle teaches that there is a level. The high and the low, the rich and the poor, the learned and the unlearned, come upon a certain Masonic equality.

And when we come to the brink of the river, to step into the unseen future, all ranks are leveled. There can be no distinction. The grave is the common receptacle of humanity, and no one is exalted to distinction above another. But with that strong power and purpose of Jehovah, the spirit with the capabilites of mind, will take on a higher life, receive a higher degree in the scale of existence; and make such proficiency there in harmony with plans drawn upon the trestle board of eternity, for the work of that life.

More light will be the constant want there, as here. And Masonry in her spiritual illustrations, and symbolical instructions, inspires a hope that it will be given. The want of more light there, presupposes that what has been received here is not lost. Then, is there

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not an object presented to us to make a steady progress here, and learn all the many diagrams that are drawn for us in this life? No Mason should lose sight of that object. But diligently work, and advance in word, thought and deed.

THE MASONIC INVITATION.

In all of the moral teachings, and instructions, which the ardent student of Masonry receives, he finds harmony existing. The lessons taught are in strict accord with what is written in the "Book of the Law." As he advances from step to step, he finds in Masonry, a perfect transcript of the great principles taught in her great Lights. The grand system of moral and spiritual ethics are set forth in them. They teach a pure lesson, as they rest upon the altar. The inspirational instructions are, we firmly believe, a true disquisition of the divine mind.

Therefore, when Masonry invites the profane to seek her temple, he finds the moral teachings of this Institution, to be a repetition of what he has previously found, in the divine Record. He discovers that his duties and obligations as a citizen, as a member of his own family, as a neighbor and to his Creator, are not molested, or diminished in the least.

In this Fraternity, he will find room for the expansion of soul, and an open heart, for the improvement of humanity. His soul is not dwarfed, or his heart frozen up. He soon learns that there is safety and strength in a union, when there is no emulation, except in doing good. In this union, he more vividly learns the pure material, out of which the chain is made, that so firmly binds this brotherhood in love together. He there and then sees, hears, and begins to feel its power resting upon him, as a silvery cloud he sees it hovering over, around and about him. The principles call into requisition, to more faithfully fulfill all the duties of life, in every relation. He finds that all are bound to the honored worthy household of faith. And this is much stronger than in other organizations, with which he is acquainted. The invitation is, come, of your own free will, to do good, not to do evil. To cultivate love, not hatred, kindness, not cruelty.

The working power of Masonry, is to make her subjects better. To illustrate, and exemplify justice in all things. No one is required to do any thing, only on a level with all others, to the best of his ability. The highest sense of individual honor, is the firm foundation, upon which the whole superstructure of our responsibilities and obligations rest. It is righteousness without the self.

When the spirit of this system takes deep root, and becomes

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firmly embedded in the affections, then it is, that the membership honors the Institution. It is then, that the whole current of thought becomes more pure, and the rights of all more sacredly regarded, and the soul drinks deeper from the fountain of truth. Every careful and diligent student of Masonry, learns that his mission is to improve, and advance humanity. That the world needs a higher estimate of truth, in all things. Therefore, when an individual enlists with a correct understanding of his duty, and the objects of Masonry, he will delight to work in her interests. It will constitute his truest pleasure, for he realizes that he is making progress, towards her high, and noble aim.

A true working Mason finds objects of charity, and himself possessed of feelings of the Samaritan. The spirit of the bigoted, selfish priest and Levite, has no lodgment in the breast of a Mason.

The distressed of humanity, become the common objects of Masonic consideration. For when we look out upon the broad fields of the world, we discover want, in more directions than one. Thousands are spending time and money for naught. Multitudes are wasting away, morally and mentally, and are making no intellectual progress. The kind of instructions they are receiving, dwarfs all the powers of the mind, cripples the intellect, and the field of thought is either left as barren as the deserts, or overgrown with the thorns of error.

Now, having this before us, as true philanthropists of this mystic brotherhood, we are invited to go out upon the broad plains of usefulness, and take a careful survey of the needs and wants of the world, and try to do something to better the tone of morals. Awaken the slumbering intellects, and get every member to contribute all in his power to bring about the great design. To contribute in this remark we do not mean money, but deeds, acts, examples.

Wherever we see a need, of whatever kind, there we are invited to supply. Not that we shall force Masonry upon any one, but that we shall practice the principles, live the precepts, and thereby, invite the erring to lend a listening ear. Persuade them to make a better record for themselves. Shun the temptations of evil, and learn what is good. Such invitations are spread upon the Masonic trestle-board, and as Masons we should heed them. We must be true to our trust, true to everything connected with a life of integrity. For the true and worthy, will most assuredly receive their reward. And as truly, will the unworthy have the recompense which justice has in store for them.

—Masonry is a great moral and intellectual institution, teaching by symbols and lectures, the purest of morals, freedom from bigotry and intolerance, practical charity and justice, and truth toward all men.

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NEGATIVE MEN.

We meet with this class of men everywhere. They are negative in word, in thought and in deed. Their whole lives seem to be made up of negatives. Some of this class, knock at the door of our Masonic Temple, and are imprudently admitted. A careless investigation is made, and they are received on the ground that no evil is known of them. No one has been heard to say, that they were guilty of any thing wrong. And upon a favorable report, the Lodge casts a clear ballot. But when a person of this character is received, what has Masonry gained? An individual of this stripe continues his negative course of life. His Masonic journeyings, as far as real Masonry is concerned, do not prove that he is a true Mason, any more than his life as a citizen proves that he was useful as a citizen, and society benefitted by him.

We would ask in all candor, after the door has been opened to such men, wherein are we strengthened, how are we benefitted, and what have we gained? It is barely possible that the Institution of Masonry may have more contributing members. As citizens they did that which would barely give them the title. As Masons they do no more. They have the name, while in spirit they are dead. Such men, always work in a groove, of doing just what is absolutely necessary, to retain fellowship. If citizens they will pay their taxes, and obey the moral law, so far as it is expressed on the statutes, and the constitution of the commonwealth. Thus far they go, and no farther.

If they have crossed the threshold of Masonry, they will pay their dues, obey every summons, if they can not present an excuse. Legally, as the letter expresses it, they obey the moral law. They put no stumbling block in the way, whereby any may fall. At the same time, they are exceedingly careful not to see any that are in the way, for fear they may be obliged by the nature and power of their fellowship to remove them. For it is the work of a Mason to make rough things smooth.

It is thus, that our ranks are filled with mere automatons. These negative men in the lodge do great injury. From the fact, the true positive members are compelled to carry them through life. We have some who are positive only in some things, but in many measures cast their influence in a negative way upon our honored fraternity. They never are heard to speak an encouraging word, or lend a helping hand, to implant the pure principles of Masonry, in the soul of any one.

Masonry, to a true positive Mason, is like a good husband to a wife. Some men who are called good husbands, never speak an unkind word to their wives. But the important question is, do they ever speak kind words to them. So with Masonry, men may not

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directly with the tongue and lips denounce it. At the same time, in their every days' life, they make a negative record to what Masonry imperatively demands of them.

A life of indifference to a friend develops no friendship. It will blast, chill and harden, the warmest heart. A negative Mason will not fit and prepare a rough ashlar, for the firm, upright walls of the Masonic edifice. In order that Masonry shine in its meridian splendor, in its unclouded, and uneclipsed principles, it must have a positive membership. A membership of true, living, upright, noble men. Who will not shrink from, or ignore duty, nor forget obligations.

THE PRINCIPLES OF MASONRY A NOBLE STUDY.

It is the ignorant who proclaim that Masonry fails to elevate the mind, purify the thoughts, and make men better. When it is asserted that Masonry has not benefitted those to whom the principles have been taught, it is positively certain that they have neglected her teachings. When we find an individual who is not improved by Masonry, he is like the rough ashlar taken from the quarry, and when the chisel, the mallet and the square are applied, to obtain a square, all is gone in superfluous corners, not anything left.

He who works diligently, prudently and honestly, in the Masonic quarry, is sure to receive wages. If he learns to lend a listening ear, keeps a faithful breast, controls a truthful tongue, and governs his passions, he knows something of the value of Masonic wages. The lawful tender of Masonry can never be counterfeited. There is no way by which *brotherly love*, *relief* and *truth* can be made spurious. Masonry defrauds no one. She pays the requisite reward to all who work honestly. Masonry in all its forms of labor recompenses liberally, for she always honors her draft. She is like love in every form, and finds sufficient recompense in the act of loving, doing, and paying for honest labor performed.

No blame or complaint can be attached to Masonry, when rightly appreciated and understood. We might as well condemn the humble violet at our feet, for not being ground into flour, to make bread to feed the hungry, or woven into cloth to clothe the naked, as to complain of the great principles of Masonry. When we hear persons bringing railing accusations against the Masonic Institution, we listen expecting to hear them revile truth, wisdom and beauty, because they can not be coined into money, to serve their own selfish ends and aims.

The careful study of Masonry, will ever refresh the weary student, and soothe him when perplexed with the trials of earth. It

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will feed him with bread that never grows in the furrows of earth. It will charm him with unfading flowers, that can not blossom in the best cultivated earthly gardens. It will give him that wealth, that no incendiaries can burn, or robbers steal. He makes a deposit, in a safe where fire and flood can not destroy, and where rust, moths and thieves are unable to enter.

Then, why do so many talk about not having time to read the exoteric explanations, and disquisitions of Masonry? How happens it, that we have so many who neglect Lodge communications? Who say they have no time to spare to improve the mind, and secure that wealth which can not take wings and fly away, and needs no policy of insurance.

MERCY is a Masonic virtue as well as a religious. No person's profession can be relied on, without this requisite qualification. That heart that exists destitute of Mercy is tyrannical, and adamant. Mercy places us in the position of the pleader for benefits. It exchanges relations, and calls up the golden rule. It produces a condition of heart, life and soul, that calmly and quietly reposes upon the Eternal.

"Mercy among the virtues is like the moon among the stars,—not so sparkling and vivid as many, but dispensing a calm radiance that hallows the whole. It is the bow that rests upon the bosom of the cloud when the storm has passed. It is the light that hovers above the judgment seat."—*Rev. Dr. Chapin.*

WE LEARN that the National Life Insurance Co. of Chicago has gone through a great fire triumphantly, having met with but small loss, demonstrating the great advantages of their plan, leaving the reserve in the pockets of the Policy Holder instead of expending the same in magnificent buildings liable to burn at a few hours notice.

The distinguishing feature of this company is, that the insured pay only the actual cost of insurance, with a small fixed sum for the expenses of the company.

So popular has the plan become, we are reliably informed, that previous to the great fire the company were doing more business than all the other sixty companies of Chicago combined. Its cheapness recommends itself. We were so well assured of this fact that we have taken out a policy in the company, not feeling able to pay the enormous premiums required by the old-fashioned companies.

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NEW LODGES.

The following laws and regulations should be observed by Lodges and Brethren, interested in the formation of *New Lodges.*

A petition for a new Lodge should be signed by those only who intend to remain with the organization, should a charter be granted, giving name, number, and location of the Lodge of which they are at the time or were formerly members, also the population of the town in which the new Lodge is located.

All petitioners who are affiliated shohld pay dues to date, to their respective Lodges; a certificate of such a fact, must accompany the petition. Those non-affiliated must forward their dimits.

The recommendation of *three* Lodges *nearest* the location of a proposed new Lodge is necessary.

The fee for a Dispensation is One Hundred Dollars. All applications for recommendations must lie over at least four weeks before final action.

The concurrence of two-thirds of the members present is necessary to endorse a petition for a new Lodge.

In addition to the usual form, Lodges must state in their recommendations, the number of members on their respective rolls; the distance of said Lodges from the proposed new Lodge; also that the matter has been before the Lodge four weeks, and was concurred in by a two-third vote.

Attention to the foregoing will avoid delay, save trouble, and insure prompt attention to issuance of dispensation.

PLEASANT THINGS IN CHICAGO.

W. Bro. John Sutton, for two years the efficient Master of Dearborn Lodge, No. 308, on retiring from the East of that Lodge, in which position he has not only acquired a praiseworthy reputation, but has also shown a fitness for the place, and knowledge of the work, of which the Lodge is justly proud, was very pleasantly "abused" by the Bros., on Friday evening, the 12th inst.

They being determined to give him what he deserved, "went and did it," in the shape of a gold-headed *cane.* W. Bro. Dr. W. A. Stevens, made the presentation speech, which was replete with wit and humor, and was listened to with pleasure by the Bros. present; the smile of appreciation occasionally increasing to a laugh.

Bro. Sutton replied in the same vein, informing the Lodge "that the last thing he expected was, that his friend Bro. Stevens, would come away across the burnt district, on a dark night, and that distance out on the West side, to give him such a severe caning.

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The occasion was a very pleasant one, and many Bros. were glad to have been present. The presentation took place in the Hall of D. A. Cashman Lodge. I forgot to mention that the head of the cane was ornamented with the proper Masonic emblems and inscription.

Bro. D. H. Kilmore, late W. M. of Wm. B. Warren Lodge, No. 209, was on the 10th inst made the pleased recipient of a set of chamber furniture, and an easy chair for himself and one for his better half. Bro. Kilmore publicly thanked the Bros. at their regular communication on Saturday night, the 18th inst, in a few brief words. We were glad to see that Bro. Kilmore's endeavors to make this Lodge second to none, in "the work" have been appreciated by the brethren.

Bro. Kilmore then, in behalf of Bro. Cass F. Maurer, presented the Lodge with a magnificent Bible, ornamented with a silver square and compass on the cover, and inscribed with "William B. Warren Lodge, A. F. and A. M., No. 209, Chicago," accompanying it with appropriate remarks.

We find the new officers of W. B. Warren Lodge intend that their reputation for work shall not suffer in their hands.

The officers of this Lodge for the ensuing year are:

Charles H. Shattuck, W. M.	Edward Bornaman, S. W.
A. S. Follansbee, J. W.	David Clark Jr., Treasurer.
C. Smith, Secretary.	Chas. Chamberlin, S. D.
Jos. R. Dunlap, J. D.	DeLuce and J. Hogan,
—— Jack, Tyler.	Stewards.

G.

GRAND LODGE OF THE STATE OF MINNESOTA.

Be it known, That at the Annual Communication of the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Minnesota, held at the Grand Lodge room, in the city of St. Paul, on the eleventh day of January, A. L. 5872, the following brethren were duly elected Grand Officers for the ensuing year, and subsequently installed and proclaimed as such, viz:

M. W., Grove B. Cooley, G. M.
Rt. W., C. Griswold, D. G. M.
Rt. W., J. N. Castle, S. G. W.
Rt. W., E. P. Barnum, J. G. W.
Rt. W., Geo. L. Otis, G. T.
Rt. W., William S. Combs, G. Sec.

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EDITORIAL NOTES BY THE WAY.

NAPOLEON, HENRY CO., OHIO.—As we were journeying in that part of the county we came across one of the old land-marks of Masonic brotherhood. A veritable corner-stone of our beloved Institution. When we find one of these permanent corners, that has never been removed or disturbed by the enemy, we feel it our duty to make a note.

Brother *Jesse L. Holley*, who is tenderly and affectionately called *Father*, resides at this town, waiting patiently for his dimit to be sent by the Grand Sec. of the Grand Lodge above, granted by order of the Grand Master of the universe. He is nearly 82 years of age, born in 1790, at Goshen, Orange Co., N. Y. He received the degrees of Masonry in St. Johns Lodge, No. 21, in the village of Florida, Orange Co., Sept., 1817. In 1820 he came on foot and alone, to the then, far off wilderness of the west, and settled in Richland Co., Ohio, at Lexington. United with the Lodge at Mansfield, and got married. Then he settled at Frederick, Knox Co., and went into the tanning business, until the Columbus and Sandusky R. R. ran through his premises, destroyed his property, for which he obtained but a trifle. In 1854 he moved to Napoleon, where he now resides. Soon after the organization of the Lodge, which was the same year, he united with it, and remains one of its honored members. Not long since he received a severe paralytic stroke, which impaired his conversational powers very much. But, at the time of our visit, he was quite comfortable, and gave us a brief sketch of his Masonic life. During the anti-masonic war made upon Masonry, he stood firm as the granite hills to his integrity, and in his old age, as he approaches the west gate, and the setting sun of life, all speak of him, what will be said to him by the Supreme Grand Master, "well done, good and faithful servant." As you have been true through your earthly life, now enter into the joys of my kingdom of peace and love.

CERRO GORDO.—Spent the Sabbath here at the Presbyterian and M. E. Churches, found Brothers in the pulpit and also among the leading members. We had a pleasant time and added to our list. We quote Dr. W. L. Rind as a *live* man and a wide-awake working Mason.

BEMENT.—A very pleasant place and a very pleasant lodge. We were much pleased to find them making a special effort not to forget the work which Bro. Chamberlin left with them when he lectured there; and must say that few lodges retain the work as perfectly as they do—for which thanks are especially due to W. M. C. F. Terry for his well directed efforts, and also for his pleasant man-

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ner of teaching and willingness to spend and be spent in the service of the Order.

We cheerfully recommend the Bement House, kept by Bro. Royal Thomas, as a good place to *stop* at—clean rooms and good food, and plenty of it; and, perhaps, best of all, prompt and pleasant attendance. We find most of the traveling men know this and make their arrangements accordingly.

MONTICELLO.—The county seat of Piatt county and only waiting for the railroad to be completed to take its stand among other live Western towns. We were there but one evening, but all our impressions were of the favorable kind. The Brothers we had the pleasure of meeting, were of the right stamp; and we expect to hear of a lodge there which any man might be proud to belong to. Thanks to Bro. Watts for his kindness and assistance, and hope to meet him again.

Our brother, at the postoffice, will receive and forward subscriptions to us.

Considering that the citizens are all taken up with preparations for celebrating the advent of the *cars* into town, we think we succeeded remarkably well in obtaining new subscribers. Thanks, brothers, we hope you will find the STAR better than your anticipations have made it.

SODORUS.—We met a few of the brothers here one evening and had a pleasant time. Was sorry that we could not have been with them at a Regular, but of course cannot always do that.

DANVILLE.—Another place much larger and more business-like than we had anticipated. They now boast some 8,000 inhabitants, and really are quite a railroad and commercial center. We had but a few hours here, but visited their splendid hall, and admired it as all do who see it.

Finding our interests here properly attended to by our agent, Bro. Reynolds, we made a short stay and returned to Fairmount, and while there were pained to hear that Danville had lost one of her *best* men. In the death of Bro. Tincher the Lodge has lost a valuable member. The town a citizen who has ever been ready to aid in all praiseworthy undertakings for attaining her prosperity. The county one of its best representatives, and the *State* a most valuable Senator. Death comes without consulting our hopes or our wishes, and often takes the one on whom we were most depending.

Bro. Tincher was engaged in the banking business, and had the entire confidence of the citizens, and richly deserved it. Few in the State Senate stood as high as he did, and none could be more fully trusted and depended upon to do right regardless of fear or favor.

The family and fraternity have our deepest sympathies. Brothers, follow his good example.

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FAIRMOUNT.—I spent an evening with the Lodge, and while talking with the brothers of the two great evils which injure Masonry more than anything else—profanity and intemperance—the W. M. informed me that in this respect they were proud of their Lodge as they had not a brother in it who was profane or used ardent spirits as a beverage. I wish there were more such lodges in the State. We remember our visit with pleasure and hope to meet the fraters again.

HOMER.—Spent the Sabbath here and made some valuable acquaintances, and added to our subscription a goodly number.

TOLONO.—Were present at the annual meeting of this Lodge for the election of officers. We don't wonder that they re-elected Bro. Darrah, as he is not only thoroughly proficient in the work, but is also a very excellent presiding officer. They have in addition a lodge which any man might think it an honor to preside over, and a hall of which they are justly proud. It is new, neat, well-furnished, of good size, and well proportioned, and most admirably taken care of. At the request of Bro. Darrah we gave the work of opening a lodge, as received from Bro. Ide, in order that the brothers might compare it with his received from Bro. Chamberlin. The result proved that representatives of the two custodian meeting for the first time (except in Grand Lodge, or Blue Lodge) differed in the ceremony of opening only one or two words, and they were such as made little difference which was used.

We thank Bro. Darrah and the brothers of Tolono Lodge for a handsome addition to our subscription list and other kind favors. We hope to see Bro. Darrah's name in the list of Grand Lecturers again, as we now know from personal experience that he has the work adopted by the Grand Lodge as the standard work in this jurisdiction. G.

NATIONAL MILITARY ASYLUM,
DAYTON, Ohio, Feb. 5th, 1872.

BROTHER BILLINGS:

DEAR SIR.—We are in receipt of the January No. of the MYSTIC STAR, the sight of which is very gratifying. Among the fourteen hundred veterans now here, there are very many of the Craft of every degree, and they have been looking for and enquiring often for a Masonic journal. Trusting that it will be continued to our reading-room, I am Yours Fraternally,

WM. EAMSHAW, Chaplain.

MANHATTAN Commandery, New York, claims to be composed of men, each of whom is capable of filling any office in the Commandery.

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THANK YOU Bro. Moore for your good will, glad you have found good and sufficient cause in my having a nice farm to so generously excuse my mistake.

But did you really know the terrible, bitter price we've paid for that "cozy farm" which was foisted upon us, in an ill-fated moment, when reason was off her guard, by misplaced confidence and sympathy, you would feel more like commiserating, than congratulating us.

When you say "his loss by the fire was trifling," we have no echo. Two thousand dollars is no trifle, to us, after loaning fifteen hundred, which others say has "gone where the woodbine twineth."

Notwithstanding all these obstacles, we have great reason to be hopeful, and of good cheer, and all we ask is our just dues, which we trust our good brothers will respond promptly.

We confess to our being slightly "discomposed" on account of the fire, (we do believe in everlasting fires, is that sufficiently orthodox for you ?) and not correcting the printer, when he makes us say Ind., when we wrote Iowa. Commend us to your good sense, in correcting the error.

CERTAIN CITIZENS of Livingston Co., Michigan, being, to quote their own words, "deeply convinced that secret oath-bound orders are averse to our free institutions, to equal rights, and, in short, to the best interests of our country, both civil and religious, and being also convinced that they have done and are doing much mischief; and further, that our obligations to God and to our country, bind us to use all proper means to oppose such orders, and as far as possible expose their secret movements, thwart their evil purposes, save honest men from their snares, deliver those already caught in their traps, and thus save our country from their evil designs," have held a meeting in Howell, for the purpose of organizing a County Anti-Secret Society. In conjunction with the above, we place the following item from the Hastings (Mich.) *Banner*, and leave our readers to decide which are doing the best work, the "secret oath-bound order," or those who say such harsh things against it:

"A LIBERAL DONATION.—We learn that a Masonic donation for the benefit of Mrs. Horton M. Coleman, widow of the late H. M. Coleman of Johnstown, was held at the residence of Hiram Coleman Esq., of Johnstown, on the 23d inst. The receipts were some $100, including a valuable easy chair, the gift of Bedford Lodge, No. 201, F. A. M."

"By their fruits ye shall know them."

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NASHVILLE, MICH.—The brotherhood had a good time at the installation services, and an outside degree at the *Leonard House*, where all performed their parts in admirable order. Past Grand Chaplain Taylor was present, and addressed the audience on the topics of Masonry.

Revs. C. B. Ellis, C. J. Deyo and G. Taylor, formed a trio, who battled nobly for the truth. L. Durkee, W. M.; Rev. C. J. Deyo, S. W.; Geo. Simpson, J. W.

OFFICE OF THE GRAND SECRETARY OF THE GRAND ROYAL ARCH CHAPTER OF THE STATE OF ILLINOIS.

The undersigned having been appointed by M. E. Companion James A. Hawley, Grand High Priest, as a committee to receive and disburse such funds as may be contributed for the relief of suffering Companions by the late fire; and to assist in that object, we have appointed companion E. N. Tucker, Secretary of LaFayette Chapter No. 2, R. A. M., as agent, to examine and report such cases as may be presented to him for relief.

W. M. EGAN,
J. H. MILES,
R. H. FOSS,
} Committee.

CHICAGO, Nov., 1871.

The undersigned having been appointed, as above, to assist the committee in their labor, would respectfully ask that any Companion R. A. M. knowing of any member R. A. M. in need of aid, from, or in consequence of the late fire, report the same to me, so that their wants may be supplied from the bounty received from the Royal Craft.

Fraternally,

E. N. TUCKER.

Room 3, Masonic Temple, Cor. Randolph and Halsted St., (Office hours from 3 to 5 P. M.), or at 1,118 Prairie Ave., other hours of day.

ILL. BRO. Edwin A. Sherman, one of the publishers of the *Masonic Mirror*, at San Francisco, has received the appointment of Special Deputy Inspector General for all the Territories in that jurisdiction, including Washington, Idaho, Colorado, Montana, New Mexico, Arizona, Alaska, Utah and Wyoming, and for the State of Nevada, as well.

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THE MYSTIC STAR.

MARCH,——1872.

PRE-HISTORIC ENGLAND.

The present century is remarkable for the great extension of the dominion of Science. Positive knowledge is being daily acquired on subjects which not only were long unknown, but on which it was assumed that it was impossible that anything definite could ever be known to man. Thus, within less than a quarter of a century from the time when the great founder of a philosophy, which he termed Positive, laid down the rule that all our inquiries into physical astronomy must forever be limited to our own planetary system, the spectroscope brings us its wonderful message as to the chemical elements of certain of the fixed stars, and as to the speed at which they are increasing their distance from the earth.

Ancient, long-lost, utterly forgotten history, has left traces that were long unintelligible, but that have of late found a voice. The cuneiform characters, which were used both by Persian and Assyrian scribes, are no longer entirely unintelligible; the hieroglyphics of Egypt are, to a great extent, unlocked; and philology has found a clue that enables us to trace certain descents, and even certain geographical movements, of branches of the great human family, to a period long antecedent to our earliest *quasi*-historic memories.

While it is to that portion of the earth which, at the dawn of history, was the seat of empire, that we must look for the earliest traces of written language, we find the relics of pre-historic man to be far more widely distributed than either the Assyrian palaces or the Egyptian temples and tombs. Right across the old world—from India to Ireland—we trace evidence of the habitation, or of the movement, of a great building race. And nowhere is this evidence more distinct and more imposing than in our own country. Even the grandest engineering feats of the age of iron and of steam fall short, in some respects, of the efforts of our pre-historic ancestors. Indeed, to use that word may be itself an unfounded assumption.

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Their memorials have not altogether perished with them, although the very name and traditional import of the great structures reared by our predecessors have been lost. What may be our relationship to the builders of the temples and barrows of Wiltshire we are unaware; but, ancestors of our own or not, they were a powerful and an enlightened people. No work within the four seas, in modern times, has equalled the grandeur of their masonry. The only parallel is to be sought in the ruins, attributed to giant builders, of the megalithic walls of Tiryns and contemporary cities, or in the structure of the Pyramids themselves.

It is a matter of no slight national importance that intelligent public attention should be directed to the pre-historic ruins of England. No law protects these precious archives of a silent past. Indignation is from time to time awakened by the announcement of some act of barbarism; but the expression of that feeling comes too late. Those who take interest in early archæology are aware how often the wanton or greedy destruction of some pre-Roman relic is announced. How many of these outrages may take place unknown to any but the perpetrators, it is hard to say. Our law protects, and wisely protects, all testamentary papers. In Italy, all relics of antiquity are placed under the safeguard of public law. Is it not a disgrace to our time and our country that monuments of hoary antiquity, the careful investigation of which will tend to throw a brilliant light on the past condition of mankind, are broken up into mere road-metal for the highway, none daring or caring to interfere?

The intelligent and careful study of the relics of the past, which, in our younger days, was called Antiquarianism, is now usually termed Archæology. It is, in our opinion, to be regretted that a term which has a distinct and appropriate import, should be so extended in its application as to become indefinite, and almost unmeaning. The relics of the past form distinct natural orders of inquiry, divided from one another, no less by lapse of time than by other distinct and permanent characteristics. Certain epochs in the life of every historic people break up the history of the race into chapters. Thus, our own architectural records reach back, in unbroken succession, to the Norman conquest. The few remains of Saxon structures, and the more numerous relics of our great Roman masters, form materials for a separate branch of study, and are capable of illustration from the ruins of other countries. Entirely separate, again, from Roman or from Saxon work, are those imposing ruins which we are accustomed, in default of more exact knowledge, to term Druidic; and which, preceding, as they do, all extant written memorials, are the fit province of the study of the archæologist.

An inquiry into the true archæology of Britain is the more timely at the present day, from the fact that contributions of considerable value have been recently made to our knowledge of what may

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be more properly termed English antiquity. By a remarkable coincidence, the pens of two eminent and accomplished writers have been recently employed in retracing the history of our metropolis, as illustrated by its chief movements, to the time of the Roman invasion.

In the charming volumes of the two Deans, the "Memorials of Westminster Abbey," and the "Annals of St. Paul's," or at least in the subjects of which these books respectively treat. we have admirable illustrations of the existence of the two distinct chapters of the ancient, but not pre-historic, history of our country. Leaving aside the romance of ecclesiastical legend, the midnight consecration of the Abbey by the hands of St. Peter himself, and the portents that attended the translation of the relics of St Erkenwald, we have the positive witness of architectural remains as to the origin of Norman Westminster and of Roman London. We rightly call the former structures Norman, for the founder, Saxon king though he were, was yet thoroughly Norman (at least as a builder) in taste, in science, and in habit. In the relics of the Confessor, the crumbling chapel which once enclosed his shrine, the recently-bared bases of his columns, and the massive vaulting of the pyx chapel, we have an unmistakable record of the commencement of our true national architecture. We are carried back to the very year of the Conquest; and as, from the date of the completion of the Abbey, the monumental record is unbroken to our own day, so, on the other hand, is the line distinctly drawn at that date, and Gothic Westminster is sharply distinguished from Roman London.

Antecedent to our 800 years of Gothic, or English, architecture, eleven centuries run back; during which, more or less powerfully, the influence of Roman culture was paramount in England. Camps, roads, walls, names of towns, all attest the powerful energy of the Roman sway. Whatever credence may be given to the tradition that ascribes the foundation of the Tower of London to Julius Cæsar himself, the existence of a temple, or at least an altar, to Diana, within the wooded precincts of the hill now crowned by St. Paul's, is proved by the discovery cited by Dean Milman. The remains of Roman England, numerous and wide-spread, are, for the most part, unmistakable. But in this, as in the more recent chapter of English monumental history, the commencement is sharply defined. Roman taste (not indeed transmitted, but revived) inspired the design of Sir Christopher Wren. But no intercourse with Rome is conceivable as having occurred to the natives of Albion before they gave their rude greeting to Cæsar and his legions, fifty-five years earlier than the Christian era.

Before the days of imperial conquest stretches back a chapter of unwritten monumental history, the date of the commencement of which is entirely unknown. Before the Julian *Gens* had its origin,

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or Rome herself was founded, great builders exercised their art in Britain. While wild hunters were chasing the boar on the wooded hill which is now the centre of our metropolis, and fishermen floated their coracles and leistered salmon on the sands now covered by the Palace of Westminster, a mighty race of men had overspread the swelling downs of Wiltshire with towns, and tombs, and temples. As to the origin, the duration, and the condition of that race, written history is silent. The very last link with the past, that of a corrupted and perhaps unintelligible local name, is severed. We speak of Stonehenge in words of Saxon origin. Two ancient sites of towns and of fortresses, yet imposing to the eye of even the most careless wayfarer, by the number and the size of the great transported blocks of fine gritstone that strew the ground, have so utterly lost even the echo of their names, as to be known only as the "Grey Wethers" (from the resemblance afforded by the stones to a flock of sheep) and the "Devil's Den." It may be that the syllables of some forgotten speech have been, in the latter phrase, translated into an incongruous vernacular.

The works of these ancient builders are remarkable, no less for their number than for their magnitude. We must confine our remarks pretty closely to the remains existing in our own country; nor is it our object to give any list or general description of these remains, but only to hearken, as far as may be, to the message whispered by some of the most important of their number. But relics of the same nature stretch over all the old world, from India to Ireland. The remains of stone circles in Syria are indistinguishable from those of similar circles in Britain and in Bretagne. How far these lines of structural relics represent the migratory movement of the builders, or how far they bear witness to the contemporaneous occupation of a wide longitude by kindred tribes, is matter of doubt; but in either case the lapse of time must have been enormous. From the nature of the sepulchral remains that belong to the same order of building, we are justified in concluding that the relics known as cromlechs were the tombs of kings, or chiefs, or distinguished persons alone, while humbler forms of barrow served for the general purpose of sepulture. But if this be so, of how many successive or contemporaneous dynasties have we now the megalithic tombs?

The high culture, architecturally regarded, of the early British builders, is evinced by several distinct considerations. Their works are not merely remarkable, but wonderful, not only as efforts of strength, but also as proofs of skill, of forethought, and of extraordinary command of labor. The size of the great blocks that seem to brood over the solitudes of Salisbury Plain strikes every observer. But when it is considered that stones of a size that would prove formidable, even for the masons of the present day to extract from the

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quarry, have been transported from a site so distant as to be problematical, how does this great element of size press on the imagination? One thing is certain, and that is, that the stones of Avebury and Stonehenge were not quarried in the county of Wilts. Two geological formations have been laid under contribution for the outer and the inner circle of Stonehenge; and the material of one of these groups is taken from a bed which is the geological equivalent of the London clay. The stones yet undestroyed at Avebury are allof one distinctly marked lithological character, being of a fine compact grit, more closely resembling the well-known Bramley Fall stone than any other with which we are acquainted. Stone of somewhat the same character is quarried in the neighborhood of Bristol. The traditional source from which the stone of Avebury was brought is said to have been Ireland; but as the enormous blocks are also said to have been transported by magic, the authority is not altogether to be relied on. It is, we repeat, geologically impossible that the material should have come from any Wiltshire quarry. The large number of blocks which strew the face of the rolling downs that are connected with Salisbury Plain, led earlier inquirers, before the succession of strata was dreamed of, to attribute them to a local origin. Whimsical theories as to the chalk hardening at the Deluge, and excreting sandstone boulders, were not too absurd for the imperfect knowledge of Stukely; but the fact is unquestionable, that the whole of this large quantity of building material has been transported from some far-distant quarry or quarries. In the absence of water carriage, the labor thus incurred must have been stupendous. In the case of stones of eighteen feet square by three or four feet thick, some of which are yet to be seen at Avebury, the means of transport must have been such as to baffle our powers of explanation.

With reference to another proof of the forethought and architectural science of the ancient builders, the engineering experience of the present century enables us to speak in no measured terms. Their selection of stone is perfect. They were in possession of quarries, the site of which is now unknown, from which they extracted large quantities of stone of a size, a color, and a durability which are vainly sought at the present day. In no single element of his manifold duties is the ability of the architect more severely tested than in the selection of stone. The magnificent work of Solomon was reared from blocks quarried within the very bowels of Mount Moriah itself. The Nile formed a highway for the transport of the granites and limestones employed by the builders of the Pyramids. The builders of Avebury made use of a material equal in size, in beauty, and in durability, to the marble of the Jewish monarch, or to the granite of his Egyptian predecessors. But they were in possession of some secret, now lost, as to its source. The

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exploration of a country for quarries is, as we know from actual experience, a long and a costly process. The test of a stone that, in the first instance, satisfies the eye, is a matter involving much time. Closely adjoining beds differ incredibly in the quality of durability. In our own time, we see the stone selected for the Palace of Westminster crumbling within the lapse of a few years. If good selection were important in any case, it was so for such a highly ornamental building, which was to be reared, at unstinted cost, for posterity no less than for ourselves. Yet we are now compelled to call in the aid of chemical science to preserve the perishable stone, on which so much labor has been spent. In St. David's Cathedral are to be seen restorations effected by the architect Nash, from a very beautiful sandstone found in the vicinity. The stones from one or two of the beds in this quarry have endured; but the greater number are already in a far more dilapidated state than the ancient work which they replaced. We are, therefore, justified in saying that the admirable judgment evinced in the selection of the stone employed for the construction of the Wiltshire temples and towns is a proof of a very high degree of architectural science in the builders. The employment of two distinct kinds of stone for the interior and the exterior work of Stonehenge shows that it was not by some fortunate chance that this wise selection was directed, but that, in the only respect in which a direct comparison is practicable, the skill of the pre-historic builders was signally superior to our own.

To the difficulties attendant on the selection, the quarrying, and the transport of a large number of stones, some of them of colossal size, must be added the fact that many of them were carefully wrought. We do not say all. In the case of the cromlechs, it is probable that the use of the mason's tools on the giant slabs was only of rare occurrence. In the case of the circular buildings, on the other hand, there is reason to conclude that it was the rule. The principal stones at Avebury impress the observer with the idea that they have once been carefully wrought. It is possible that this idea is erroneous; but it receives a very distinct confirmation from the investigation of Stonehenge. Of the masonic character of that great edifice, there is not a shadow of a doubt. Carefully-finished mortice and tenon joints are still to be seen in the stones. They were no mere up-piled blocks. A horizontal ring of wrought masonry was supported by wrought stone uprights, at the height of from twelve to sixteen feet from the ground, the whole structure being bound together by carefully-wrought and fitted joints. We have here as distinct an instance of mason's work, strictly so called, as in the Great Pyramid itself. But the joints of the portcullises, and of the other fitted megaliths, in the interior passages and chambers of the Pyramid, have been preserved, in that rainless climate,

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by the sands of the desert, and by the protecting shelter of the mass of the Pyramid itself. In the case of the English temples, the work of their forgotten builders has been long exposed to the decaying influence of the elements. Yet enough remains to assure us that the builders of these remarkable structures were not only giants in strength, but genuine, accurate stonecutters. Cement appears to have been unknown to them. No trace exists of its use; and we know that the accurate fitting and cutting of large blocks was gradually superseded by the use of cement, which afforded another method of insuring durability. But in the long series of distinct fashions of work that intervene between the earliest rude walls of unwrought stone and the coursed and cemented masonry of heroic times, the employment of large, uncemented stones, carefully adjusted to one another, marks the highest development of the mechanical art of the mason. When he bound his work together with lime, his mechanical craft begin to suffer. It slowly deteriorated as he advanced in chemical knowledge.

Quarrymen, transporters, and masons—such were the builders of our forgotten capitals. They differ from their Egyptian brethren in the circumstance that their labors do not appear to have been directed by men of astronomical knowledge. The orientation of the Great Pyramid is held, by those who have deeply studied the subject, to evince a considerable acquaintance on the part of the designers with astronomical, no less than with geometrical science. There is no such mark on our Wiltshire temples. Local circumstances, so far as we can tell, appear to have decided the direction of the centre lines of the building. In circular buildings the opening, or main approach, is often distinctly preserved, as in the case of Stonehenge. At Avebury, where two circular buildings are thought to have been included within a single outer ring, the difference between the major and the minor axes of this elliptical *enceinte* is considerable. In neither case, however, does there appear to be any discernible relation to the cardinal points of the compass, or to the path or aspect of any of the celestial bodies.

A circular plan was a characteristic of Celtic structures. That the megalithic builders were Celts does not by any means follow; nor do we intend to insinuate that such was the case; but the employment of this form of plan was a characteristic of a group of the pre-Roman inhabitants of this country, which is so far known to us, that we have distinguished it by a name, and connected it with later times by a distinct filiation. The early Celtic inhabitants of Scotland, of Wales, and of Ireland, have at least this habit in common with the builders of Stonehenge, whether it came to them by descent or by education.

Relics of circular habitations are not very rare. For the most part, they seem to have been holes partially sunk in the ground, and

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walled around, with work like what we call the steaning of a well. When the well rose above the surface, it may have had earth piled around it, and the roof, so far as we have any information, was of a conical form. Pigsties are yet to be found in Wales, which are traditional representations of early English houses, and which are finished with conical roofs. A circular structure is represented, together with a rectangular gabled building, like our present barns, on the Antonine Column in Rome, the roof being a sort of dome. In our corn-ricks of the present day, we see the two descriptions of plan constantly side by side—the round, cone-topped rick, and the oblong, gabled stack. Even so, at the period of Roman rule, did the Britons construct their abodes. The rectangular plan, two thousand years ago, was adopted side by side with the circular plan; the latter, however, may claim much the highest antiquity, as far, at all events, as we can judge from existing remains. The quadrilateral form was proper to the work of the Romans; the circular plan was that habitual to their predecessors.

Besides the remains of houses intended for human abode, we find numerous instances of these pits, also circular in plan, and frequently enlarging as they descend, so as to form true hollow cones. Such pits are in actual use at the present day in the plains of Apulia. In the immediate vicinity of Cerignola is a large open space thus occupied, which might readily be mistaken for a churchyard. The roof of each cone is formed of stones oversetting one another, and leaving a circular aperture at the top. This is covered by a flat slab, and an upright head-stone marks the spot, when the slab is covered with earth. In the Oscan tombs at Cumæ, where the same mode of oversetting is employed to form the roof, the plan is always rectangular.

The circular plan was invariably adopted for those Irish towns, the date and the import of which have excited so much discussion, learned or otherwise. The case seems a very simple one, when we bear in mind the partiality of the Celtic people for this form of building. At a certain period in the history of the art of war, lofty towers were valued as defensible positions. They gave their inmates the advantage of a far look-out, and they were not easily entered by force. If we look at a mediæval plan of Lucca, or of Pisa, or of many other Italian cities, we shall find the town to consist of a collection of towers. They were as common, and almost as close together, as the more stately buildings of the wealthier inhabitants of Genoa are at the present day. Round, because they were Celtic—towers, because they were the defence of the day—such were these buildings, innocent alike of symbolism and of mystery; and, if in a sense devoted to Mars, destitute of any relation either to Apollo or to Priapus.

Among these ordinary circular buildings, which there is no reas-

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on to suppose, at that early age, had arisen into lofty towers, the great circular temples, such as those of Stonehenge and of Avebury, held distinguished pre-eminence. It is clear that a proper consideration of the fact, that these buildings were not mere rude arrangements of gigantic blocks of stone rolled from a neighboring site into mystic or symbolic order, but edifices properly so called, involving the exercise of the skill of the architect, the quarryman, the transporter by land, and very probably by sea, and the practical mason, must give a new interest to our inquiry into the original form. They are builders, not mere stone-posted circuses. In our climate, which was probably far more swept by rain when the ancient forests were uncut than even at present, we cannot conclude that they were hypæthral. That form of temple, or of hall of assembly, is eminently Southern in its origin. No public solemnity could have been held in any unroofed building in Northern climates, without the risk of ill-omened interruption. As the builders by the shores of the Mediterranean sought for shade from the intense energy of the sun, so have the Northern people always made it the first consideration of their architecture to shelter themselves from the rain and the snow. Thus the roof properly so called, gabled, high-peaked, conspicuous as a structural element, is a special feature of Northern architecture. It is observed by the traveller from the South, for the first time, as he crosses the belt of mountains that divide Europe into two distinct zones of climate. As you leave Genoa, you bid adieu to the terraced levels of the Italian architecture. You rush through a long tunnel, and emerge in an Alpine scenery; where the wooden gables tell you at once that the most formidable demands on human resistance are no longer those made by the summer, but the stern troubles of the winter.

As the gabled or pointed roof is an essential feature of the architecture of the Northern tribes, Gothic, Teutonic, Norse, or whatever else be their origin, so does it define the form that the roof of a circular building must naturally assume. A pointed roof, rising from a circular wall, is a cone.

The minute and accurate care of which the results are yet visible in the relics of Stonehenge, denotes, as we have seen, that we are in presence of a structural edifice, properly so called. The opinion that it was protected by a roof, and that a conical roof, is a consequence of this view. Nor is it reasonable to doubt that the apertures between the stones were closed by timber, and that the more perishable portions of these costly structures were completed with a care and skill appropriate to the perfection of the masonry. We are thus led to cast our eye over the architectural memorials of our own and of other countries, in the hope of gaining some light as to

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what was the internal arrangement, as well as the external contour, of the great temples of the forgotten worship of these islands.

The first parallel that suggests itself to the mind is that of the round, cone-topped churches, so rare in our country, the form of which is traditionally attributed to an Eastern origin. The round church at Cambridge is ascribed to the year 1101. The consecration of the well-known round church of the Temple, as well as of the Priory church of St. John's, Clerkenwell, took place in 1128, Heraclius, Patriarch of Jerusalem, officiating on the occasion. The association of this peculiar form of building with the order of Knights Templars, is such as to lead the imagination to assume the existence of a structural relationship with the holy shrine of Jerusalem. But, so far as we are yet able to trace the architectural record, the circular buildings of the Temples are of Roman descent. The apse, single or double, of the Basilica, had no counterpart in the Temple of Herod, any more than in that of Solomon. The circular portion of the Church of the Holy Sepulchre is hardly more than a completed apse; it is by no means a separate and independent circular building. The mosque El Aksa and the Church of Ascension are octagonal. The latter, however, as built in the seventh century, was circular. But the Romanesque origin of this architecture is undoubted. The dome, associated with the circular plan, is strictly Italian; and, in default of any other pedigree for the round churches of this country than that which may thus be traced to Constantine, and through him to the Roman peristyles, we are unable to believe that much light can be thrown upon the structure of our pre-historic circular temples by the analogy of the round churches of the twelfth Christian century.

There exists, however, in England, as well as in other parts of Christendom, a class of buildings from the peculiarities of which we may obtain further guidance in this inquiry. In the chapter-houses of Westminster, of Salisbury, and of other cathedral or monastic buildings, we find developed a principle of structure never introduced into churches. The limited number of persons who formed the Chapter, and the equality with which, on the occasions of their assemblage, they were supposed to be clothed, may have been among the reasons that led to the adoption of this special form, in which the circular or polygonal hall was distinguished by a central pillar, and the roof was supported by arches radiating from this column, and abutting on the external walls.

The interest with which this graceful and rare form of building may be studied, with the hope of throwing some light on a lost style of architecture, is enhanced by the fact that a similar principle of structure may be traced in the East. Eleven hundred and thirty years before the Christian era, the Temple of Dagon, at Gaza (we find from an almost incidental reference), was constructed some-

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what on the principle of a Gothic chapter-house. Samson "took hold of the two middle pillars, upon which the house stood, and on which it was borne up." The *quasi* central support of the roof is thus distinctly indicated. The number of three thousand persons collected on the roof appears to indicate the size of the building (if circular, or polygonal) to have approached a diameter of 100 feet. The roof must have been, like oriental roofs in general, flat, and supported externally by the walls of the temple, and internally by these central pillars, the overthrow of which brought down the whole superincumbent structure in overwhelming ruin. We are thus able to carry back the history of large buildings, with a centrally-supported roof, to an oriental locality three thousand years ago.

Recent exploration, however, has provided us with a far more instructive lesson. In the secluded region of Abyssinia are to be found, at the present day, examples of the very structure of which we are investigating the details. We find there not only large, circular, conical-roofed temples, or churches, but also an internal arrangement precisely similar to that which has caused so much perplexity to our archæologists in the case of our circular temples. "In Tigre," we read in the *Illustrated News* of the 29th of August, 1868, "the churches are almost always square; in other provinces they are round. The interior of a round church is arranged in three concentric compartments, the outer one being the Kanyamult, where the congregation, men on one side and women on the other, assemble to pray and to sing; the second is the Kudist, or Holy Place, where the clergy walk around, chanting the Litany and Psalms; the innermost, or central place, is the Makdas, or Holy of Holies, containing the Ark and the Sacrament." In the wattled circular wall, the conical roof of palm-leaf thatch, and the threefold concentric internal division of these rude Abyssinian temples, we find an arrangement, so far as we can judge, identical with that which was adopted by the British builders of our pre-historic edifices.

In these existing temples of a barbarous people, whose faith, though nominally Christian, is combined with a claim to the direct descent of their Royal House from Solomon and the Queen of Sheba, we fail to trace the analogies of those groups of stone, separate from both the outer and inner circles, which, at Stonehenge, are known by the name of "trilithons." But when we keep clearly before us the idea of a complete and carefully-protected structure, this difficulty sinks into a mere question of detail; it no longer assumes the proportions of a mystery. When we regard the central portion of the temple as the sanctuary, or most holy place, although we may still be unable to speak with precision as to the architectural import of these features of the building, we yet cannot fail to be aware that

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there are several purposes for which they might be appropriately designed. They might support a baldaquin, or internal roof, over the sanctuary itself, or a group of canopies over distinct altars, or over the ceremonial thrones of the chiefs, either of the State or the religion; and they might, either independently of such a purpose or in combination with it, form the basis of timbers that supported the roof. It is true that the rock-bound ring of masonry, which crowned the exterior circle of upright pillars, was strong enough to resist the thrust of the timbers of a conical roof. But facility of erection and economy of construction would have been attained by the use of central supports; and men who could work stone as did these prehistoric masons could hardly be in ignorance of that simple structural truth.

One point, however, deserves attention with respect to the number of these internal erections. At Stonehenge, unless more devastation has taken place than appears to have been the case, there were five "trilithons." The significance of the number five depends on the fact, that it has no astronomical purport; and this fact, together with the want of any exact orientation of the circular temples, appears to denote an ignorance of, or inattention to, astronomical or astrological science on the part of the builders. An indication of extreme antiquity is thus afforded, although it is far from being a proof. While we remember how the chain of megalithic stations stretches across the Asiatic-European continent, and when we bear in mind the fact of the cultivation of astronomy in Babylon 1900 years before the conquest of that city by Alexander the Great, we seem to have our gaze directed towards a very hoary antiquity. Still, the subject is to be approached, as affording a method of investigation, rather than as a matter that is at all thoroughly understood. The most ancient building to which we can attach an accurate date, the Great Pyramid, appears to have had the lines of its faces astronomically determined. But later Egyptian buildings seem to have been erected on sites fixed by purely local considerations. The walls that enclosed the sacred Moriah, turning it into one vast altar to the invisible God, are not traced towards the cardinal points. But in the internal order and service of the Jewish temple, we are told by Josephus that the seven planets were distinctly symbolized. Unless, therefore, we can show that the greater and lesser lights were distinguished in an unusual manner by the builders of Stonehenge from the five other "wandering fives," the occurrence of the five "trilithons" is a notable point for investigation, and one which may hereafter possibly prove to be a valuable note of time.

The antiquity of such a combination of stone and wood, as we conclude to have been employed in the structure of the circular prehistoric temples, is not matter of inference alone. We know that

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such combinations were of early date. "The Great Court" of the temple of Solomon was "with three rows of hewed stones, and a row of cedar beams." In the reliefs on the Antonine Column at Rome, representing British dwellings, a combination of stone and wood is distinctly represented. The picturesque old houses that are yet to be found in Gloucestershire and other English counties, and which represent the style of building that characterized London before the fire of 1666, are remarkable for the contrast of their oak beams, painted or tarred, or black with very age, with whitewashed masonry or stuccoed brick work. Our country, in early times, abounded with forests. Strabo tells us that it was the habit of the Britons to enclose large circuits with felled trees. In the outer circle of Stonehenge, five large stones are found close within the inner ditch. Conjecture has filled up the interval with a circle of vanished stones. No indications, however, can be traced of such a series. The destruction of such blocks, without the use of gunpowder, is incredible. Their removal, as entire blocks, is scarcely less so; and it must have taken place, if it ever occurred, before the execution of the surrounding ditch and *vallum*. The circle is not even accurately divided by these five large stones; and the only conclusion feasible as to their office is, that they formed solid points of support to a wooden palisade which enclosed the exterior court of the temple. It will be observed that the number is again that of the "trilithons." In fact, a division by five, or by twice five (the first simple method of numeration by the aid of the fingers), is characteristic of these structures. The outer circle of Avebury contained, according to Stukely, 100 stones. That of Stonehenge consists of 60. Each inner circle at Avebury contained 30. The Hackpen on Overton Hill consisted of 40, and the same number recurs in the inner circle of Stonehenge. The attempt which has been made to connect this pristine method of numeration with later and more complicated astronomical cycles is entirely contrary to careful observance of facts.

(To be Continued.)

WHAT CONSTITUTES A FREEMASON?

The subject, we know, is a time-worn one, yet is also a subject of interest, and never loses that interest in discussion. The mystic tie is a tie of love, which binds the hearts, affections and interests of those who believe in brotherly love, in one bond of common friendship, forming a perfect circle, whose centre is man, and whose circumference is as boundless as God is limitless. Duty has no part in Masonry. Every true Mason acts from a feeling of genuine love

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and charity. The law of love—which pervades the heart of every individual, causing him to do acts of mercy and charity—is the basic principle of Free Masonry. Masonry does not make this law, the law makes Masonry, and controls it; while the Divine influences are reflected from the hearts of all true Masons, upon the outside world, causing them to exercise a greater degree of charity for their fellows than they would were it not for our own blessed organization.

Our thoughts travel faster than rays of light, they go down through the dim vista of future ages, and will some day lighten up the pathway of life for the generations yet to come, and in the light of the present which we enjoy, aided by the light given them in *that* future, they shall bear onward, and far aloft our standard of Masonry as we to-day behold it. The universe is thought, and all things having form therein contained, are thoughts. We handle thought, we eat thought, and everything we do is thought. We move by thought, and as we move we disturb millions of thoughts. Our ideal is never attained, is always in the distance, and no sooner is one position reached on life's highway than another field of wondrous beauty presents itself to view, demanding our attention, and thus our lives are constantly changing, as the life currents change, as the years come but to return, as labor begets labor, as want begets want, as love begets love, and hope, man's gentle star, is never present, but always keeps in the distance, to dispel the lowering clouds of despair, and points beyond to a land of never ending love.

To make the most of the present, to relieve distress and suffering, to minister to the wants of the poor, both in mind and body, and do these things not in duty, but in love, are a few of the requirements Masonry imposes upon us.

Onward and upward is the watchword, and let excelsior be our motto. Let every true son of the Order be up and doing, with a heart in the work, and every energy of the will bent to the task, feeling that the good of the whole is his own good; and Masonry will never have occasion to rest its pinions. It never did, it never will rest, for love knows no defeat, knows no weariness. The dust of time conceals not its beauty, nor does the tomb enshrine its dead; but in the soul's Elysian, in the beautiful hereafter, the immortal Masonic Order is revealing to earth Masonry, a truer system than the world has looked upon, and as the former cannot die, the latter is immortal. Love is the mainspring of Masonic action, and Masonry rules the world. Its influence is universal, is progressive, is liberal, and is free. The principles of progression, of liberality, and freedom, pertaining alike to Church and State, and reaching to every grade of society, are the three basic principles of Free Masonry, and upon these religion and government are hinged. The outside world to-day looks upon Masonry and wonders. It did ages

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ago, and we can say to the world to-day: "Ye cannot discern spiritual things except ye be spiritual"—ye cannot discern the beauties of Masonry except ye become Masons. We look upon many things in nature around us, and pronounce them wonderful, because we are ignorant of their causes, are ignorant of the laws which govern them, and so the world judges us; because of *their ignorance* they wonder

Masonry, the child of love, we love thee, and would ever desire to know thee better- would ever desire to approach nearer and yet nearer thy divine presence. Thou eternal life principle, shed around us thy benign influence, completely enveloping us until our souls may become one with thee, and as we dwell in thee, so also dwell thou in us, and manifest thyself through us, thy divine Order, until the whole world shall know thee, and thy attributes, progression, liberality and freedom shall extend as far as man's influence extends—to the mutual benefit of all, for the advancement of truth. T. M.

THE TESSELATED FLOOR.

At a Masonic festival, in the city of Charleston, held on the 27th of December, 1871, the following beautiful poem, from the pen of Past Grand Master H. P. H. Bromwell, now of Denver City, Colorado, was read:

To the Brothers of Charleston Lodge, St. John's Night, A. L. 5871

All hail, ye worthy sons of Light,
Allied in Honor, Truth and Good.
Who round the Altar meet to-night.
Where we so oft together stood.
Say, mind ye still the Golden Band,
Which years of Friendship round us threw,
When heart with heart, and hand in hand,
I walked the tesseled floor with you?

Now where our ancient tapers burn.
The mystic gavel summons all,
But some who went may ne'er return,
While changing moons the craft shall call.
For some, in distant lands abide,
And task, and journey, still pursue.
Who wore your jewels, side by side,
And walked the tesseled floor with you.

Aye, long we passed, together all
Life's chequered way, through light and gloom

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Now met to throng the festal hall,
  Now gathered round the open tomb.
On some we placed the badge of trust,
  On some, the cassia branch we threw.
Gave earth to earth, and dust to dust,
  Who walked the tesseled floor with you.

But yet the jewel's light will shine,
  For all the upright, near and far,
Who walk by plummet, rule and line,
  And follow still the blazing star.
And still the cable wrought of old,
  Extends the earthly ground floor through,
To bind as one the scattered fold,
  Who walked the tesseled floor with you.

Then fare ye well, as oft I view
  The "lesser lights" ascend the sky,
The old affection burning new,
  Shall bring your distant circle nigh.
Be this my prayer: though temples fail,
  And arch and altar crumble, too,
When "Judah's Lion" shall prevail,
  To walk the heavenly floor with you.

ROCKFORD, ILLINOIS.

Crusader Commandery, No. 17, Knights Templar, and visiting neighboring Commanderies met in social conclave on the 13th of February, 1872. The inclemency of the weather did not prevent the courteous Sirs from geeting each other in true Knightly manliness, always characterized by the pure principles of Masonry.

The noble Sir Knights of Rockford acquitted themselves in every particular, and by their gallant deeds they add another page to the history of Masonry, and again verified the Masonic sentiment that it is pleasant for brethren to dwell together in unity.

After they and their guests, including their Lodge friends were all collected, and the usual social greetings were over at the Masonic Block, they repaired to the banqueting hall, where ample provisions were in waiting which had been tastefully and scientifically arranged by the proprietor of the Holland House, whose name is Starr, and it is reported of him, that in all such undertakings he is a star of the first magnitude. It is firmly believed by the company that he must have been born under a lucky planet. All unite in saying may he never shine less.

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It appeared that not only the Sir Knights, but the ladies had obtained the secret workings of this degree at the table. In fact, one would suppose that they were better "posted" than the well drilled Knights. But as Sir Knights never contend for trifles, are willing to yield the crown of glory to the most lovely half of creation, they did not choose to discuss who were the better qualified, but most gracefully bowed, and acknowledged the ladies their equals.

At 9 o'clock the table controversy was closed, and Sir Knight J. R. Porter, E. C. of Crusader Commandery, occupied the East, and called the assembly from refreshments to labor, and proclaimed that songs, music, toasts and responses would be in order.

Sir Knight F. D. Emerson then gave a song: "Are you a Mason?" The toasts were presented in regular order:

TOASTS.—Masonry as a Social and Moral Art. Sublime in its antiquity, pervasive as the atmosphere; in its spirit genial as the sunlight, sweet and generous in its benefactions; the waves of opposition roll against its bulwarks only to shatter themselves into impotent mist.

This was responded to by Dist. Dep. G. M. L. L. Munn, of Freeport, who said: "Eminent Sir:—Truth is the foundation-stone of the Masonic order. The object of Masonry is to protect what is noble in our natures from the assaults of wrong. It teaches us not only to be true, but to spread the mantle of charity over the errors of our brethren; to remind them gently of their weaknesses. It fetches the human species to the same broad level. In Masonry, king and subject are equal, and equally near to the Creator. Our flag is like that of the United States, red, white and blue; red, teaching fervency of deeds; white, purity of heart and rectitude of conduct; blue, friendship and love. Masonry is a system of ethics, a social and moral lever. History teaches us that it is necessary for mankind to form themselves into society for protection. Of this, the first form was patriarchal. Gradually this changed, extremes growing nearer, until they met in Masonry.

MUSIC.

TOAST.—The Blue Lodge: The solid foundation in the Grand Temple of Free Masonry.

Responded to by W. M. Seeley Perry, Rockford, who said: As I look forth upon this assembly to-night, and see so many who are farther advanced in Masonry than myself, I feel that some one of these could more worthily respond to this sentiment. As we look back into the depths of the past, to the time when science was mingled with astrology, and religion with idolatry, we find no page of history on which the principles of Masonry have not been recognized. At the very beginning of the world, when God said "Let there be

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light." Masonry was founded. It built the pyramids, and the temples whose ruins are yet scattered over India, Rome and Athens. It made and destroyed kingdoms. In ancient times men cultivated science and the arts; in modern times Masonry proposes to erect a moral shrine. The Blue Lodge comprises the first three degrees of Masonry, which are indispensable to whoever would advance in the order. Here the candidate recognizes the authority of the Deity; learns to love his neighbor: visit the sick; do charity; harbor no malice. Is not this a broad foundation? Wherever a Free Mason travels, he meets unwearied kindness from his brethren. Masonry has withstood the attacks of enemies for a long time; Kings, Popes, modern bigotry, and Blanchardism. Let every stone designed for this foundation be cut and properly fitted; then will we be fitting ourselves for that spiritual building not made with hands.

MUSIC.

TOAST.—The Grand Chapter of Illinois: The golden link between ancient and modern Masonry in our glorious State. May its future power for human elevation exceed even its past.

Response by Sir Knight R. S. Sanborn, of Rockford, who said: E. Companions, Brothers, Ladies and Gentlemen: I find myself in a peculiar situation, as the gentleman appointed to respond to this toast bears the fortunate name of Lucky, and therefore I am, or may be *unlucky* in attempting at this late hour to fill his place, and if it so proves to be the case, your charity and good nature will pardon the defect.

There is one peculiarity about Masonry, and that is, it is at once the most conservative and most progressive of human institutions; conservative because it clings to the grand old facts of the most ancient past, and treasures up all that is luminous and rich in the achievements of those master minds who executed the wonderful architecture and monuments whose history and whose still remaining ruins are at once the wonder and admiration of the world. How sacred is that old past, as the tones of its operative and creative genius come to us over the waves of the ages, like richest music, made mellow and harmonious by the times and the centuries which have rolled between.

Philosophising musicians tell us that sounds of clear melody once given forth, travel on forever, becoming more liquid and sweet the further they go, while harsh and discordant noises die out by their very friction on the undulating wavelets of air. Just so great achievements and great truths, once performed and uttered, live forever, and grow holier as the ages go by; and so we to-night listen to the hallowed music of all that was great and glorious in the past, we cling to them, revere them, and make them to be our symbols, our data, our signs, our tokens, and build our

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arches and temples of intellectual and moral help, and humanity uplifting, squared, leveled, circled and plumbed after the grand symmetries of the grand old plans. The actual is the substrata of the grand ideal. Solid facts eliminate shining truths, and so operative Masonry, which built the cities and monuments of the olden time, and which reared that wonder of all ages, the Temple at Jerusalem, whose gold-covered dome, in its shining rivaled the sun in his brightness, that temple in its glory and beauty, destroyed though it be, is rebuilded again in the speculative Masonry of to-day, and the new temple has its shining dome of radiating light, love and truth; its solid stones are duplicated in luminous ideas; its minarets are crystalized hopes pointing higher; its colonnades are human helps of support, and its inner sanctuary for the worship of Jehovah has become the holy place of that mystic sympathy that reaches out to all countries, climes and people, and falls like a benediction on a brother in distress, wherever he may be. The arches of the ancient temple are reaching over and spanning the four hundred centuries of the past, prismed like the rainbow of God athwart the storm. Oh, what a grand arch! One base in the past and the other in the present; the higher it rises, the brighter it shines, and its symbol shall be for all times! When I was a boy, I used to think that we might go to the foot of the rainbow, and so get to the spot on which it rests, but as we move toward the bow, the bow moves on, and so it is with this royal arch of speculative Masonry we mention to-night; attempt to travel East towards its ancient foot base, and however far you may go, it is still beyond; farther back into the past ages it recedes, and if we travel to the West in expectation of finding the limit of its radiant hope, then further and further into the future grows the span of its glorious light.

Yes, Masonry is the most conservative and the most progressive institution to be found. It has made grand progress for thousands of years, and is now making rapid travel over land and sea, continent and isle, penetrating with its leavening and humanizing influences all nations, tongues, and civilizations, conserving the good of the past, the present, and destined to be one of the strongest helps of human elevation for the future; and so the Grand Chapter of Illinois is one of the golden links connecting the ancient and modern Masonry in our glorious State.

We are told that such is the ductility of gold, that an ounce of the precious metal can be drawn out in a wire so fine that its length will reach around our globe. So with the fine gold of Masonic truths and principles, there is enough of this precious gold to not only girdle the world with its shining band and bond of brotherhood, but enough to gild the grand dome of the builded temple where redeemed humanity shall gather to fraternize in the fellowship of one

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another, and for the worship and praise of the Eternal Creator and Grand Architect of the Universe of Worlds, filled with his blest and happy creatures. So mote it be.

TOAST.—The Grand Commandery of the State of Illinois: An equal among its peers, presided over by a man highly skilled in Masonic æsthetics; a fountain of authority and inspiration to its subordinates, to heed and obey whose mandates all worthy Sir Knights find an agreeable duty.

This was to have been responded to by V'y Em. Dep. G. Com. Daniel Dustin, of Sycamore, Ill., but he being absent, a communication was read from him, by Sir Knight Rev. D. M. Reed.

TOAST.—Our Visitors from Abroad: Thrice welcome to the hospitalities of Crusader Commandery of Knights Templar. We trust they will be able to carry to their homes a pleasant memory of these Masonic festivities.

Responded to by W. J. McKim, of Freeport, who said: Called upon at the latest moment to speak, I feel that I cannot do the subject justice; yet I cannot depart without thanking the Lodge in behalf of the guests, for this munificent hospitality. The mystic sympathy of our relations afford an ample guarantee that this occasion will be elevating and profitable to the visitors present. Every one here will carry home pleasant memories of these festivities. As there are those present who would prefer dancing to listening to dry speeches, I will be brief.

TOAST.—Woman: Her presence cheers us; her influence refines us; her affection captivates us. Let the swords of all courteous Sir Knights be wielded in her defence.

Responded to by Hon S. G. Bronson, of Rockford, Ill., who said: My theme is as old as the day in Paradise, when Adam was awakened by the first kiss of connubial love. It has been sung by poets, descanted on by novelists, simpered over by love-sick pairs, shunned by Monks and bachelors ever since. Woman is the mystery of the ages. Who can interpret her? When will come the Œdepus who can solve this riddle? She has ever been crowned with glory and honor. Yet, on the other hand, much can be said. When she and Adam began house-keeping out in Eden, then, as Mark Twain says, "began the trouble." They were turned out of Eden; yet Adam never forsook his spouse, though if they had been near a Chicago divorce-court, it might have been different. Woman rules in the house, as she ought, and she also moves all over the land making speeches, as she ought not. We all have our failings. Woman is man's equal, yet their spheres are diverse. For her let every true Sir Knight draw the sword.

TOAST.—The Press: An engine of immense power; may its entire influence be given to the building up of virtue, truth and liberty.

Responded to by H. R. Enoch, Rockford, Ill., who said: If I

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speak in glowing terms of the Press, it is because I believe in its immense power for good. Its utterances cause our nation to grow in whatever way it may be used. It writes history every day. It is one of the forces of society. The important part it has taken in the history of the world will be seen in whatever has been done since it came into existence. Nations have lived and flourished, and died away, while the Press has been steadily growing in influence. Give me the sense of the nation's printers and newspapers, and I will tell you what the nation is. Remove the Press and you have taken away the keystone of the arch. The contrast is great between old times, when Lycurgus (?) addressed the few people around him, and now, when the news flashes through the world in an hour. To-morrow, before the world will be fairly awake, every occurrence of to-day will be recorded in the newspaper.

TOAST.—Free Speech and Personal Purity: The security of a Republic, and Humanity's hope.

Responded to by Rev. Thos. Kerr, Rockford, Ill., who said that there are times when silence is golden, and this is one of them; therefore, after repeating the sentiment, he retires in good order. Being tremendously *encored*, he rises and makes a few pertinent remarks, in which he characterizes the toast as a chivalrous sentiment. In old times the Knight went forth to do battle for the truth and virtue. The amelioration of the human race is due to speech. While the King and court, in those days, were smirched with criminality and debauchery, the Knights were very pure. So, to-day, he only is a true Knight who nurses within him the sublime magnanimity of his predecessors. Free speech and personal purity are the hope of humanity.

SONG.—Knights' Farewell.—*Amphion Club.*

Before departing, at request, Sir Knight Curtis, the oldest Sir Knight in the State, having been a Mason 65 years, stood up before the people that they might see him.

Em. Com., J. R. Porter, of Rockford, extended thanks to the friends from home and abroad who had lent their presence to the occasion.

This closed the regular toasts of the evening, after which Sir Knight C. W. Fairrington recited an original poem. This was the gem of the evening; it was delivered in a forcible, pleasant style, and was received with loud and prolonged applause. Through the courtesy of Mr. Fairrington, who has kindly furnished us with the manuscript, we are permitted to lay this before our readers.

KNIGHTHOOD.

This warlike dress, this clang of steel;
This feast, this martial trumpet-blare;

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The song, the jest, the merry peal,
These courtly Knights, these ladies fair.

The very atmosphere to-night
Recalls the valor of the Past,
And bids us mark the glorious light
On bright historic pages cast.

Back, groping through eight hun lred years,
Behold the hermit Peter stand
Surrounded by his gallant spears,
Hard-battling for the Holy land.

And Godfrey de St. Uldemar,
And noble, valiant Hugh de Puy,
Clung to the crimson path of war,
And held the Christian banners high.

From Godfrey to Plantagenet,
Through near two hundred bloody years,
The Saracens and Turks were met
And vanquished, by such knightly peers.

And those fierce hordes of Mussulmans,
That slaughtered many a pilgrim knight,
Were taught by western Templar clans,
How brothers for their brothers fight.

And then, all down along these years,
Mark the chivalric soul of men:
A child's low wail, an orphan's tear:
A bold right arm was bared for them.

A ruined woman's piteous cry
Found answer in a glittering blade!
And traitors of this blackest dye,
Learned of what stuff a man is made.

Wherever weak, and overcome,
A human heart in anguish bowed;
Wherever, without bread or home,
A sad soul waited for the shroud.

There came the true and courteous knight,
With purse, and, if need be, with sword:
A noble champion of the right,
A fearless soldier of the Lord.

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Crusader Knights; and brethren all,
What read we in this backward glance?
We hear no more the trumpet's call,
We see no more the broken lance.

The joust, the tournament are gone;
The Crescent flag, low-trailing lies.
Hard by the portals of the sun,
Innocuous to Pilgrim eyes.

The old chivalric times are past!
The warrior horse, and mailed knight.
Lie slumbering side by side at last,
Untroubled by the wrong or right.

But has all valor died with them?
Is there no soul of honor left?
God save us, if those fallen men,
Have left the world of this bereft.

It is not so! It cannot be,
That, in these later, grander years,
The Anglo-Saxon knight should see,
A cheaper manliness than theirs.

No! By the Heroes of the Past,
Whose proud, grand souls, from realms of light,
Have on our breasts their mantles cast,
We pledge ourselves anew to-night.

To valiant magnanimity!
To Truth, however lowly laid:
To manhood, such as is to be,
In Crusades that must yet be made.

IF WE fall into the error of thinking that the outer-garments, or material symbols of Masonry, however rich and beautiful they may be, have no spiritual signification of an inner, divine life, it will be a sad misfortune for us as men and Masons.

MASONRY TEACHES truth, true morality and justice, accompanied with the means of enlightening the mind, purifying the heart, and strengthening the understanding.

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MASONIC JURISPRUDENCE OF TEXAS.

We present the following decisions made by the *Grand High Priest of Texas.* We deem the question of great interest to the Royal Craft:

1. The resolution passed by the Grand Chapter, June, 1869, prohibits the use of substitutes under pain of forfeiture of Charter. If two M. E. Masters are waiting to be exalted, can *one* substitute be used, it being in case of emergency?

Answer—The word substitutes was used in the plural as applying to all Chapters under this jurisdiction, and is intended to apply as much to one as to more than one. *Substitutes* cannot be used at all.

2. Can a Chapter under dispensation grant jurisdiction to a Chartered Chapter in another State to confer on a brother the M. E. and R. A. degrees, he having been marked and passed in the Chapter, U. D.?

Answer—A Chapter U. D. has the same rights, as to jurisdiction and candidates as a Chartered Chapter.

3. In case several companions should petition for a dispensation for a new Chapter, is it necessary for them to dimit from their respective Chapters?

Answer—It is not necessary to dimit.

4. When a candidate has been elected to receive the R. A. and appended degrees, and the period of six months has elapsed since his election, would it be necessary to spread the ballot again?

Answer—Our Grand Chapter has adopted no fixed rule upon this point. Our Grand Lodge has limited the period to twelve months. Having no law in point, I would decide that, there being no objection, it would be proper to confer the degrees upon the applicant.* I recommend* legislation on this question.

* The following was subsequently adopted by the Grand Chapter:

Resolved, That in cases where a candidate has been elected to take the degrees and fails to come forward and receive them within twelve months, a new ballot shall be spread in case he applies for the degrees after the expiration of the time as above.

5. Two brethren have received all the degrees except the Royal Arch. There were filed three protests against each of them. Are they thus stopped, or are they entitled to an investigation of the reasons on which the protests have been filed?

Answer—A protest has the same effect as a black ball, until withdrawn by the Companion presenting it, and more than one is equivalent to more than one black ball. It would not be any more allowable to investigate the cause of the protest than it would a black ball.

6. We have been in the habit of wearing Blue Lodge clothing

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and jewels in all degrees below Royal Arch. Is this right, or should the proper Chapter jewels and clothing be worn in all degrees?

Answer—It is proper for all *Royal Arch* Masons to use Chapter regalia in the appendant degrees.

7. A Master Mason affiliated in Louisiana, but resident of Texas, applies for the R. A. and appendant degrees, has the Chapter the right to receive and act upon his petition? and,

2d. If, in the above stated case, a Companion objects to the reception of the petitioner because the applicant is non-affiliated in Texas, and the H. P. over-rules the objection, and appeal is taken, can the H. P. proceed with the petition during the pendency of the appeal?

Answer—A Master Mason, affiliated in Louisiana, cannot be said to be a *non affiliated* Master Mason with us in Texas. We recognize, and our Grand Lodge is in correspondence with the Grand Lodge of Louisiana. The applicant is not prohibited from receiving the R. A. and appendant degrees.

2d. I have decided that the objection was not a good one, and the H. P. was right in overruling it; but the Companion objecting had a right to appeal, and it is not right to go on with the case until the appeal is decided or withdrawn. The appeal stands in the nature of a protest until action is had upon it.

The Grand Chapter also adopted the following, as recommended by Committee:

Resolved, That suspension for non-payment of dues has the same effect as suspension for unmasonic conduct, except that on payment of all dues by the suspended Companion, he becomes thereby reinstated without any vote of the Chapter.

Resolved, That should a Companion, suspended for non-payment of dues, fail to pay the same during the further space of twelve months after his suspension he may be expelled by the Chapter by regular proceedings and trial.

MISSOURI.

[From the Freemason.]

Circular of Instructions for Lodges U. D.—Issued by Order of the Grand Lodge of Missouri.

1. Lodges U. D. to be set to work by the District Deputy Grand Master or some properly authorized party.

2. Officers of Lodges U. D. are not installed.

3. The dispensation is to be copied into the Lodge record.

4. The by-laws recommended for subordinate Lodges by the Grand Lodge, in 1869, are to be used by Lodges U. D., filling up the blanks to suit local circumstances.

5. All the names of recommenders on a petition should be entered on the record.

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6. The full name of all petitioners should be entered on the record.

7. Dimits must accompany all petitions for membership and that fact noted on the record, stating the name and number of the Lodge of which the party was at last a member.

8. All degrees must be paid for before being balloted upon.

9. There can be no remission of fees to any candidate under any excuse whatever.

10. Lodges U. D. may charge dues to members or not, as the Lodge sees proper.

11. Lodges U. D. do not pay dues to the Grand Lodge.

12. The record should state particularly the fact of opening and closing the Lodge, and the changes from one degree to another, viz: the 1st, 2d and 3d degrees.

13. Candidates must be examined thoroughly as to their proficiency, in open Lodge, before being advanced.

14. The record must state the reason for all dimits issued.

15. The records should be written plainly, and in commencing any new subject the Secretary should begin on another line, and not mix up the matter in continuous sentences. They should be signed by the W. M. and Secretary.

16. Relative to parliamentary law Masonic Lodges cannot adopt any text book on that subject beyond the Rites of Order laid down in the by-laws, as all such proceedings as, "calling the previous question," "going into committee of the whole," etc., etc., are all improper, masonically. It is expected that the W. M. will thoroughly acquaint himself with Masonic usage and be governed accordingly.

17. The Lodge must send up, before the meeting of the Grand Lodge, its "Record Book," for inspection of the Grand Lodge Committee. Copies of the Record will not answer the purpose.

18. The blank form sent out by the Grand Secretary for the use of the Chartered Lodges, will also be sent to Lodges U. D., and must be properly filled up and sent to him with the Record Book.

19. The fee for Charter is $23.

20. The Record Book will be returned (after the close of the Grand Lodge), by the Grand Secretary.

21. If a charter be issued, it will be sent to the District Deputy Grand Master, and not to the Lodge.

22. The "Book of Constitutions" (mailed free to all Lodges), are intended to be studied carefully by the officers, as it contains a solution of almost all questions that can possibly arise.

23. Lodges U. D. have the same territorial jurisdiction as Chartered Lodges.

24. Dimits issued by Lodges U. D. must be certified to by the Grand Secretary.

GEO. FRANK GOULEY,
Grand Secretary.

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AN INTERESTING NARRATIVE.

Conversing with an aged brother the other day, he told me, among many other interesting reminiscences, of a fact which occurred forty years ago, in his own experience, and which so fully illustrates how the obligations and teachings of Masonry cling to a man, even when placed in the most disadvantageous circumstances, that I would like to tell it to the readers of the STAR. Of course, I cannot give it the life and reality with which it was given to me. Bro. Pinnell, although over eighty years old, retains much of the fire and vigor of youth, and as he vividly described the scenes of this incident the eye was lighted up with the sparkle of its youthful flash, and the voice almost lost the tremor of age.

But to his story:

HOW MASONRY SAVED A MAN'S LIFE WHO WAS NOT A MASON.

It was about the year 1830, I was engaged with a partner in Nashville, dealing in live-stock, mostly horses, and we were giving particular attention to supplying the Southern aristocracy with thoroughbred racing horses, especially those trained to running—a trotting horse not being thought much of in those days. There had been through the country a famous blooded horse which with ease had taken the purses from many of our best stock men; but he had suddenly disappeared and no one could tell where he had gone to. There was a great desire to know what had become of him; but as the person who owned him was of a nomadic disposition and of intemperate habits it was very difficult to trace the horse or the owner. But finally I came across a man who had seen the horse and his drunken owner in Alabama. He reported that the man had died in a fit of *delirium tremens*. What had become of the horse he hardly knew, but told me where I could find the negro, Jack by name, who went with the horse and rode him in his best races.

I remembered the negro, and as I wanted him as well as the horse, I set out, thinking that he, of course, would know where the animal could be found. Mounting a good horse, I left Nashville, and, having succeeded in finding Jack at Selma, Ala., I purchased for him a horse that I expected to make some money out of, being a fine animal, and started for the place where the former owner of the race-horse had died. On our way, if I chanced to meet with any very fine animal I, in accordance with my usual custom, stopped and inquired the price; and this gave the impression that I was in pursuit of fine horses, and, of course, had with me funds to use for that purpose.

On our second day, about the middle of the afternoon, we met a man apparently a settler there, of whom we inquired the way to a certain settlement. He appeared to be very willing to direct us, say-

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ing that we were going the right road to go around the mountain. but the distance to the first settlement in that direction would, if we took a short cut across the mountains, take us to another village some twenty miles nearer the place we wanted to go to. He furthermore very kindly offered to turn back a quarter of a mile or so and show us where to turn off the main road and take the nearer cut. Feeling exceedingly obliged to him for his kindness we very freely accepted his offer, and on leaving him and turning up the mountains, thanked him for taking so much trouble to accommodate us. The sequel showed that our obligations were not quite as large as we supposed they were.

We started briskly up the hill, but in the course of an hour were somewhat surprised to find that we had not yet obtained the sight of the settlement beyond, but pressing on as rapidly as we could, owing to the roughness of the road, another hour passed, when it began to grow dark. Coming into an opening in the woods, we met a man of whom we inquired the way. He replied that the settlement we inquired for was about ten miles off, the road almost impassable in daylight and utterly so in the night. There was one house, and one only, in the neighborhood, and he "reckoned" we could stay there all night. "Certainly" he would show us the house, it was but a little way, which was true; but I had began to mistrust this man. and as we approached the house, I saw, without his knowing that I perceived it, that he fell back a little, and made some signal with his hands and arms to a group of men who stood or lounged near the house. I now took in the whole situation at a glance. There were horses saddled and bridled; and our trying to escape that way was simply impossible. They had rifles standing near them—we only dirks and pistols. However, there was no time to be lost, and, as our guide went on and joined the crowd, we reined up to a place a little farther off and proceeded to tie our horses. Jack had been a race-horse rider, and had seen a good many things in his day; and I, of course, consulted with him. "Jack," said I, as we were tying the horses, "what do you think of this?"

"Pretty rough, massa," replied Jack, "we's in for it, no doubt. and no chance to get away, nudder. These here men's bound to have what you got, massa, and dese two horses. Don't mind it so much meself, massa, cause dis nigger worf too much to kill. Dey no kill me, I tink—sell me, most money in dat; but, massa, they just after you, dun sure."

"Jack," said I, "can you fight?"

"No use, massa," said Jack, "I can count eight ob 'em where I now stan, and I tink I hab seen tree or four more dodging roun."

"Jack," said I, mustering all the courage I had and a little more, "there is but one way. We must fight it out. I have two dirks

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and two pistols. Here, you take one of the dirks and follow me. We won't say a word, but go right up to them and pitch in before they know or even suspect what we are going to do. I think we can kill half of them before they can recover from their surprise."

On approaching the party I involuntarily felt for my dirk, but thinking at once that the movement might attract their attention, I dropped my hand, suddenly, and had scarce taken another step when I heard the word "hold" given in a firm, commanding tone of voice, and saw approaching me from the crowd of roughs, a tall, good-looking man, who, in spite of his coarse dress, was undoubtedly once a gentleman. Approaching me, he held out his hand, saying, "I perceive you are a Freemason."

"I am," I instantly replied.

Drowning men grasp at straws, and although I knew nothing about Masonry, I clutched at this as my only hope, and grasping his hand I did my best to give him just such a grip as he gave me. "Wait one moment," he said, and returning to the group and addressing a few words of command to them, they quickly separated and we went quietly to the house. "You are all right, now," he said, "but for further security I will stay with you to-night."

After supper, we sat down together with our cigars, and he then approached me with the subject of Masonry. I had in the meantime been conjuring up all sorts of things to aid me in keeping up the deceit. Fortunately, not long before, I had been compelled by a storm, to spend several days with a tenant of mine in Kentucky, who was a Mason, and in his house I had found several Masonic books. From them, and from some questions which I had adroitly put to my tenant, I had picked up a few Masonic expressions, which I now brought out as well as I could; but soon finding I was rapidly getting out of my depth I finally cut the matter short by saying that I had been gone from home so much lately, and had become so scaled up with rust, that I was ashamed to even visit a Lodge when I came across one, he replying that he was in the same or worse fix. The subject was dropped.

The next morning, fearing that I might still be in danger in my ride of some ten miles through the woods, I asked him to accompany us, which he did very willingly. And being afraid that he would begin on the subject of Masonry again, I asked him at once how it came that a man of his appearance and education, and a Mason to boot, should be engaged in such business, in reply to which he gave me his full history.

At the age of 23 his father died, leaving him quite a fortune, in one of the larger towns of Western New York. Being unable and unwilling to manage the business his father had left him, he took in a partner, and living in good style with his newly-married wife, left all things to the partner's management. Three years had passed

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away, when he woke up one morning to find that his partner had eloped with all the funds he could get hold of, leaving notes to be protested and drafts to be dishonored, and all kinds of unpaid obligations.

Being of an honest and honorable disposition, he sacrificed everything, paid up his debts as far as he could, and at the end of three months found himself without a dollar in the world; but that was not the worst—he was apparently without a friend—unable to get into anything to obtain a living for himself and family. He sold his wife's gold watch—the last remnant of their former finery, and had brought up here, he could hardly tell how. But although an outcast from society and an outlaw, he had not forgotten his Masonic obligations. I inquired for his family, and finding that they were with him, I determined to do what I supposed a brother Mason would have done under the circumstances and try to save him.

"My friend," I said, "you have undoubtedly saved my life, and I cannot express the obligation I feel to you, and yet I cannot tell you how bad it makes me feel to think that a man of your talents and attainments should be engaged in this kind of business. If you have no regard for yourself, think of your family. Will you bring up your sons to be such as those men are whom I yesterday saw around you, and dare you trust your daughters to the tender mercies of such as at present obey your commands." He listened with tears rolling down his cheeks, and promised me that as soon as he could possibly arrange to save what he had on hand and take it with him he would leave the place and the business altogether. We had now come in sight of the settlement; and as I stopped to bid him good-bye, "I have one favor to ask," he said, "and that is, that in return for what I have done for you you will keep secret what I have told you and not expose us in the village." To this I readily agreed, and I need hardly add that as soon as I returned where I lived I lost no time in sending in my name to the Masonic Lodge, and I believe I love it better and better as I grow older.

I will only add that Kansas Lodge No. 280 has few more regular attendants than Bro. Pinnell, and we thank him for his story. G.

THE LETTER I.—Why is *i* the happiest of all the vowels? Because *i* is in bliss; *e* is in hell, and all the others are in purgatory.

A MAN should never let Hope die in his breast; it is the soul's rainbow; it spans over clouds and tears; up its bright arch of mingled colors the heart walks in jeweled sandals, and finds its keystone grasped and held secure in the hands of God.

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For the Mystic Star

"BELIEF IN GOD," &c.

DEAR BRO. BILLINGS:—I have read with much regret, the *two chapters*, emanating from a professional Divine, (Medical Divine) who, if his history of different faiths adopted and rejected, were all told, one would never assert that "*Composition enters not into the constitution of spirit;*" in fact from such a strange compound of exploded creeds, one would and must accord "*Composition,*" if not *inquisition.*

It is a pity to drag Masonry into such an ocean of myth. and leave the reader to suppose that the views adduced, are in the smallest degree, the views of Masons.

After we had through the columns of the STAR, learned that "Anti-masonry and Anti-christ are identical;" that is, that *Masonry is Christ*, and Anti-masonry His antagonist, and had survived the terrible cataclysm and deluge of proof, and were beginning to turn our attention to the molding of the *Rough Ashlar*, we were, alas! awakened from our quiet, by a *crash of Deities*, whose broken forms reminded us of Milton's

> "Down cloven to the waist, with shattered arms,
> And uncouth pain, fled bellowing."

and all prostrate, at the threshold of Masonry.

We once read from a somewhat ancient work, an expression like this:

"There is a spiritual *body*, and there is a natural *body*." "There are also *celestial bodies*, and *bodies terrestrial*."

With what chagrin and mortification this ancient theologian will take his seat, when he is informed at the door of Masonry, or rather by a writer on Masonry, that "*Body means matter, and is opposed to spirit.*" "*Spirit is no more body* than a red-hot iron *bar is an icicle.*"

Astonishment must seize even an Apostle, at such an announcement, and with saddened heart—mentally discalceate, he must succumb. Then again, a very excellent man, "if I may be permitted to call him a man" on a certain occasion remarked:

"O Father, glorify thou me with thine own self, with the glory which I had with thee *before the world was.*"

What astonishment the man Christ Jesus must experience when told by this medical divine that "*This only begotton son was begotten during the life of the Virgin Mary.*"

"That the proposition, that the Savior, who was born only nineteen centuries since, was begotten before the sun rose or set, is a gross absurdity."

An inquiring outsider asks "are these the teachings of Masonry?"

No! it is no part or parcel of Masonry; nor should such a rhodomontade—such a ridiculous attack upon any person's theology be

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mentioned in connection with an Institution which so nobly guarrantees to all admitted members, the sacredness of their rights to worship God and believe as their consciences may dictate.

What part of Masonry is it to state that such or such a view of God is "Blasphemy." What part of Masonry is it for a corresponding editor of the STAR to assert that whoever believes in the Nicene Creed "is a traitor to God and himself." Is that the charity of Masonry?

Masonry does not need such rhetorical flourishes to flourish, or to erect its noble Temple. The Order can easily advance without the spray of "Minnehaha's beautiful fall," or "the lightning's gleam which nimbly dart their (its) burning shafts to the abyss below."

No. The readers of the MYSTIC STAR do not expect these "*gleaming shafts*," to render the institution of Masonry more acceptable; nor even such *terms* as the writer has chosen to apply to those with whom he may differ, such as "blasphemous conceit" "disgraceful to man" "prate such absurditics in our throats" &c., &c. We as Masons should certainly have some regard to our wives, and families; when writing for a family magazine, as well as a charity as broad as the cloudless canopy.

DEXTRA PARS NAVIS.

CORRESPONDENCE.

For the Mystic Star.

HILLSDALE, Mich., Feb. 6, 1872.

EDITOR MYSTIC STAR:—The following letter was written to the *Michigan Freemason*, but has not been permitted to appear in its columns. It is in reply to a *libel* published in the November number of the *Freemason*. I had supposed that common journalistic courtesy would secure the publication of my letter by the *Freemason*, but Mr. Coffinberry's connection therewith is doubtless the obstacle in the way.

I shall regard it as a favor, and feel that you are doing an act of justice if you will publish in your next issue the article which the *Freemason* suppressed.

MARY ADELLE HAZLETT.

HILLSDALE, Mich., Dec. 19, 1871.

W. J. Chaplin, Editor Michigan Freemason:

SIR:—In the November number of your magazine you published a communication signed "A Sister of the Sacred Temple," in which it is stated that the Order of the Sacred Temple was "composed,

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instituted and founded by S. C. Coffinberry;" that "he composed all the beautiful rituals, ceremonies, lectures and songs, as well as the beautiful music set to them;" that "he devised all the expressive symbols, wardrobe and ceremonies," and that "all Mrs. Hazlett had to do with it was to introduce it in Michigan."

This whole statement is an *unqualified falsehood.* The Degrees of the Sacred Temple were composed by myself. Neither did Mr. Coffinberry write its songs. These are also of my composing, and are sung in familiar airs, not one of them having ever been set to music. Mr. Coffinberry never organized a Temple, or was present at the organization of one. He knows no more of the Sacred Temple rituals, as recognized and taught by the Supreme Temple of Michigan than does any other man.

He did write one or two degrees, which he asked the ladies of the Order to adopt, but which the Supreme Temple rejected *in toto*, and by a unanimous vote. Mr. Coffinberry never "refused to give" me any degrees, for I never asked him for any, and the only troubles the Order of the Sacred Temple has ever had to encounter have sprung from his anxiety to force degrees of his writing upon it, and secure in return the celebration of his "natal day," as he expressed it, by the ladies of the society. Mrs. Coffinberry, Mrs. Wells, and Mrs. Bandholtz, have always apparently been willing to act as his mouth-pieces in connection with this matter. They are not members of the Order and have not the degrees. Suppose Mr. Coffinberry were to gather two or three expelled Masons around him, and write some new degrees, and proclaim himself and them the only true members of the fraternity, what would such a proclamation amount to? Suppose further, that neither he nor they had ever been Masons, and had no knowledge whatever of the Masonic degrees, and in defiance of the existing Grand Lodge of Michigan were to declare that S. C. Coffinberry "composed, instituted and founded" the Order of Masonry. His assuming to have founded the Order of the Sacred Temple is an exactly parallel case. He has never had adherents enough to found a single Temple upon. Whether one of his three satellites wrote the article in your November number, or whether he wrote it himself, the writer of that article is *not* "a Sister of the Sacred Temple."

The entire history of the Sacred Temple has been once published in pamphlet form, and five hundred copies were distributed among the Masonic lodges of Michigan and the various Masonic journals.

In that history the disgraceful course pursued by Mr. Coffinberry as connected with the Sacred Temple was fully exposed. A second edition of the work will be printed as soon as the present supply is exhausted, and copies thereof will be as freely circulated as circumstances seem to demand.

The presumption of Mr. Coffinberry in assuming to hold a mem-

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bership and a controlling influence in this *ladies'* Society will be at once evident when the fact is brought to mind that it is a radical, fundamental principle of the Order of the Sacred Temple that no *man* can ever become a member thereof, nor have any knowledge of its degrees further than that of the single and subordinate degree of Honorary Brotherhood, and every lady becoming a member of the Order is solemnly obligated to maintain this principle inviolate and unbroken.

It would be no more preposterous for a woman to attempt to obtain a membership and exert a controlling power in the Masonic institution than for Mr. Coffinberry or any other man to attempt the same in the Sacred Temple. It is essentially and completely a *woman's* secret society.

The name of the Order and so much of its laws, etc., as it is possible to have printed, are secured by copyright in behalf of the Supreme Sacred Temple of the State of Michigan. The papers securing this right are now in the hands of Mrs. Wm. L. Stoughton, of Sturgis, and if Mr. Coffinberry or any other person wishes to establish a ladies society, he or she is not at liberty to call it the "Order of the Sacred Temple."

In conclusion I would like you to append to this article the following certificate.

MARY ADELLE HAZLETT.

HILLSDALE, Michigan, Dec. 6th, 1871.

We—the undersigned, Charter members of the first Sacred Temple ever established, hereby certify that Mrs. Mary Adelle Hazlett is the author of all the degrees of the Order of the Sacred Temple; that those degrees, while in process of formation, were from time to time submitted to us as a body for suggestions and criticism, that no doubt can possibly exist as to her authorship of the entire work. The first Sacred Temple was also organized by her in the city of Hillsdale, on the ninth day of July, one thousand eight hundred and sixty-seven, and any statements which may be made contradictory to what is herein certified are false, and in our opinion malicious assertions.

MRS. S. W. COOK,
MRS. JENNIE HATTON,
MRS. D. H. WHELAN,
MRS. A. W. LORD,
MRS. M. L. ARMSTRONG,
MRS. A. C. WEIR,
MRS. R. A. EVERETT.

For the Mystic Star.

HILLSDALE, Mich., Feb. 6th, 1872.

EDITOR MYSTIC STAR: Sir—The *ladies* whose names are append-

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ed to the statement sent you by Mrs. Hazlett for publication, are women of respectability and *high social and moral position* in this city. They are also the wives of Masons in good standing in Hillsdale, and while we do not wish to implicate ourselves in regard to the discussion as to the authorship of the Sacred Temple Degrees, we are free to say that any statements which may be made by the ladies mentioned are entitled to the most respectful consideration since their truthfulness is not to be questioned.

Very respectfully yours,

J. H. ARMSTRONG,
P. G. Commander of Michigan.
F. FRENCH,
Past Commander.
CHAS. FRENCH,
L. A. PENFIELD,
A. F. WARRINER,
A. F. WHELAN, P. M.,
Fidelity Lodge, No. 82.

[By request we give publicity to the foregoing, as it comes so highly recommended and endorsed by eminent Masons who consider it to be a Masonic duty to protect their wives, mothers, sisters and daughters, from all attacks reflecting upon their moral reputation and standing.

We do not enter into any controversy relative to the legitimacy of the two wings claimed to be the *Sacred Temple*. History will do justice to the truth. We only say that these ladies are worthy to be heard, and have a sacred claim on all worthy Masons. And as a chronicler of events connected with our Craft, we have permitted this to appear in the columns of THE MYSTIC STAR, as the Hillsdale ladies were denied that privilege in the *Michigan Freemason*, where they were attacked, and where they verily believe they should have been heard.

The success of this new Order is somewhat problematical. Yet as Masonry is *good* for man, so may the *Sacred Temple* be *good* for woman, and we give the Order God speed.—ED. MYSTIC STAR.]

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EDITORIAL.

EDITORIAL NOTES.

DEAR STAR:—You will have to excuse roughness, brevity and other faults, this month, as my notes are made up at odd times under all sorts of difficulties, not the least of which is the thermometer at zero or below a good share of the time.

TUSCOLA.—The Lodge here has one of the finest halls we have seen outside of Chicago, or some of the larger cities. It is in a large brick block, and gotten up in a very substantial manner. The lodge room is 40x60, giving ample room for the accommodation of the large Lodge which meets in it, (I think it has about one hundred and twenty-five members,) and has a banquet-room attached, and also an ante-room, preparation and committee room. The arrangement is good, and the rooms are neatly and tastefully furnished. The interior of the hall is nicely frescoed—the ceiling being divided into six large panels, with Masonic emblems in each corner. The north side, which has no windows, has a fresco representation of the cardinal virtues, Temperance, Fortitude, Prudence and Justice. The furniture is good and the hall carpeted in a neat and comfortable style. Taken together the brothers of Tuscola Lodge may well be proud of their lodge-room.

ARCOLA.—They have a large lodge here, and under the supervision of W. Bro. Klink, cannot fail to do good work. A very liberal subscription to the STAR added to the pleasure of our visit, and of course we wish them the success they so richly deserve.

Their talk here now is principally on the advantages they expect to derive from the advent of the new railroad running from Paris to Decatur, and which is to pass through their village. This will give them a connection with the East without being obliged to pay tribute to the Illinois Central Railroad, and they expect to reap great advantages therefrom. Arcola is a pleasant, thriving village, and it seems to me that some at least of their anticipations will be realized. Bro. Klink will receive and forward subscriptions to us. Many thanks to him for what he has already done.

MILTON.—We had the pleasure of meeting the Lodge here, and

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also of working with them. A goodly number were present, including brothers from Mattoon and other places.

Bro. Geo. Gray presides in the East, and we are under great obligations to him and his better half for the kind care they took of the "stranger within their gates." We passed the Sabbath here very agreeably, and hope the Sunday schools and churches in which we spent several pleasant hours will go on and prosper. All the lodges we have visited lately have done something for Chicago, and we have no doubt that they feel that it is not only more blessed but somewhat more pleasant to give than to receive—particularly when you know the recipients to be distressed worthy brothers.

SIEGEL, formerly called Hooker, a small place and small Lodge. We saw but few of the brothers the night we were there, the weather being cold, and no *work* for that evening.

NEOGA—A very pleasant town, and a Lodge to match. We have rarely seen a better looking set of men than we had the pleasure of meeting here. They have a pleasant hall, and are doing a large amount of work—received five or six petitions the night we were there, and about as many were disposed of, according to the record, the last regular meeting before.

They have lately quried one of their number with honors, (Bro. Bell,) and the trimmings of black told the sad tale again.

ETNA.—Another small Lodge, (Wabash No. 179), but one which has been the *alma mater* of most of the lodges in this vicinity. We were not present at their regular communication, but found the brothers that we did have the pleasure of meeting wide-awake and open-hearted, ready to do a kind act or speak a kind word. Intended to have visited Miles Hart Lodge while here, but the extreme cold weather prevented.

MATTOON.—They have a fine large hall and a goodly number of Masons. The brothers are making a special effort to recover the good name they once had as a working Lodge. We don't see but one reason why they should not fully succeed, and that is *they don't take the papers.* We hope Bro. Kemp will succeed better in getting subscribers for the *Trowel* than we did for the STAR. You can set down one thing for a fixed fact, and we give it as the result of a year and a half constant intercourse with the brothers in the different parts of our State. If you find a good working Lodge, whose members live up to both the principles and practice of Masonry, you will also find that a large proportion of them take some Masonic newspaper or magazine. It is just so in the Church. It is very rare to have a live working church member who does not take a paper to keep him posted not only in the principles but also in the growth, prosperity, and extent of his church. Every regular and well governed Lodge ought to take for the use of the Lodge,

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some, if not all of the newspapers and magazines devoted to the interests of the Order in their own State.

And the reason is plain. We are almost daily asked questions in regard to the Masonic law on certain points in this jurisdiction—when if they had on file copies of the STAR for the past year they could have just referred to the decisions of our M. W. Grand Master and found precisely what they wanted, and from the best authority. True they will get them in Grand Lodge reports, bnt they only come once a year; and they, in order to act with certainty, need them as fast as they are given. We hope the various lodges which are behind in this matter will take due notice and govern themselves accordingly.

SHELBYVILLE.—We had the pleasure of being introduced to several of the brothers here, and hope to continue and increase our acquaintance. Bro. Clements (as) W. M. shows how a man can love Masonry and yet forget none of his duties to the Church. We heard a very favorable report of a little speech of his at Tower Hill, at the installation of the officers of that Lodge, showing how Masonry, if properly appreciated, leads a man on to the full valuation of his duties to God. The instance is not by any means a solitary one.

Bro. J. N. Ballard will receive and forward subscriptions to the STAR. We hope for a good list.

TOWER HILL.—We happened to come to this place on the night of a special meeting, and met as many of the brethren as we could expect, considering the cold weather. The work was on the third degree, and we aided and assisted to the best of our poor ability. This we could do the more easily as Bro. Pricket has been here and given them a course of lectures of late. We made many pleasant and valuable acquaintances, and added largely to our list of subscribers. Many thanks to Bro. Harper and other brothers for acts of kindness.

The extreme cold weather of the past few days has not affected their hearts, and we remember them with pleasure.

SULLIVAN—The county seat of Moultrie county, and just now taking a new lease of life and activity, having been lately aroused from its lethargy by the snorting and trampling of the iron horse. They are also building another railroad through the place, and as they are now thoroughly started, one would suppose from the talk that no less than four railroads will soon make this point their head center. The result is that the business of the town has increased in all directions, and they have a good prospect for a very rapid growth for a while at least.

The names of persons and places in this vicinity smack of antiquity to say the least. We stopped not exactly in the garden of *Eden* but at the Eden House. Our next appointment is at *Paradise*, and as we saw in Mattoon a sign reading "Noah & Abel," we would

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not be at all surprised if we met some descendants of those most ancient worthies.

In Sullivan Lodge, although we were sorry to miss the genial face reflecting the good and great-heartedness of our jolly friend Kilner in the East; yet as we find him still at work we won't find any fault, but gladly welcome Bro. Stearns, and anticipate from the County Superintendent such an administration as will be both honorable to himself and pleasurable to the fraternity. Good fellows both—may their shadows (especially Kilner's) never be less. We added to our number of friends, and also to our list of subscribers here, and spent a very pleasant Sabbath; the cold without (it being the coldest day of the season) only made the kindly welcome within from brothers and friends the more appreciable.

The Lodge and Chapter here are both, as we understand, in a flourishing condition, and we hope that every brother there will remember that it is his *own personal duty* to see that as far as he is concerned it shall be without the shadow of reproach.

WINDSOR.—We will confess to an agreeable disappointment here. From the looks of the place and the general appearance of the inhabitants my first impressions were anything but favorable. The building of the new railroad had brought in a rough class of men, and they thronged the streets, and being a stranger, we took them to be regular citizens. But when we stepped into the lodge-room we saw the difference. I have rarely met a better class of men in a Lodge; they certainly ought to be proud of their membership, and this banding together of good men cannot help being productive of good to the place, as well as to themselves. We spent a very pleasant evening, and wish them all manner of good for they richly deserve it.

CHARLESTON.—A very pleasantly situated place, and from what we could see in a snow-storm, such a place as one would like to live in. With such a man as Bro. Ginther at the head of the Lodge it cannot help flourishing. Bro. Pricket has been here, and instructed them in the way in which they should go, and they do not intend to depart therefrom. The memory of Past Grand Master and P. G. Orator H.P.H. Bromwell is still kept green in the hearts of the Brothers of the Mystic Tie here, and they all hope to hear from him often through the pages of the STAR—so do we. I send with this one of his poems, written for a special occasion. I knew his prose was always better poetry than some poems which we often see, but the one enclosed is both poetry and Masonry.

Bro. Buck, a Brother of Tie and Type, will receive and forward subscriptions to us. Send them along, brethren, and to those who wish it we will send a copy of Bro. Bromwell's oration, delivered in Grand Lodge, October, 1870.

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ASHMORE AND WHITEFIELD—Our intentions to visit these places were defeated by a snow-storm, and a delayed train. Can only say we are sorry, and hope for better luck next time. We had made arrangements for several Brothers to be at Ashmore with us, and I presume the disappointment was mutual.

KANSAS.—We spent the Sabbath here in a pleasant, quiet manner at the hotel on the north side of the track, and paid a smaller price for very comfortable accommodations than we often do for no accommodations at all. We sincerely hope that our landlord may receive the patronage he so richly deserves—his house full, his purse fuller.

They have a good-sized lodge-room, and a very creditable number of the best citizens of the place are members thereof. The work of the Lodge is that taught by Bro. Pricket, and, of course, is that adopted and approved by our Grand Lodge. Bro. Brown, who presides in the East, rendered us very valuable assistance during our stay, and will receive and forward subscriptions for the STAR.

We always like to meet a Lodge composed of the men who take the lead in all good enterprises of the town where it is located, for the principle holds good everywhere, where good men band together for good purposes you can be certain that good will result. A snow-storm gave me an opportunity to have an extra hour or two's chat with some of the Brothers, among others our venerable Bro. Pinnell, of which more will be given in the STAR at some convenient season.

DUDLEY.—The Lodge has one of the finest rooms I have seen for some time. It is an old Lodge, formerly located at Grand View, and moved here but a short time since. Bro. Pricket has been here also instructing the Craft, and Bro. Gilbert endeavors to keep up to those instructions. Grand View citizens are hardly satisfied with the change yet, but one thing is certain, they could not have furnished such a hall as they now have.

OAKLAND.—The railroad has just reached them, and they are greatly rejoiced thereat. But few of the Brothers live in the village, so we did not have an opportunity to see them, but should think that they had a good Lodge, and as they work under instructions from Bro. Pricket they must do good work. As the town improves under the impetus given by the new railroad, the Lodge will be apt to improve in numbers, and the Brothers must be careful to see that it loses nothing of its moral status.

PARIS.—The head center, so to speak, of Masonry, for this part of the State. Bro. B——, the old wheel-horse who has devoted years for the good of Masonry, and traveled as lecturer for a very large part of the time, says that age and other duties will have to be his excuse, for not keeping up his old habits. He will be missed by a large circle of friends who have enjoyed his instructions time and

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again. Bros. McKindly and Dyas preside over the two Lodges here. We were with them one evening, and met a large number of the craft, including some from over the State line. We look for a large list of subscribers here. They have started a Masonic Benevolent Society for Edgar County, which we deem one of the best things they could have done for the benefit of the craft, and trust all the Brothers will avail themselves of this opportunity to provide for their families after they are gone.

MARSHALL.—The railroad in its progress through this part of the country seems to have left this town out in the cold, and as a natural consequence it is hard to keep up the life and business of the place, and the Lodge seems to feel it as well as other institutions. I did not have the pleasure of meeting many of the Brothers here, and could hardly be persuaded to leave the railroad for a trip across the country to Lexington, Darwin, York and other places in their vicinity. I may, on the opening of navigation, take a flying trip in their vicinity, and give them a call.

MARTINSVILLE.—A live place and a live Lodge. We were very well pleased with our visit here, and made it both pleasant and profitable, and hope it will result so to the brothers of Clark Lodge and their efficient officers.

Bro. Ewalt, who has been lately elected to the East, has a praiseworthy ambition to be reckoned among those who "can best work." The fact is they are interested in Masonry here, and mean to practice what they teach. Martinsville has the appearance of doing more business than any town of its size we have been in for a long time.

Success attend you, my Brothers, and may the town and Lodge both grow, and as they increase in size lose nothing in their good qualities, but grow better as they grow stronger, and then they will, of course, grow stronger as they grow better.

CASEY.—The pronunciation is as though it was spelt with a *z* instead of an *s*, we don't know why, only so it is. First and foremost let us thank Dr. McClary for many and repeated favors. He has this year retired from the East after many and repeated years of hard work.

No one knows precisely how hard work it is to keep up a small Lodge in the country until they try it. Some one always has to take the laboring oar in almost any enterprise, and although Bro. McClary gives it up now, he does not by any means lag in his duty as high private.

We had a very agreeable time with the Brothers here, obtained quite a list of subscribers, and hope for more. Bro. D. C. Sturtevant, the present W. M., will receive and forward subscriptions to us.

GREENUP.—An old Lodge, (No. 125), and full of old habits and and odd (not old) expressions. We are under obligations to Bros.

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Talbot, Killum and others for favors, and hope they will be similarly well treated some time in return.

Bro. J. B. Ewart keeps the Ewart House, conveys passengers to and from the cars free of expense, and when they leave don't ask them for *all* the money they have. His house is new, his furniture new, and his prices reasonable. Give him a call.

PRAIRIE CITY.—Away from the railroad, and consequently not precisely up to the times in everything, but like all other interior towns expects a railroad soon, and intends then to be equal to any other town of its size.

We were delayed on our passage, and did not arrive in town until half-past six in the evening. It was fully seven o'clock when supper was finished; but although our arrival was totally unexpected, yet before eight o'clock there were fifteen to twenty in the Lodge-room, and were listening as if they were interested.

Bro. Joe Smith (no relation to the Mormon) has worked hard to make this one of the best Lodges in this part of the country, and now as he gives up the Gavel to Bro. M. R. Lee, we anticipate that they will do as Masons are expected to do, and that is to pause not at the first or second step, but pass on for further light and knowledge.

We made some very pleasant acquaintances, and hope for a good list. Bro. Smith will act as our agent. Hand him your names, brethren.

Prairie City (the postoffice is named Majority Point to avoid mistakes, as there is a Prairie City in Macomb county) is the county seat of Cumberland County, and is finely situated in the midst of a beautiful country, and shows signs of life, vigor and determination to be something. The greatest trouble in all this region hereabouts is, they spend the money which ought to be employed in beautifying their homes and supplying themselves with all the luxuries of life, in that which not only profits them nothing but weakens the body, enervates the mind, and will, if persisted in, destroy the soul. G.

THE "MASONIC ADVOCATE."

Bro. Rice says that his largest list of subscribers are in the northern part of Indiana, where we have canvassed for the STAR. The reason why we have always encouraged the idea of every Mason taking some Masonic journal. And that both of *our works* do not cost as much as some other Masonic periodicals. If the whole State could be canvassed by us, it would increase both of our lists very much. Therefore, Bro. Rice, should give us something to canvass his whole State for the STAR. Now and then we find a Mason who takes a number of Masonic journals, and invariably we find a man, and a family of intelligence.

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SPECIAL REPORT OF THE BOARD OF MASONIC RELIEF.

CHICAGO, February 1st, 1872.

To the Masonic Fraternity throughout the United States, Canada and elsewhere:

BRETHREN:—The calamity which laid waste and destroyed the fairest portion of our city in October last, entailed upon all classes of our people a degree of misfortune and distress which has evoked the sympathy and condolence of the civilized world.

The Masonic Fraternity, as such, of this city, have, in common with others, experienced a sad reverse.

A number of beautiful Halls, together with the records, jewels, paraphernalia and other property of seventeen Lodges, two Chapters, one Council, two Commanderies and four bodies of the Scottish Rite, were totally destroyed. Thus, in a few hours the craft of Chicago were reduced from a condition of comparative affluence and comfort, to that of poverty and distress.

For a moment the brethren of our city were enveloped in a dark cloud of misfortune, whose density was indeed appalling. But, happily, in every community there are hundreds of Freemasons who soon dispelled the darkness; As *citizens* they have not only manifested a deep and heartfelt interest in the welfare of our stricken people, by generous contributions of money and supplies for the relief of our *citizens generally*, but in addition to this, the great Brotherhood, from every quarter, have sent munificent gifts of money and supplies for the relief of their needy brethren, and the widows and orphans of deceased Masons.

Brethren, the promptness with which your noble charity has been forwarded, has proved most effectual, and the kind words accompanying your acceptable gifts, will linger in the hearts of those who have felt the warm glow of fraternal charity, long after the black and hideous monuments, which are evidences of our calamity, have passed away.

Charity has ever been esteemed among Masons the crowning virtue, and its practical exemplification illustrates your devotion to the principles of our benign institution, and goes far to strengthen and embellish the character of a fraternity, who have for so many, many years given proofs of powerful and generous qualities.

The brethren of Chicago find themselves confronted with a debt of gratitude, alike profound, formidable and sacred. It is this sacredness that induces us to state, that, although our task of caring for the needy is not by any means finished, yet we deem it not only just and proper, but a most agreeable duty to say that your unequalled beneficence and liberality have placed in our hands a fund that we believe to be ample to meet the demands which can be legitimately made upon it. We, therefore, with that gratitude which words are

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inadequate to express, take pleasure in announcing that further contributions to our present resources will not be necessary.

It is not our purpose at this time to render a detailed report of our agency in your behalf; this we hope to do to *every donor* as soon as practicable, but we may give a synopsis of what has been done to date.

The Board of Relief is composed of a President, Vice President, Treasurer, Recording and Corresponding Secretary, Superintendent and thirteen Members, who hold meetings once each week.

The room of the Board are kept open daily (except Sunday,) from 9 A.M., until 5 P.M. The business is conducted by the Recording Secretary and Superintendent, with such assistance as is found necessary to dispense your bounty.

The Board have endeavored to devote the funds pursuant to instructions, viz., to those who are worthy and rendered needy by the great fire.

Since the organization, about three thousand (3000) persons, consisting of brethren, widows and children, have been substantially aided with every thing calculated to relieve their wants and enhance comfort.

A very full and minute record has been kept of all our transactions, which, in due time, will be submitted to you, giving the name of Lodge or person, and amount of each contribution received.

The total cash receipts, from all sources, which have been deposited with the Treasurer, is,		$68,556 00
In hands of brethren at various locations, subject to order of Treasurer,		9,696 43
Total Cash,		$78,252 43
Estimated value of supplies received,		5,136 63
Total amount of Cash and Supplies received,		$83,389 06
Total cash expenditures to date,	$19,257 79	
Estimated value of supplies distributed,	4,136 63	
Cash balance on hand and subject to order,	58,994 64	
Estimated value of supplies on hand,	1,000 00	
	$83,389 06	$83,389 06
Total amount of cash and supplies received,		$83,389 06
" " " distributed,		23,394 42
" " " on hand,		$59,994 64

In addition to the above, about $400 00 will accrue from premium on gold, and possibly a small amount for interest on deposits.

CASH CONTRIBUTIONS BY STATES.

STATE.	AMOUNT.
California,	$7,460 85
Connecticut,	1,872 18
Colorado Territory,	42 00
District of Columbia,	2 868 40
Dakota Territory,	60 50
Idaho Territory,	100 00
Iowa,	1,694 50
Indiana,	1,065 00
Illinois,	12,578 95
Kentucky,	1,988 75
Kansas,	749 50
Louisiana,	400 00
Maine,	550 00
Massachusetts,	7,000 00
Maryland,	50 50
Missouri,	950 00
Minnesota,	75 00
New York,	17,536 70
	$57,042 83

STATE.	AMOUNT.
Brought Forward	$57,042 83
New Jersey,	4,260 70
Nebraska,	680 90
New Hampshire,	200 00
Nevada Territory,	500 00
Ohio,	699 00
Oregon,	100 00
Pennsylvania,	9,507 15
Rhode Island,	100 00
South Carolina,	25 00
Utah Territory,	230 00
Virginia,	117 00
New Mexico,	100 00
Canada,	2,702 00
Province of Quebec,	400 00
Province of Ontario,	897 75
Newfoundland,	365 10
Panama,	325 00
Total,	$78,252 43

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TOTAL NO OF APPLICANTS, 563.

No. from	Chicago	358	
" "	Alabama	2	
" "	Connecticut	2	
" "	California	3	
" "	District of Columbia	2	
" "	Georgia	3	
" "	Illinois	26	
" "	Indiana	7	
" "	Iowa	5	
" "	Kentucky	2	
" "	Louisiana	1	
" "	Maryland	2	
" "	Maine	4	
" "	Massachusetts	4	
" "	Minnesota	1	
" "	Mississippi	2	
" "	Michigan	8	
" "	New York	39	
" "	New Jersey	1	
No. from	Nebraska	2	
" "	Ohio	5	
" "	Pennsylvania	5	
" "	South Carolina	1	
" "	Tennessee	1	
" "	Wisconsin	1	
	FOREIGN.		
" "	Canada	10	
" "	England	5	
" "	France	1	
" "	Germany	1	
" "	Ireland	2	
" "	Japan	1	
" "	Jamaica, W. I	1	
" "	Scotland	4	
" "	Sweden	2	
" "	Unaffiliated	39	
		563	

Aid to fifty-six of the foregoing has been declined.

It will be observed that none of the Lodges, as such, have received any assistance from the above fund, although the majority of them, by reason of the total destruction of their Halls and property, including in many cases their accumulated funds, (making a loss in the aggregate of over $90,000 00,) together with the worthlessness of their insurance, involves much embarrassment. Nevertheless, the terrible ordeal through which the craft of Chicago has passed, has neither scorched their zeal nor abated their energy, but through your sympathy and aid, Freemasonry still survives in our city, and we trust that in the future, as in the past, brethren from wheresoever they may hail, will find in Chicago a continuation of generous hospitality, created by warm and grateful hearts, and evinced by the strong grip of friendship and brotherly love.

Fraternally,

DEWITT C. CREGIER,
Grand Master Masons, State of Illinois, *President.*
H. F. HOLCOMB,
Vice-President.
WILEY M. EGAN,
Grand Com. K. T., State of Illinois, *Treasurer.*
HARRY DUVALL,
Recording Secretary.
E. J. HILL,
Corresponding Secretary.
JAMES MORISON,
Superintendent.

MEMBERS.

T. T. GURNEY, 211. D. J. AVERY, 411. A. M. THOMPSON, 311.
D. J. KILMORE, 209. G. R. MCCLELLAN, 141. C. J. FRANKS, 410.
E. RONAYNE, 439. J. E. CHURCH, 160. JNO. FELDKAMP, 557.
E. POWELL, 33. JNO. SUTTON, 310. I. W. CONGDON, 526.
J. H. MILES, 211.

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FAITH, HOPE AND CHARITY.

Noble Generosity of Winslow Lewis Lodge, of Boston, to Blaney Lodge of Chicago.

The following letter was read at a regular communication of Blaney Lodge, No. 271, A. F. & A. M., as an explanation of the most generous and opportune present of a bible, jewels and collars, which Winslow Lewis Lodge, of Boston, has just made to Blaney Lodge, of this city, whose beautiful hall was destroyed in the great fire:

WINSLOW LEWIS LODGE, BOSTON, Feb. 29, 1872.

EDWARD COOK, ESQ., *Worshipful Brother and Dear Sir:* Immediately upon the receipt of the news of Chicago's terrible disaster by fire, when the entire country was pouring into your city the means of relief and succor so sorely needed, Winslow Lewis Lodge, of this city, while composed of citizens already largely engaged in the good work of charity and brotherly love, by contributing through other channels, desired to speak directly to their Masonic brethren of Chicago in some such manner as should properly express the feelings of sympathy entertained and as might serve to further strengthen the bonds of love existing between the east and the west.

A committee to carry out the instructions, as unanimously agreed upon by the brethren, was, therefore, appointed, consisting of the present Grand Master of Massachusetts, whom we have the honor to claim as a member and Past Master of our lodge, and four other brethren, as follows: Most Worshipful Brother Sereno D. Nickerson, Worshipful Brother William H. Chessman; Brother Benjamin F. Brown, and Brother William H. Stridley.

That committee made their final report at a meeting of the Lodge held on the 23d inst., and it now becomes our pleasant official privilege and duty to request your acceptance of the accompanying bible, jewels, and collars in testimony of those desires with which our hearts are animated—first, that peace, happiness, and prosperity may dwell within your midst, and, second, that time may but serve to strengthen the bonds of friendship between Blaney Lodge, of Chicago, and Winslow Lewis Lodge, of Boston, until we are all members of that "Lodge above." We would repeat to you the words that Washington spoke to the Grand Lodge of Pennsylvania: "Accept our prayer for your temporal happiness, and our supplications that we may all meet thereafter in that eternal temple whose builder is the great architect of the universe."

Fraternally yours,

R. M. FIELD, M.,
J. WINSOE, S. W.,
WILLIAM H. STUDLEY, J. W.,
ALONZO P. JONES, *Secretary.*

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In the above mentioned set of regalia, which is worth nearly $1,000, there are 14 pieces, including the regalia for the organist and marshal, and a full set of working tools for the regular officers of the Lodge. The several pieces of the regalia are appropriately marked with a double monogram, viz: W. L. L. and B. L., suggesting the giver and the receiver of the present; each jewel having engraved upon it the name; Blaney Lodge. The jewels of the three principal officers of the Lodge are set with valuable diamonds. The bible is a Cambridge bible, published at Rivington's Cambridge warehouse, stationers, London.

A committee of five were appointed, on motion, to present a series of resolutions, expressing the thanks of the Lodge for the generous present made to them.

SELF DEFENSE.

We learn from the *Michigan Freemason*, (copies sent us by friends) that it has been lavish of late with its notices of the MYSTIC STAR and its editor.

First, in October last it published a base slander and falsehood, as a caution to Michigan Masons, and called upon us to explain. We did so, but we are told in the chapter of (false) *facts*, in the January number of the *Michigan Freemason*, that our reply was not worthy of notice. Why? Because it presented the *truth*.

Another of the *facts*, "that when the MYSTIC STAR was purchased of Bro. Chaplin, it had not a thousand subscribers all told." We had near three times that number, which can be proved by indisputable evidence.

Another of their facts, that we "did not own THE STAR when the *Michigan Freemason* was started." We repurchased one-half of THE STAR in February, 1869, and the whole of it in July, 1869. The date of the *Michigan Freemason*, first number, is July 1869.

This is sufficient to show the reliability of their chapter of facts.

If our readers care to know how correct and accurate the statements are, we can give more, and let them compare notes. We have been "served up" so frequently to the readers of that journal that we feel sufficiently acquainted, and if compelled, may speak to them in due time; and give them a chapter of *recorded facts* that will astonish all true and upright Masons.

OUR READERS are treated to a fine poem from P. G. M. Bromwell, whose facile pen we hope will often enliven the pages of THE MYSTIC STAR.

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A BROTHER inquires, "Can a W. M., S. W. or J. W., be dimitted from a Lodge in this State, or resign?"

Answer, When a brother is elected to fill either of the principal offices in the Lodge, he enters upon the duties in accordance with his obligations; and the office can not be vacated, only by death; and filled by a dispensation from the Grand Master. There is no such thing known in Masonry as resigning an office.

"How long a time can a committee on investigation on a petition for initiation be allowed to put off their report?"

Answer, The committee have no right to postpone a report, merely for the object to keep the Lodge from taking a ballot. But if they are not satisfied in the investigation, they are entitled to more time. Hasty reports may do injustice to the applicant, and likewise to the Fraternity.

DETROIT MASONIC DIRECTORY.

The following is a complete list of the regular and legitimate Masonic bodies of the city of Detroit. They meet at Masonic Hall, No. 133 Jefferson avenue, on the evenings specified, as follows. Let all Masons visiting the city govern themselves accordingly.

Zion Lodge No 1, Wednesday evening.
Detroit Lodge No. 2, Tuesday evening.
Union Lodge of Strict Observance No. 3, Monday evening.
Ashlar Lodge No. 91, Thursday evening.
Oriental Lodge No. 240, Tuesday evening.
Schiller Lodge No. 263, Friday evening.
Kilwinning Lodge No. 297, Monday evening.
Monroe Chapter No. 1, Thursday evening.
Peninsular Chapter No. 16, Wednesday evening.
Monroe Council No. 1, Monday evening.
Detroit Commandery No. 1. Friday evening.

These bodies meet every week at Masonic Hall, 133 Jefferson avenue.

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THE MYSTIC STAR.

APRIL,——1872.

PRE-HISTORIC ENGLAND.

(*Concluded.*)

Stonehenge, Avebury, and other pre-historic ruins, regarded in this light, have a new import and legend. The mystery that surrounded them may be to a great extent dispelled, but the wonder and awe which they are calculated to create are rather enhanced than diminished. We may have commenced with the vague idea that we had before us some rude relics of a giant barbarism; that the ancient people, whom (without any good reason) we agreed to term Druids, had piled up rough stones, by the exercise of rude, though gigantic force, into some mystic hypæthral court of worship. We find, on more careful investigation, the ruins of carefully-built, accurately-wrought structures, the imperishable remains of which attest such a high degree of Masonic skill and science, as well as such an outlay in transport and in labor of all kinds, as to indicate a very high degree of craftsmanship and artistic education. And above all must it be noted, that we find no trace of image or of idol —no indication of any idolatrous form of worship, any more than any structural reference to that astrological creed which we know to have exercised an important influence over mankind four thousand years ago.

Again, in the circular form of their buildings—a form which we know to have been common to the Celtic builders—we have a distinctive feature of the times before the Roman invaders drew across the island the straight lines of road, and fortified their quadrangular camps. The powerful influence of that conquering people stamped a Roman form on the subsequent architecture of Britain; and when, eleven centuries and a half later than the first invasion of the legions of Cæsar, round temples were again reared by those who had brought the idea from Palestine, the use of that very convenient and eligible plan had been so entirely laid aside, that the relics that then remained had become invested with a very unreasonable degree of mystery.

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Buildings of wrought stone and wood did not, however, form the sole objects of the art of the pre-historic builders. Connected with the remains of circular structures are to be found, very generally associated, relics of a much ruder description; although these also, when carefully investigated, tell us that their want of finish did not result from barbarous absence of skill, but from economical avoidance of unnecessary labor.

Over as wide a zone of longitude as that which is defined by what are ordinarily termed "Druidical circles," are to be found examples of that distinct structure known as the "cromlech." Perhaps the most familiar instance of this order of relics is that known by the name of "Kit's Cotyhouse," near Maidstone, a group of enormous blocks of stone, three of which stand more or less erect, while the fourth is supported horizontally on their edges, forming a rough, colossal table. The very numerous megalithic remains in Bretagne, throw a remarkable light on the object and nature of the cromlechs, both in their own island and over the widespread abode of the extinct race, who piled together these massive blocks. No doubt now remains as to the sepulchral nature of the cromlech. One vertical slab, transversely placed, formed, with two exterior blocks, placed parallel to each other and at right angles to the former stone, a double tomb. The corpse, as we find from actual relics, was placed in a kneeling position in the cell thus constructed, and a mound of earth was piled over the massive cell. It is clear that the art of the mason would have been thrown away upon the cromlech. Like the *kist vaen*, a stone chest found in humbler barrows, the stone sepulchre was designed only for the more perfect preservation of the human relics, or for the perpetuation of the name and fame of the distinguished person for whose obsequies so costly a mausoleum was prepared.

The rains of thousands of years have removed the made earth covering from many of these tombs. Many may yet remain undiscovered. In Morbihan no fewer than seven hundred relics of the pre-historic race are to be seen, and the general plan of the sepulchre is placed beyond a question.

This method of interment, in a chamber which served to protect the remains from direct pressure, while the undisturbed character of the long repose was defended by the superposition of a cairn of stones or a lofty mound of earth, bears a close resemblance to the formation of the central sepulchral chambers within the vast mass of the Egyptian Pyramids. It is difficult, and probably unphilosophical, to fail to connect the interment of the body with the hope of resurrection. In ancient Egypt the doctrine of a future life formed the very cardinal point of the whole system of social morality. The pious care devoted to the embalmment of the dead was rendered in the expectation that, "after the long journey of five hundred years"

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of which Plato tells us, the spirit would return to its former habitation. Certain points in the religious faith of different nations are unmistakably indicated by peculiarities in their mode of sepulture. Thus, the orientation of the grave, and the careful deposit of the corpse in a line lying east and west, is a mark of one or other of the forms of the Great Monotheistic faith; the Jew burying his dead with reference to Jerusalem, the Mahommedan with regard to Mecca, and the Christian in the hope of that second coming, which. like the natural sunrise, he expects to dawn from the East.

In the burial grounds at Cumæ, which were explored by H.R.H. the Count of Syracuse, and from which many relics of Roman and of pre-Roman antiquity were extracted, the difference in the sepulchral method of the successive inhabitants of the country was strongly marked. Christian graves furrowed the surface; Roman tombs, lying north and south, lay beneath; in a yet lower zone, and at irregular angles, lay the Oscan sepulchres, some of which were carefully built of square stones, which, oversetting one another towards the top, formed a hollow, pyramidal roof.

Speaking with that reserve which is proper on the first raising of an important question, we remark that the absence of any reference to the points of the compass is a peculiarity of the megalithic tombs, as well as of the circular temples. It is extremely desirable that, in the progress of discovery, specific attention should be given to the verification or the correction of this remark.

Again, the burying of the dead in a kneeling posture is a peculiarity alike unknown to either of the Monotheistic races, and to the builders and occupants of the more ancient Egyptian sepulchres. The similarity in the form of the cromlech, wherever it has been found, denotes the general prevalence of this custom among the ancient race that reared these memorials; and the discovery made in Bretagne has thus a very wide significance. Nor is it possible to look without a certain emotion at these ancient and colossal symbols of the prayerful expectation under which the heroes and kings of our forgotten predecessors were solemnly committed to their secular sleep—a sleep guarded by the massy walls of tombs, which the builders might well hope would remain undisturbed till the day of doom.

The cromlechs of Bretagne, however, have preserved a yet more startling message from the depths of their hoary antiquity. In the island of Gaur Innis, on blocks of transported granite which form one of those ancient tombs, are to be found the earliest traces of human art applied to what we must call decorative architecture. The interior face of these slabs is actually incised, in rude patterns doubtless, but unquestionably, by human skill. The hypothesis that the decoration is of later date than the cromlech (in itself improbable) is precluded by the fact, that one of the sculptured stones has evi-

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dently been broken *after* it was cut, but *before* it was built into place. Mr. Pattison, who gives in the "Leisure Hour" for 1856, an interesting description of this hitherto unique archæological treasure, considers the patterns merely decorative, and not symbolic. We cannot hesitate in arriving at an opposite conclusion. The "Celt" is repeatedly represented on these slabs, the smooth Celt, so often formed of jade, of the period when stone was being gradually displaced by bronze, and the cast-bronze Celt, with an eye by which it was to be bound to the helve, and with a tuft of fibres used for the purpose of so binding it. Other representations are more questionable. There is a plant somewhat resembling the *trichomanes* fern; but as to the depiction of two serpents, one on either side of a rod, there can be no mistake. The sculpture of this mysterious emblem in a tomb cannot, surely, be considered a mere decoration! Mr. Ferguson will, we fear, never forgive himself for having overlooked an authentic sculpture of the serpent at a date so very far anterior to the earliest representations, very debatable as they are in their import, with which he has presented us in his recent splendid work. Before the Romans had learned to venerate the serpent of Esculapius, or the Greeks to fear the python destroyed by the Sun God, the Celtic tomb-builders had traced the rude outline of the mystic reptile on the granite cromlech of Morbihan. A fresh chapter in the human race thus opens again, with an intimation that "the serpent was more subtle than any beast of the field."

At Stonehenge, at Avebury, and in the ruins of circular structures in general, we have traced indications of the combined work of the mason and of the joiner. In the cromlechs of Bretagne, and thus in the cromlechs generally, we find the labor of the former, or at least of the transporter or raiser of Stones, supplemented by that of the earth-worker, as well as by that of the earliest predecessor of the sculptor. But there is yet another combination of masonry and earthwork, the investigation of the most remarkable instances of which raises a question entirely novel in archæology.

The village of Abury, or Avebury, in Wiltshire, stands on the site of an ancient circular temple. A quarto volume, published in 1743, by Dr. Stukely, gives the result of a long and patient investigation of the spot, and is the source from which all subsequent descriptions have been extracted or compiled: being referred to as authoritative even in the painstaking and elaborate work of Sir R. Colt Hoare. Dr. Stukely has illustrated his volume by a carefully-drawn plan to a large scale, a document which would be invaluable as well as conclusive, but for the fact that certain tangible errors raise the doubt how much of the drawing represents the truth of actual survey, and how much is due to the active imagination of the author. Thus we have the portrait, as it were, of each stone that

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stood erect at the time of Dr. Stukely's survey. We have also indications of the position of the fallen stones, and of the places from which stones had been removed. But we have no means of detecting how the latter points have been determined; whether from depressions in the ground, testimony of eye-witnesses, or Dr. Stukely's ideas of Druidical symmetry. We are entitled to speak with this degree of harshness, from the fact that the avenues leading to the temple, as to which Stukely has an original, unsupported, and, to our view, most absurd theory, are freely sketched in, so as to be directly at variance with the actual position of seventeen enormous blocks yet remaining *in situ*. These blocks form part of a straight avenue of some four hundred yards long, which is drawn by Stukely as a curve.

Forty-four large stones are described and drawn by Stukely. Between 1743 and 1812, the date of Sir R. Colt Hoare's investigation, the number had been reduced to seventeen, so shamefully industrious had been the inhabitants, especially a certain clod-hopping Erostratus, called Tom Robinson, in the destruction of these priceless relics. Without a very careful and special survey, it is impossible now to verify much of the plan of Stukely. But there seems to be no good reason to doubt its substantial accuracy as to the position of the forty-four stones which stood, in his time, within the elliptical moat; and we may, therefore, be safe in adopting his view, that two circular temples adjoined one another within an outer oval enclosure.

But the main difficulty that arises as to the character, and even the relative age of the stonework and the earthworks of Avebury, has hitherto been unperceived. Dr. Stukely's theory, that the avenues leading to the temple were curved, and that this curve was intended to represent the form of an enormous serpent spread over the country, in the center of the contortions of which the double temple had been founded, has hitherto prevented archæologists from seeing with their own eyes the actual fact.

The site of the temples of Avebury is surrounded by a deep and wide ditch, and, outside the ditch, by a lofty mound. After so long an exposure to the degradation which the weather causes on all unprotected earthworks, the magnitude of this girdle is yet an object of admiration. From the bottom of the ditch to the top of the mound must have been, when the work was new, at least a hundred feet in elevation.

It is very remarkable that the mound is without the ditch. Viewed as a military defence, the labor incurred in this large earthwork is thus, according to our present ideas, to a great extent wasted. The exterior part of the mound shows no signs of a ditch. It would, no doubt, originally have been protected by palisade; but this line once passed, and the summit of the *vallum* gained, the

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sacred enclosure would lie beneath the view, and exposed to the missiles, of the assailants.

If the mound were regarded as an amphitheatre, reared in order to enable the largest number of persons to witness processional or other assemblies within the *enceinte*, the arrangement would be intelligible. But no traces exist of benches or steps on the bank, such as would have been suitable for such a purpose; and, so far as we can now judge, the steepness of the internal slope is opposed to any such an hypothesis.

The most remarkable characteristic, however, of the earthen defence of Avebury, is the want of unity of design which it displays as regards the stonework. The axial line of the twin temples (if we follow Dr. Stukely's views) trended about N. W. and S. E. The direction of the longest diameter of the oval enclosed by the ditch and rampart lies approximately east and west. But what is the more surprising, is the fact that the avenue of large blocks, which crosses the present road from Kennet, cuts on the line of rampart, without any reference to the apertures in its circuit. This avenue is distinctly marked. About 700 yards to the south, and slightly to the east of Avebury, sixteen enormous blocks of stone remain, sufficiently undisturbed to show that they formed part of a straight avenue of twin blocks or columns, placed 72 feet apart, and at intervals of about 48 feet. Some 200 yards nearer the temple, and on the opposite or eastern side of the present turnpike road, another stone is visible, exactly in line with those which form one side of the avenue. The line thus defined seems to cut on one of the central stones of the eastern temple, but it has no discernible relation whatever to the rampart.

It seems impossible to doubt that the avenue leading straight to the temple formed a portion of the harmonious original design of the ancient masons. How, or when, or why a girdle of ditch and of rampart should have been drawn across this imposing approach is a question not only unanswered, but which appears hitherto never to have been raised.

Thus we find a noble avenue, seventy feet wide, composed of lofty monolithic piles of wrought and transported free-stone, pointing directly to the entrance of a temple reared of yet more ponderous blocks. A vast ancient earthenwork of defence, peculiar in its section of external *vallum* and internal ditch, runs around the site of the latter, interrupting, and appearing to have no relation whatever to, the line of the former. How can we conceive these two features to form part of one harmonious design? How can we hold the labor of the diggers to have been contemporaneous with that of the builders? And, if not, to what remoteness of antiquity does not this discovery throw back the work of the ancient masons?

We have remains in many part of the country of the labor of a

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race of diggers. Those who are familiar with earthwork know how how powerful is the action of time in obliterating the work of the spade. The force of gravity, and the slowly decomposing action of the atmosphere, tend to compress all artificial mounds, from the very moment of their elevation. To this steady action, unless a covering of turf be at once interposed, has to be added the constant effect of the rainfall. Under the combined influence of these leveling forces, tumuli have disappeared, fosses have been filled up, and the cromlechs have been laid bare. But the relics of mighty diggers are conspicuous in Wiltshire. The downs are dotted thickly with barrows. The valley of the Kennet is guarded by lofty tumuli, one of a very large size being close to Marlborough; and Silbury Hill, on the line of the stream, south of Avebury, is the largest object of this nature with which we are familiar. Its sharp, unusual outline arrests the eye the moment that it is first seen. It is in the form of a truncated cone, 170 feet high, some 500 feet in diameter at the base, and levelled at the summit. Allowing for the long influence of natural causes, its original size must have been from one and a-half to twice the present dimensions; and even now it contains half a million of cubic yards. Early in the course of last century this royal tumulus was pierced, and the human bones and iron bridle-bit found near the surface are held to have been the relics of some ancient king, over whose body, seated, as when in life, on his horse, this giant mole-hill was piled up.

In other parts of England the labors of the earth-working race were devoted to the terracing, levelling, or moating of natural elevations, as is the case at Old Sarum, and on Malvern Hills. Our habitual identification of these people with the pre-historic masons is a mere assumption, and one which the phenomena observable at Avebury should lead us, at all events, to reconsider, and if the circumvallation of Avebury were the work of another period from that which witnessed its erection (as it certainly was a work of far less difficulty and expense), it is hard to disbelieve that some degree of the awful reverence which clothed the ancient site must have disappeared from men's minds, before a military or civil work could have been executed which was so inconsistent with the architectural and picturesque aspect of the temple.

If we compare the main features of the pre-historic British masonry, so far as they are now to be discerned, with those of the ancient buildings of which the date is approximately known, we shall find good reason to ascribe the former to a very remote antiquity. To that antiquity we cannot, indeed, as yet assign historical or astronomical date, but we can with some precision, indicate its position in the progress of art. We can do so from two distinct methods of inquiry.

The first step in this investigation is to consider the nature of the

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masonry. We know that the art of the mason has, during a long series of years, followed a definite course of progress and development. The first builders of whom we have any relics, giants in strength if not in size, merely piled together large masses of stone in rude and colossal walls. The design of the cromlech may be carried back to this most archaic of all building epochs; although, as before explained, the habit of burying this rough and substantial work may have allowed of its continued execution down to the time of more highly-finished masonry. Next, the pre-historic builders dressed off the rough angles of their stones, and produced polygonal megalithic masonry. Still later, they coursed the beds and produced noble tiers of squared, uncemented blocks of stone, finished, in some cases, with admirable truth and delicacy. This method of building had not been forgotten in the time of Solomon, although the invention of lime cement, which is at least as old as the Great Pyramid, led to a slow but certain diminution in the size of the ashlar employed by builders. So we descend to the squared masonry of the date of the kings of Rome, which is not, structurally, very different from that of Imperial times. Seven centuries, therefore, produced little alteration in the style and fashion of the mason.

Stonehenge and Avebury, measured by this scale, belong to the period of megalithic, coursed, uncemented masonry. More modern than the walls of Tiryns or Mycenæ, they yet, as matter of artistic antiquity, precede the Great Pyramid, in which the bulk of the structure is formed of cemented masonry, and only the more important parts, such as the entrance to the central chamber, and the wonderful portcullis, are formed of highly-finished, ponderous, uncemented blocks.

The other line of inquiry derives additional importance from the representation of both stone and bronze Celts on the Morbihan cromlech. We find ourselves in the early part of the bronze age. We cannot admit the possibility that stone should be wrought as it was wrought at Stonehenge without metal tools. But those tools must have been rare, for they had not superseded the use of the far less convenient and durable axe of stone. Unless, therefore, it can be shown that the artistic knowledge of Egypt and of the Mediterranean shores was arrested in the course of travelling to England—an assumption which is at variance with the fact of the close similarity between all the circular ruins, as well as cromlechs, over the entire breadth of the Continent—we seem to roll back the date of Stonehenge to the earliest period of the bronze age, and, further, to date that period before the foundation of Memphis, or, at least, before the era of that fourth Egyptian dynasty, the second king of which, it is now no longer matter of question, was the builder of the Great Pyramid.

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A yet further mode of inquiry may serve, if not to cover with confusion, at least gravely to rebuke, those who so readily cast on our pre-historic antecessors the reproach of blind idolatry and of sanguinary rites. Let us remember that the testimony of Julius Cæsar, on which this view mainly rests, is no more reliable, as regards Britain, than is that of Napoleon Buonaparte. Cæsar tells us of the absence of the beech-tree in England, an assertion which, if we would receive it as genuine, would have great botanical value. When he adds the tale of the animal with unjointed legs, and when he asserts that he retired, in all haste, TRIUMPHANT, but desiring hostages to be sent after him, who failed to reach him, we know what to think of his veracity in any matter that would be held to affect his fame.

If we look, then, with eyes that are only prepared to see what is actually visible, we cannot fail to be struck with the absence of any trace of either idolatry or astrology in our pre-historic records. There is good reason to suppose that the degradation of symbolism into idolatry, a process which we see going on beneath our very eyes in the practice of what is called Ritualism, is a process to which the human mind is peculiarly liable, and has been so in all ages of history. To this predisposition must we attribute the careful prohibition in the ancient Law, not only of the worship, but of the making of images. After the heavy scourge of the Babylonish captivity had eradicated from the mind of the Jews that tendency to revert to the worship of the calves of Egypt, or the grove-haunting gods of Canaan, which marked their early history, this abhorrence of the representation of the human or bestial form became a marked characteristic of their national character. The very introduction of the Roman ensigns into Jerusalem caused an outbreak of the fierce inconoclastic spirit. At this very hour, amid the heraldic emblems of the Knights of the Garter that line the chapel of St. George, lions and eagles, shadowing wings and branching horns, the banner of the Caliph is adorned only by a verse of the Koran.

Again, it is a well known fact that, while the later tombs and temples of Egypt are covered with symbolic sculpture, the Great Pyramid is uninciscd. It is not that the builders were unfamiliar with hieroglyphics, which themselves are the results of the conventionalizing of pictorial representations, for the cartouche of Souphis has been found traced on the back of the relieving stones over the central chamber; but the sanctity of the building was unprofaned by the portraiture of living forms. Again, the colossal figures, portraits in the first instance of kings—Memnon, or Thothmes, or Nebuchadnezzar—which afterwards became associated with the reception of Divine honors, date comparatively low in the structural history of Egypt. The absence of anything that resem-

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bles a stone idol, and the neglect, before referred to, of structural astrological indication, seems to point to a period of human faith when the invisible object of worship was not represented by gods of stone. Whether we regard what we know of the tendencies of the human mind, or what we see of the structural relics of the past, we are led to believe in the fact, that idolatry was the fruit of comparatively recent degradation of an earlier worship.

Although the tales of the consumption of human sacrifices, in wicker idols, by the Druids of Britain, may be received with a large amount of philosophic doubt, we yet have evidence of idolatrous practices among some of the Gaulish and Celtic tribes in Imperial times. We have still extant representations of Esus and of Percunos, Celtic gods; but philology, no less than archæology, points back to a purer form of worship. The names of Teut and of Alfader are more ancient than idol or symbol; and, in the absence of the slightest indication of an idolatrous habit, why should we hesitate to believe that the mighty builders of pre-historic times paid a simple reverence to the Father of All?

It may enable the mind to form a more adequate conception as to what manner of men the builders of Avebury must have been, if we inquire what would be the effect of the lapse of twenty centuries over London. The durability of ruins, external influences being alike, depends on three circumstances: the nature of the building material, the size of the component parts of the structure, and the actual mass of the buildings themselves. Brick, although a material capable of unmeasured duration under favorable circumstances, will return to clay if long exposed to the unchecked influence of frost and rain. Limestone, such as that of the Bath, and even the Portland quarries, has a very limited durability. Even the granite of Waterloo Bridge shows the effects of the atmospheric action of half a century, the felspar being so much eroded as to give a rough granulated face to the once smooth ashlar work. The cloisters of Westminster Abbey show that the lapse of rather more than six centuries is sufficient to destroy cusp, and mullion, and delicate stonework of all kinds, even if partially protected from the atmosphere. Crocket and gurgoyle and pinnacle of Henry III.'s work are gone. The carefully-chosen and well-wrought capitals of St. Paul's show a thick incrustation of mingled soot and decayed stone, which leads us to estimate how much of the former face must have been washed away from the more exposed portions of the edifice. We must remember, too, that capitals are not abandoned except in cases of great disaster, such as plague, or earthquake, or capture by storm. And in such cases it rarely happens that fire does not perform its destructive office. The rapidity with which brick structures, or even stone-faced structure, decay in our climate, if neglected, and especially if unroofed, is very great. The

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probability is, that if a period of solitude and neglect were to pass over London, such as has been experienced by the ruins of our Wiltshire capitals, not even a distinguishable heap would remain to tell of the former city; and yet, till the wanton and wicked destruction of the present century, the lines of the ancient builders were as distinct, the form of their great temples was as precisely defined, as if they were of recent origin. If the power and dignity of earlier races of mankind be marked by the permanence of these monumental memorials, what pigmies now seek to obliterate the work of giants and of heroes!

It is not easy to direct the attention of our readers to readily available sources of information on the subject of Avebury. The work of Dr. Stukely, which is almost or altogether the only literary authority on the subject, is a curious mixture of the old and the new methods of inquiry. It places side by side the results of actual observation and the assumptions of prejudice or the deductions of the most fanciful theory. Had the writer been only at the pains to distinguish between what he saw and what he thought, the work would possess a permanent value, which the inability of the reader to distinguish between fact and fancy signally diminishes.

But the consideration which may justly be extended to an author writing in the year 1743, must be denied to one who is content to follow in his footsteps in 1858. The ignorant and pretentious little handbook, entitled "The Druidical Temples of Abury; with some Account of Silbury, Wilts," makes one blush for the author, whose first observation is:—"It was the custom of the Patriarchs to erect temples and altars wherever they fixed their residences." After this we cannot be surprised to meet with such assertions as that—

"The stones which compose the temples at Abury were evidently brought, like those of Stonehenge, from Marlborough Downs, where they lie on the surface of the ground in great numbers, and of all dimensions." "The stones must have been conveyed by the Druids from the valley of the Grey Wethers, near Marlborough, with infinite labor, and erected with extraordinary skill: they are none of them more than two feet and a half inserted in the ground. It is probable, therefore, that the British Druids acquired their mechanical skill, together with their religous worship and origin, from the Persian and Chaldean Magi." "Dr. Stukely is of opinion that, as this chalky matter became hardened at Creation, it projected or threw out the most solid body of the stones, of greater specific gravity than itself. How far this may be true is doubtful, though, probably in some local convulsion, such a result may have taken place."

Is it conceivable how, in the year 1858, the Rev. John Ross, M. A., Oxon, should have appended his name to such statements as the above? Surely the governess satirized by Byron, who, by teaching

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her pupils to read, learned herself to spell, was far more respectable, in a literary point of view, than a professed teacher of mankind who is not ashamed to print the rubbish of which this little volume principally consists. When men undertake to explain to others subjects as to which they have never taken the trouble to learn the A B C, they should be visited with some sort of retribution. The number of these blind teachers is, we fear, on the increase.

Stonehenge has attracted far more literary effort than the more rarely visited site of Avebury. The "Illustrated Guide to Old Sarum and Stonehenge," a local handbook, cities forty-two distinct references, either in books, lectures, articles in periodicals or in cyclopædias, to the Wiltshire temples, commencing with the statement that the earliest notice of Stonehenge occurs in the writings of Nennius, who lived in the ninth century. As far as plans are concerned especially when we bear in mind the ordnance map, the information available as to this locality is considerable. When we come to description, however, discrepancies of no trifling magnitude abound. Almost every writer appears to have seen pretty much what he choose, or wished, to see. "Modern writers on Stonehenge," says the guide-book, "rejecting all historical evidence, have raised their theories on purely speculative foundations." So it seems. Mr. H. Browne, of Amesbury, in "An Illustration of Stonehenge and Abury," published in 1823, endeavors "to show that both of these monuments were antediluvian, and even that the latter was formed *under the direction of Adam.*" The idea of Polydore Virgil, that Stonehenge was raised by the Britons to the memory of Aurelius Ambrosius, finds favor in a paper which has been attributed to a well-known authority on Architecture. But the learned writer in question, of whose good service to the historical study of architecture it is not easy to speak in terms of too high respect, may be thought, at times, to seek for relief from the severity of his graver studies in the playful exuberance of his wonderfully original theories. The opinion entertained by some of his professional brethren, to the effect that he is prone to launch an hypothesis, not as really holding it himself, but as an experiment on the unreasoning credulity of his readers, does not appear altogether extravagant when we remember, that he has suggested that the site of a private tomb occupied one of the holiest, and most jealously-guarded, sanctuaries in the world—a spot the very last to be defiled by the admission of a corpse. Somewhat of the same grim humor seems to be displayed in a theory which attributes all the great stone monuments of the country to the very period of extreme depression that intervened between the departure of the Romans and the conquest of the Danes and Saxons. Another writer, full of such quaint learning as that which marks Gale's "Court of the Gentiles," weds the common title

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of "Druidical" to the yet more imaginative adjective, Arkite. A Bath architect is good enough to give us a more exact date, which, being 100 years before the Christian era, no contemporary history can contradict. Cæsar mentions a Gallic chieftain by the name of Divitiacus. This peg is strong enough to support a theory; and a writer, under the appropriate title of "A Fool's bolt soon shot at Stoneage," "considers" Stonehenge to have been "a British temple, commemorative of a victory gained by the Cangi of Somersetshire over King Divitiacus and his Belgæ!" Another writer considers that "the use of syenite or granite in the inner obeliscal stones showed the existence of friendly relations between the Belgæ, and the powerful tribe of the Damnonii, if these stones were brought from Devon or Cornwall, or with the Ordovices, if brought from North Wales." He might have added, or with the Pharaohs, if brought from Syene. In fact, these smaller stones, constituting the inner circle, are stated, by a local antiquary, to be all portions of primary igneous rocks. Another geologist says that a fragment submitted to his examination "looked like an African stone." Thus, while a smile may be raised by the author who "ascribes the present dilapidated condition of Stonehenge to the operation of the general deluge," all the writers on the subject are in unison in approaching it as a good butt for the arrow of pure guess-work. The comparison made by Professor Nilsson, the Swedish antiquary, with a temple at Kivik, in Sweden, and the opinion expressed by Sir John Lubbock, in a lecture at Southampton, that Stonehenge and Avebury belonged to the bronze age, are rare instances of an adequately modest and serious treatment of a question of unusual interest.

We must be content, then, to call attention to the facts rather than to the literature of the subject, to awaken our readers to its importance, and to suggest the direction in which the prosecution of well ordered inquiry may lead to important results. It can no longer be denied that we have in our midst the ancient and indubitable remains of a mighty people, among whom, at a very remote period of antiquity, a high state of civilization was established, as is attested by the evidence of their mechanical skill and of their almost unexampled command of labor. That some light may be thrown on the questions of the age, the intelligence, and even the faith of these people, by a careful study of their works, we trust that we have shown. How far the investigation may be pursued, and with what results in unveiling the lost history of mankind, it is for the future to show. But we cannot doubt that much, very much, will be added to our present knowledge of pre-historic Britain. Even as we write, the announcement of the discovery, in the South of France, of the relics of a gigantic race of *quasi* human beings, marked by osteological peculiarities hitherto undreamed of, has been made with such precision as to attract the attention of the French *Institut*,

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and M. Lartet has been commissioned to ascertain and report on the facts. There is much to lead to the belief that we are about to witness the opening of a hitherto unread chapter in the history of our predecessors in the dominion of the planet earth.

That some effort should be made by those who consider history to be something more than an old almanac, and national monuments fit for a nobler destiny than that of being turned into road-metal, to to check the shameless and irreparable havoc which private ignorance and greediness are hourly making amid the relics of a mighty past. is a proposition of which the truth is almost self-evident. It will be no slight reward for our humble labors if they have the effect of directing a more systematic and inquiring attention to a subject which no Englishman should consider wholly foreign to his interests.—*British Quarterly.*

For the Mystic Star.

FREEMASONRY AND TEMPERANCE.

BY REV. C. P. NASH.

Freemasonry, ever since it has had a ritual, has set forth *Temperance* as one, and the leading one of the "Cardinal Virtues." In the beautiful and expressive language of our Monitor: "Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose any of those valuable secrets which he has promised to conceal, and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons."

But according to this definition, temperance is simply a *restraint* of those affections and passions, the normal exercise of which is both desirable and healthful; affections and passions, the exercise of which become evil only when indulged to excess. And this definition is but natural, considering that it was written when the word had no wider meaning than this. But there are some things which are hurtful, and only hurtful, used to *any extent* whatever; and temperance now, by common usage stands for *total abstinence* from at least *some* of these. And most prominent in its relation to this definition, stands the use of *intoxicating liquors* as a *beverage*, if not in every form in which they have ever been used, except for mechanical purposes, by man. Now Masonry stands before the world as a *moral* institution; and if the use of intoxicating

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beverages is *only evil*, ought not all good Masons in accordance with the teachings of their "cardinal virtue," both for their own sake, and the *moral influence* of the institution, to desist utterly from imbibing them? I know there are many Masons who say that, though Masonry is a *moral* institution, it is not a *temperance society*. But ought it not to be, if it is not? that is the question. If drinking spirituous liquors affected only him who drank them, the case would be different;—and even then it would be clearly the duty of all lovers of the craft to whisper their words of brotherly counsel in his ear;—but it does much more and much worse than that; it compromises the standing and influence of the whole Order, before an enlightened world.

But what good plea can be made for the privilege of indulging this vice? What is the general character of these beverages, the right to use which is so earnestly pleaded for by so many, provided they only use them in *moderation?* Brethren, if a thing is only hurtful and evil, can there be a moderate use of it, which is, or can be venial? What would we say to a brother who should insist on his privilege of *lying* moderately, *swearing* moderately, *stealing* moderately? But is it said that I denounce this evil with too much severity? Let us see. The evil effects of these drinks come of the *alcohol* which is in them. And what is the nature and effect of alcohol? We might find our answer to this question in the drunkenness, degradation and squalid poverty, produced by imbibing it, all around us, in the 60,000 drunkards graves which are dug every year. But these are but effects: let us go to science for the cause of it.

Prof. W. B. Carpenter, M. D., of the University of London says, in substance, as condensed by the late Dr. Duffield, of Detroit, Mich. "Alcohol enters quickly and unchanged into the *blood*; does not assimilate as *food*; and is carried as a *liquid fire* to the brain. There it operates as a *poison*, disturbing its normal healthful action, degenerating its component, or radical elements, and injuring both the blood and tissues. Its direct and appropriate effect, as chemists and pathologists have shown, is to corrugate, or shrivel the tissues, and to coagulate whatever soluble albumen—which is a *nutritive* substance—they contain. Thus deranging their chemical relations, it disturbs the normal series of changes involved in the process of nutrition. It excites directly, or stimulates the *nervous* power; and by exalting for a time the vital activity of the tissues, is always measurably followed with a corresponding depression. It possesses *no tonic* properties, even in small doses, whether taken in the form of wine or malt liquor. What is called, and mistaken for, its tonic virtue, is but a manifestation of its stimulant effects. It is as a diffusive stimulant only, that it is prescribed by any well-informed and safe physician. The use and design of a stimulant is, to prevent the

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diminution, or sinking of the vital force. It is valuable as such, just as it may keep the vital energy from being exhausted, till the force of disease abates, and the system can be toned up, and brought back by nutriment to its normal healthful state. The introduction of alcholic stimulus into the human body, is never needed in a normal healthy condition. It is simply the introduction of a *poison*, and is therefore, in *any* and *every* stage and degree, well and truly called intoxication, as it effects demonstrate."

Now let us pause a moment, to see what "intoxication" is. In the language of the learned Dr. Duffield: "Our English word intoxicate is, almost letter for letter the same with the Italian *intossicare*, which means to poison. It is derived from the Latin word *toxicum*; that again from the Greek *toxikon*, both of which denoted the deadly poison in which the ancients dipped the points of their arrows. There is not any other definition of the words intoxicate and intoxication, as we use them. They denote literally a disturbing of the understanding or the senses, by imbibing poison. It may require more to overpower, stupefy, or disturb the senses, than it does the natural, healthful functions of the understanding or mind. But any and every poison which especially develops its presence and power in the brain, will and must measurably effect either or both. Increased mental excitement, exhilarated spirits, accelerated circulation of the blood, stimulated nervous energy, sleepiness, torpor, coma, suspended consciousness, disturbed functions of the senses. loss of voluntary power over the thoughts and locomotive organs, are all abnormal conditions produced by a poison, affecting the brain according as it varies in degree or amount.

And Dr. Carpenter says, on the same point: "If the classical term 'intoxication' be habitually employed as the equivalent of the Saxon 'drunkenness,' we are justified in turning that classical term into English again, and in asserting that the condition of drunkenness, in all its stages, is one of poisoning." Further, Justus Von Liebig says: "Beer, wine, spirits, etc., furnish no element *capable* of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle."

And Dr. Frederick R. Lees, of Edinburg says: "Alchohol is neither food nor physic, but poison, possessing the power of death." And, "There can be no safety in the use, however diluted, of a cerebral poison that generates disease and death." And again, "Alcohol is an agent utterly foreign to the human body and its normal wants,—one that never gives power like food, nor aids circulation like water, nor helps elimination like exercise, nor produces heat like oil, nor purifies like fresh air,—an agent the sole, perpetual and inevitable effects of which are, to arrest blood development, to retain waste matter, to irritate mucous and other tissue, to thicken normal juices, to impede digestion, to lower ani-

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mal heat, to deaden nervous filament, to kill molecular life, and to waste, through the excitement it creates in the heart and head, the grand controlling forces of the nerves and brain."

Prof. Youmans of New York is equally pointed. He says, "Chemical experiments have *demonstrated* that the action of alcohol on the digestive fluid, is to destroy its active principle, the pepsin, thus confirming the observation of physiologists, that its use gives rise to the most serious disorders of the stomach, and the most malignant aberrations of the entire economy. It is evident that, so far from being a conservator of health, alcohol is an active and powerful cause of disease, interfering with the respiration, the circulation, and the nutrition; nor is any other result possible." Can it be a privilege to use such an element as this, even moderately? May we not more appropriately exclaim, in the language of the immortal Shakespeare, "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee Devil!—Oh, that men should put an enemy to their mouths to steal away their brains."

How different the influence and effects of *water*. Says Dr. W. B. Carpenter, from whom I have quoted before: "It may not be amiss to remark in conclusion, that it is through the medium of the water contained in the animal body that all its vital functions are carried on. No other liquid than water can act as the solvent for the various articles of food which are taken into the stomach. It is water alone which forms all the fluid portion of the blood, and thus serves to convey the nutritive material through the minutest capillary pores into the substance of the solid tissues. It is the water which, when mingled in various proportions with the solid components of the various textures, gives to them the consistence which they severally require. And it is water which takes up the products of their decay, and conveys them, by a most complicated and wonderful system of sewerage, altogether out of the system."

The discovery of poison in alcohol, though not chemically made until in modern times, was known to the ancients, from its effects. An instance in point is found in Hutchinson's Xenophon, page 20. The incident relates to a conversation which that distinguished writer puts into the mouth of Cyrus, and his grandfather Astyages. Cyrus, a youth, had displayed his dexterity in handing the wine-cup to the king, but in doing so had neglected to taste the wine, as had been the custom of his servant Sacas. Astyages rallied him for this oversight, and asked his reason. "Because," answered the boy, "I feared that *poison* had been mingled in the cup; for at the entertainment you gave your friends on your birthday, I plainly saw that poison was poured into the cup." Astyages was astonished, and asked him how he knew that. The boy answered, because he saw that they were deceived in mind and body; and continued: "For first, those things which you do not let us boys do, you do

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yourselves. You all cry out together, and can learn nothing from each other; you sing ridiculously: and although you don't hear him that sings, yet you swear that he sings admirably. Each one talking of his strength, when he would rise to dance, not only fails to do so according to rule, but cannot even stand erect! You forget yourselves,—you, that you are their king, and the rest that you are their ruler. I learned indeed, then, what is your license of speech, that none of you are silent."

Did the tongue of living orator ever more truly describe drunken bacchanalia? But more ancient still, it was denounced in strongest terms, in the words of that "Holy Writ" which is accepted by Jew and Christian alike. "Wine" is styled "the poison of dragons, and the cruel venom of asps;"—"a mocker;"—woe is pronounced upon him who "puts the bottle to his neighbor, and maketh him drunken;"—all are exhorted not to "look on the wine when it is red;" and warned that at last it "biteth like a serpent, and stingeth like an adder;"—we are counseled not to "be *among* wine-bibbers;"—and the Rechabites, who abstained from it entirely, are highly commended. With all these facts before us—and these are but a tithe of what might be offered,—will any claim that an institution can be strictly moral, and indulge its use. If our "cardinal virtue" of Temperance does not include total abstinence from a practice so entirely evil, ought not its definition to be so enlarged as that it will include it?

Some brothers may think there is no necessity for this Temperance lecture; but I know that temperance is not practiced by all members of the Craft, so as to meet the approbation of an enlightened, moral community. I know that temperance men, who are Masons, are sometimes put to the blush by the surroundings in the midst of which they find themselves. It is but a very few years since I found myself in the city of Detroit, Mich., on a Fourth of July, to assist in the ceremony, by the Grand Lodge of the State, of laying the corner stone of the soldier's monument in that city. A heavy shower drenched us to the skin, before the ceremonies concluded. This circumstance seemed to influence a spirit of utter abandon into the minds of many of the brethren, and when we repaired for dinner, to the Board of Trade rooms, as the guests of Detroit Masons, there seemed to be but few who declined the sparkling champagne: and glasses were filled again, and again, until *many* if they were not intoxicated, acted just as I supposed men did when they were. An ex-minister of the Gospel presided at the *feast*, and when vociferous cries were made for a speech from the G. M. of the State, vainly sought to obtain order by pounding lustily on the end of the table with a champagne bottle. And when the G. M. rose to speak, his voice was almost instantly drowned by the incessant screeches and yells which went up on every side of

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him. The whole scene seemed to me supremely ridiculous; and when we left the table, I noticed more than one, who for some reason went out in zig-zag, instead of following the straight walk. Though I was acting as one of the officers of the G. L., I had serious questioning, whether I ought not to beat a precipitate retreat, and should the same thing ever occur again, it would not take me a half minute, by the best watch, to decide what to do. To this day I should feel my morality compromised by acknowledging to any one who knew how the affair was conducted, that I was there. And this, though the worst, is not the only instance in which I have witnessed drinking to excess among Masons. (Indeed, to drink at all is excess.) There *is* necessity then, at least *occasion*, for speaking on the subject; for saying, may I say? just what I have said.

I close by repeating my question; ought not Temperance with us, to mean, total abstinence from intoxicating drinks. Will our position and influence be what they might, and ought, until it does? Ought not all *moral* institutions to unite their influence for the suppression of this monster evil?

NEWTON, Iowa, March, 1872.

EXTRACT FROM G. H. P. LUCE'S ADDRESS ON SUBSTITUTES.

The subject of substitutes has for several years occupied the attention of this Grand Chapter and of the craft in other jurisdictions. With us they are forbidden by resolution of the Grand Chapter, and judging from the numerous applications which I have received during the past year for dispensations to disregard this law (and which I, being a law-abiding man, have refused to grant,) it has been a source of great trouble and annoyance to the Chapters. In an elaborate report made to his Grand Chapter, Companion Drummond, of Maine, now General Grand High Priest, after having devoted considerable research to the subject, it is shown that very few of the Grand Chapters, and those only within a very few years, and they generally young Grand Chapters, have coincided with our views on this subject, and that in St. Andrew's Chapter, in Boston, substitution has been the rule for over a hundred years; and the General Grand Chapter, at its late meeting, having wisely considered that what has been the practice of Chapter Masonry ever since its origin as now worked in America, is the best explanation of the original intent of the law and the construction put upon it by its framers, has decided that substitutes may be used. I would therefore recommend that the question be reviewed, and if you deem best, the resolution passed some years since be repealed."

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REPORT OF COMMITTEE ON JURISPRUDENCE,—ACTION ON SUBSTITUTES.

Companion Parvin, from the Committee on Jurisprudence, presented the following as the majority report of said Committee:

To the M. E. Grand Chapter of the State of Iowa:

The Committee on Jurisprudence having considered the resolution referred to them, viz: rescinding that passed in 1868, forbidding the use of substitutes, and the one of yesterday proposing to censure the High Priest of Star Chapter, No. 47, for violating the former, would report as follows:

We recommend the repeal of the former forbidding the use of substitutes for the reasons:

1. That substitutes have been used since the introduction of Royal Arch Masonry into the United States;

2. That they are still used in most or all of the old Grand Chapters;

3. That their use is both recognized and justified by the General Grand Chapter;

4. That all the better informed Masons throughout the land approve of it;

5. The resolution passed by this body seven years ago was the result of hasty and inconsistent action, in which we followed the later lights rather than the earlier;

6. That this "new departure" in Masonry is only a feeble attempt to prove ourselves wiser than our fathers, and because we do not approve of Young America's innovation in the body of Masonry, as it was constituted in the long ago;

7. Because it in most cases works a great inconvenience, clogging the wheels of the royal car, and is productive of no good;

8. The ceremonies of installation are the work of the authors of the books in which they appear, and if they have any forbidding clause, it is not obligatory upon this Grand Chapter, nor any of its subordinates;

9. That the evils of too much legislation should be checked and averted at the earliest possible moment.

We recommend that the second resolution do not pass, as it is manifest that the officer involved in its proposed censure was governed by considerations of good rather than evil. Censures of this kind are meant for, and should only be inflicted upon, the wilfully disobedient; and to visit such a censure at this time, upon the officer in question, and for the cause designated, would work far greater evil than good in the government of this body over its subordinates.

T. S. PARVIN,
G. W. COOK,
Committee.

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Companion Winslow, from the same Committee, presented the following minority report:

To the M. E. Grand Chapter of the State of Iowa:

As one of the members of the committee on Jurisprudence, having considered the resolution presented this Grand Body in relation to the repealing of that passed in 1868, forbidding the use of substitutes, and also one censuring the High Priest of Star Chapter No. 47, for a violation of the law now in force, would beg leave to present the following minority report, and recommend that the resolution first referred to do not pass, for reasons:

1. Without discussing the origin of the law, or whether it is in general use or not in other jurisdictions, it has become thoroughly engrafted in our work, and it is in entire harmony with the ritual as adopted by this Grand body;

2. The practice of constantly altering or changing general rules and regulations cannot be too emphatically discouraged; it can but lead to uncertainties and irregularities in subordinate Chapters under supposed emergencies; trusting that this body will, under the pressure of the circumstances, repeal the law thus violated;

3. While this departure may be permitted and even justified by the Most Excellent General Grand Royal Arch Chapter of the United States, yet such recognition of the practice is not in the nature of a law or edict of that Grand Body, and should have no controlling influence over the legislation of this body.

4. The proposed repeal of this resolution, and the adoption of the practice of the use of substitutes, introduces a senseless and useless rule, requiring the use of three persons at every exaltation, but one of which need be a candidate for the Royal Arch degree.

For the reasons above stated, I also recommend that the officers and companions of Star Chapter No. 47, be censured for their violation of a plain rule of this Grand Chapter.

H. S. WINSLOW.

Companion Grubb moved to divide the question, which was adopted.

When, on call, a vote was had by Chapters on the question of rescinding the resolution forbidding substitutes, which resulted as follows:

AFFIRMATIVE—15 Chapters, being 45 votes; by present and past Grand officers, 13; total, 58.

NEGATIVE—29 Chapters, being 87 votes; by present and past Grand officers, 10; total 97.

The proposition to rescind Resolution X., prohibiting the use of substitutes, was, therefore, declared lost.

FREEMASONRY is the search after truth, and that truth is the unity of God and the immortality of the soul.

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THE MASONIC TEMPLE.

SELECTED.

Three thousand years have rolled away,
Upon the tide of time,
Since Masonry began her march
Of noble deeds sublime.
And though the angry storms of war
Have swept the earth with fire,
Her temple stands unscathed, unhurt,
With sunlight on its spire.

Old empires, long the praise of men,
Have faded from the earth;
Kings with their thrones have passed away,
Since Masonry had birth.
The sceptered monarch, in his pride,
Has long since met his doom,
And naught is left of his domain,
Save solitude and gloom.

Proud Egypt, with her wondrous arts,
Her mysteries of old
Has slept beneath the tide of time,
As swift his current rolled;
And Greece, with all her ancient wealth,
Of genius and of fame,
Scarce holds amid the nations now
The honor of a name.

The glittering towns of Troy, to which
The foes of Priam came,
To meet a welcome for their deeds
From lips of Spartan dame,
Have long since tottered from their base,
And mouldered to decay:
The glory of that mighty race,
With them has passed away.

Amid the ravages that swept
The cities of the plain—
'Mid crumbling of Imperial thrones—
The fall of power and fame,

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Fair Masonry has still survived,
The nation's horrid doom;
A beacon 'mid the night of years,
To gild the clouds of gloom.

From Oriental climes she came,
To bless the Western World,
And rear her temple 'neath the flag
Which liberty unfurled;
Fair Freedom welcomed to our shores
This maid of heavenly birth;
While thousands of our human poor
Now own her generous worth.

Ten thousand widows in their weeds,
Have blessed her advent here,
And many a homeless heart
Has owned her tender care;
Full many a frail and erring son,
To dissipation given,
Has heard the warning voice and turned,
His wayward thought to heaven.

Long may her grand old temple stand,
To light this darkened Sphere;
To gild the gloom of error's night,
And dry the falling tear;
And when the final words of Time
Shall sweep this reeling ball,
Oh, may its glittering spirits be
The last on earth to fall.

WHAT WOULD be a Last Will and Testament if the testator were not at liberty to put into it his favorite notions? At North Amherst, Mass., the late Alvin Barnard gave the Baptist Church $1,000 on the sole condition that it should never settle a pastor who was a Free and Accepted Mason. No Reverend Entered Apprentice, nor Mark Master, nor Royal Arch must preach to that church, should it accept the thousand dollars. In short, the corporation must solemnly pledge itself, upon taking the money, to remain Anti-Masonic forever. What astonishes us is that Mr. Barnard did not make it another condition, that the church should admit no members of the Fraternity. However, it was his own money, and perhaps he had a right to dispose of it as he pleased.—*N. Y. Tribune.*

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PEABODY, MASS.

The Oriental chair was occupied by W. M., Henry C. Torr, who assigned the chair to the R. W. Bro. Marshall, of Boston, the well-known elocutionist. After a prayer by Rev. Bro. A. B. Hervey, Bro. Marshall conducted the ceremonies, as follows:

Anthem; Installation of Master,—H. C. Torr.

Support to the Master, who rules by the Square!
Let Sons of the Light to the East now repair;
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

Installation of Senior Warden,—John W. Stevens.

Support to the Warden, installed in the West,
Who works by the Level, where sorrows may rest!
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

Installation of Junior Warden,—P. L. Winchester, Jr.

Support to the Warden, by Plumb still upright,
Whose sun, in the South, never hides its fair light!
With hearts for his aid, now united and free,
Obedient we labor, and kindly agree.

ORIGINAL HYMN.

Great Master, unto whom the light
And darkness are the same, to thee,
We, children, groping through the night,
Pray for thy light that we may see.

Unclasp the bands which bind our eyes—
Unloose the cords our hands which bind,
That we, with sight more large and wise,
The steps which lead to Thee may find.

Make pure our hearts, make straight our ways,
That we as workmen fit may be,
A temple broad and high to raise,
O thou, great Master, unto Thee.

We are thy temples and we seek,
To make them beautiful and fair;
Though faith is strong, our hands are weak,
To build as Thy grand temples are.

Yet when the temples which we build,
And strive to fill with thy large love,
To thy acceptance well are filled.
Raise us to thy great Lodge above.

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A MASONIC SONG.

The clock was an old one, and went very slow,
But yet it had traveled to two,
When Ann, half asleep, heard her dear little Joe
Cry, "Come to bed, mamma dear, do:"
She went to the bed and caressed the young bud,
As only a mother can do—
"Not yet, pa ain't at home, and its clearer than mud,
The Lodge seldom closes at two!"

The clock was an old one, and went very slow,
But yet, it had traveled to three,
Ann thought to herself,—she was patient you know,—
Sam's working an extra degree:
Or, angel like, maybe, he's comforting now
Some widow, forlorn and distressed:
So true is poor Sam to his pledge and his vow,
That he thinks very little of rest!

The clock was an old one, and went very slow,
I think I have said so before,
When Sammy appeared with a tale full of woe,
As he quietly opened the door:
"My sweet sprig of Cassia, I know it is late,
But I could not close charity's door."
"I know it, my dear, and I'm willing to wait,
Dear Sammy, on Lodge nights, till four."

C. Saw.

FRANKLIN ON FREEMASONRY.

Freemasonry, I admit has its secrets. It has secrets peculiar to itself, but of what do these principally consist?—They consist of signs and tokens, which serve as testimonials of character and qualifications, which are conferred after due course of instruction and examination. These are of no small value; they speak a universal language, and are a passport to the support and attention of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked or imprisoned; let him be stripped of every thing he has in the world, still these credentials remain, and are available for use as circumstances may require. The good effects which they have produced are established by the incontestable facts of history.

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JURISPRUDENCE IN NEW YORK.

LIGHT.—Your remarks in to-day's *Dispatch* in answer to St. John caused me to look over the Constitution to see what *it* said in relation to the matter. I find paragraph 82, section 1, declares the functions of a Secretary to be to record the proceedings of a lodge, simply under the *direction* of a Master, but that they must be *corrected* and *approved* by the *lodge*. Now, to my mind, the law in this case is very distinct, and clearly to the effect that it is the brethren present who have the power to *correct* and say what shall appear on the minutes when submitted to them for that purpose by *direction* of the Master. That is the only meaning I can take out of it, unless you make the words Master and Lodge identical, and assert that he is the lodge.

ANSWER—The section above referred to recurs to us but to confirm our opinion. If the recording under the direction of the Master means that the Master really has no direction, then it is nonsense to have him invested with it. The gist of the whole matter is this. If the Master decides that a certain portion of the record is improper, and directs it to be left out, what are you going to do about it? He certainly will not entertain a motion to nullify his own order, and you cannot get at it in any other way except by appeal to the Grand Lodge. Why not try that?

LACONICUS.—After chapter meeting a number of the members met in the ante-room, and one of them asked another why it was that after the suspension of a companion he (the suspended companion) was allowed to enter the commandery? The answer was that the Eminent Commander had not received any official notice of the fact, and he (the speaker) did not like to announce the fact, as it might appear personal on his part, and also that he did not think the companion's standing in the commandery was affected by suspension in the chapter. Please answer the following questions:

1. Does suspension in the chapter affect the standing in the commandery?

2. If it does, what and how is the official or proper means of communicating from the chapter so the commandery?

ANSWER.—Suspension in any Masonic body affects the standing of the individual suspended in all other bodies professing the same or higher grades. Hence a suspended Royal Arch Mason cannot be admitted to the commandery.

2. There is no official channel of communication from the chapter to the commandery, because the chapter has no official knowledge of the existence of the other body; but it is the bounden duty of any Knight, knowing or hearing that a member of his commandery has been disciplined in lodge or chapter, to forthwith com-

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municate the same to the Commander, and of the latter to institute such inquiries as may either confirm or disprove the report.

D. E. S.—A candidate having been proposed and rejected in one lodge, is anxious to try it again in another, in the same city. Must he have the consent of the lodge that first rejected him? How is that consent gained—by show of hands or by secret ballot? Can the Master of the rejecting lodge give consent without the permission of the lodge?

ANSWER.—He must wait six months, and then have the written consent of the rejecting lodge. The vote is required to be unanimous; but it is left to the discretion of the lodge how it shall be taken—the usual manner is by ballot. The Master can do nothing without the consent of the lodge.

P. B.—Will you please answer through your paper the following: Is it not considered unmasonic and repugnant to make open nominations for officers in a lodge, and when said nominations are made, for a brother or brothers to eulogize their preferences; and does it not lower the dignity of a lodge and Masonry to make a lodge election similar to a political meeting?

ANSWER.—Nominations are entirely unmasonic, and should never be countenanced. We take your view of the matter exactly.—*New York Dispatch.*

The commissioners in a Masonic trial have no power to allow the charges to be altered, amended or withdrawn. Their province is to hear, try, and determine the same. If the complainant desires to withdraw the charges, the commission could report that fact to the lodge, and ask for instruction; or, no evidence being offered for the prosecution, they could report the charges not proved.

When a companion objects to the advancement of a candidate, it is his right to keep his reasons secret, and his objection must be respected. But if he thinks proper to dispense with his right to secrecy and give his reasons, it is then the province of the chapter to pass upon their validity, and if the majority deem them insufficient, to proceed with the advancement.

Assessments, even when lawfully imposed, are not dues, and a brother cannot be disfranchised for non-payment, as he may be by a by-law for non-payment of dues. When, therefore, brethren have been prevented from voting at an election for officers, on account of not having paid an assessment, we should think the legality or illegality of the election a very proper question to submit to the Grand Master.

Q.—Has the Tyler a right to leave his station while the Lodge is at labor, to participate in the business transactions of the Lodge inside?

A.—Not unless he be relieved by some brother appointed by the W. M., to act as Tyler *pro tem.*

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ANCIENT RITES AND CUSTOMS.

BY JANE M. JACKSON.

Between mythology and traditional history, in rude hieroglyphics once used to represent symbolical characters, in Pyramids and in Cabirian rites are found traces of mystic associations, which were established in vast empires, governed by men who taught through symbols, the most exalted sentiments, and raised up a superior social order among the chosen. All tending to the mysterious. Pelasgi of Greece, the most ancient, founded 1883 years B. C., taught the Samothrace rites. The Odinic Priesthood of Scandinavia, were among them. The Druids were divided in six classes, the Bordi, Eubages, Vates or Prophets, the Semothei, Sarronides and the Samothie. They lived austere lives, wore tunics which reached just below the knee. Religious ceremonies respected, immortality of the soul believed. At certain times, human sacrifices were demanded, they took place under an oak tree, which was held sacred. its leaves were used among the initiated as symbols, or as letters are used now, the giver and receiver only understanding their import. Highly respected, their power extended to the king, and he consulted them upon peace and war. Candidates came to them from the highest ranks of life. Eleusinia, a festival, was observed every five years at Eleusis, in Attica, where it was introduced by Eumolpus, 1356 B. C. It was the most celebrated of all rites in Greece, named "The Mistevies,"—so secret, if any one revealed it, he was disgraced for ever, and shunned by the people. If one appeared without a certificate of membership, he could be punished by death. It was neglect of this rite which led to the trial of Socrates. These rites lasted 1800 years, but were abolished by Theodosius the Great. Pythagoras was forty years of age when he formed the "Italien," in the Town of Crotona. The Italie was a sect of Philosophers, justly celebrated. Pythagoras was born at Samos, he was a poet and musician, gathered knowledge from all sources, his voice was harmonious, his eloquence persuasive, he was the first who taught the metempsychosis, or transmigration of the soul, his own life was spent in retirement, nearly ascetic. The Rosicrucians, the Santa Hermandad of Spain, the Vehn Gerichte of Germany, the Carbonani of Italy, down to the Freemasons of America, all tend to the same object. Their disciples taken from all conditions of life, the principles of secrecy, rites, ceremonies and symbols they all practice in common, their signs known only to themselves as a body. Teachings that tend to purification of the body, to the growth of virtue in the soul, isolation from evil habits and company, love, charity, brotherhood, a belief in God, and obedience to His

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laws. Pythagoras taught that religion, philosophy and politics, secret societies and social relations, could be united in *one*, to the discipline of man in physical and intellectual culture, and serve to elevate the race. Weishaupt's Illuminati, caused its members to submit to one will, to rule thousands of the initiated in all countries of the globe, to converse by signs, to correspond in hieroglyphics known only to the fraternity. Banded together by a sacrament of secrecy, this mighty power spread over the earth, held by ties of mystic strength, linked by oaths too sacred to be broken by treason, this vast brotherhood worked with an unseen "Telegraph," from one city to another, spreading like a network, woven by a single thread, held by one hand. As a parchment written in an unknown language, only to be read by the teacher and pupil. A book that could be opened by the master key alone! The progress that these societies have made is owing to their fascinations, their exclusiveness, the enchantment of secrecy. Thus the success of the early Christians, obliged to hide in caves, to meet in secrecy, to be bound together by oaths, which if broken led to death or torture, they became willing converts, read their Bibles, sang their songs of praise in the midst of their watchful enemies, and went with smiling lips to the very cross. Architects met in secret, kept faithfully the secrets of their craft, they were also protected by charters from secular power, used decorations and symbols, and were regarded in wonder by the masses. In the cave at Delphi, the young Priestess consulted her oracle, in secrecy and silence. All the great achievements in mechanical art have been produced by secrecy and meditation.

GOD GIVE US MEN.

God give us men. A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor—men who will not lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries without winking;
Tall men sun-crowned, who live above the fog
In public duty, and in private thinking—
For while the rabble, with their thumb-worn creeds
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice keeps.

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THE HAPPY SURPRISE.

Perhaps no State, or I might say Territory, had such an influx of what might be termed border roughs as Illinois, some forty years ago: the country swarmed wth adventurers, squatters, land speculators, counterfeiters, horse-thieves and regulators.

Many a man left the East to visit the State and invest in the rich lands, then coming into market; but alas! never to return. As soon as it was known that he had any amount of money about him, he was almost sure to fall into the hands of one or the other of these robber bands, and that was the last seen or heard of him.

About this time Brother Smith, of Peekskill, N. Y., had, by close economy and attention to business, saved a few thousand dollars, for which he sought a safe and profitable investment. Hearing of the rich lands of Illinois, he determined to visit the West, and if it suited him there, as he expressed it, to "salt down" three or four thousand acres. So putting his business in order for a journey that would take him weeks if not months, he set his face westward, and in due time arrived at the then little town of Chicago, where he bought a horse, a pair of blankets, a good saddle and what he considered necessary to make a journey through the country on horseback. In a leather belt around his body he carried about three thousand dollars in National bank currency (for we had a National bank then and its money was good at all land-offices,) with a coarse suit of clothes, a fur cap drawn over his head, his blankets in a roll behind his saddle, his beard uncut for the last three weeks, he looked more like a ranger than a land hunter. Thus equipped he started for Vandalia, then the capital and principal land-office in the State. For the first few days all was as pleasant as could be expected in a new country; beautiful land, fine locations, but squatters rather wary of a stranger. The fourth night found him near where now stands the city of Danville. It was about the time of the regular war which raged through that part of the State, and of which he had heard long before he got there.

Now Brother Smith, like all great men, had his weakness, and his mortal dread was that he might be robbed, if not murdered, and to the oft-repeated question if he came out to buy, he returned an evasive answer.

Toward evening he drew up before a log-house that looked as if it might afford shelter for a man and beast, and inquired if he could have supper and stop all night, and was informed that he could if he would put up with what they had. Tired and hungry as he then was, he was glad to get his head into the cabin with a prospect of even side bacon and corn dodger.

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While at supper, a stranger reined up and requested supper and lodging. He was a rough specimen of humanity, unshaved and unshorn, a keen black eye that appeared to look through you, read your very thoughts and determine the amount of money you had about you, and whether it would pay to set you up.

Brother Smith did not like his looks, nor the searching look with which he appeared to weigh him physically and financially. It was that kind of a look that compels you to acknowledge that in an encounter you must succumb. During supper little was said; each watched the other; conversation flagged, and after a vain attempt or two on the part of the stranger to draw Brother Smith out, he asked to retire, and was informed by the landlord that he and the other gentleman would occupy the same room, although there were two beds. This did not appear to suit either, for there was not that hearty response, "that's all right, I like company," or "It's all the same to me," so in silence the land-lord showed them to their room up-stairs; the roof rather low, the beds tucked under the eaves and not more than a three-foot alley between them; the light was put on the floor, the landlord bid them good-night, and the two men were left alone. It was evident to each that the eyes of the other were upon him. The stranger took the only chair (an old rickety thing that stood in the corner) and waited for the other to retire. Smith sat down on the edge of the bed, waiting for the stranger to retire, but soon saw that the stranger had the advantage, as he must get out of the way before the stranger could well get to the bed. This was getting awkward, so Smith determined to make a necessity of the situation. undress, go to bed, but keep one eye open for the stranger: so with a "well, I think I'll retire," commenced to pull off his coat; as he did so, a small masonic emblem on the vest collar became exposed. The stranger rose to his feet and advanced. Brother Smith supposed that his time had come, determined to sell his life as dearly as he could. What was his surprise when the stranger pointed to the emblem, asked, "what is that?" Without taking his eyes for one moment from the face of the stranger, Brother Smith felt on the collar of the vest until his hand came in contact with a small square and compass (placed there by his wife as he was leaving home.) "A pin," was the reply. "Yes I know, but what kind of a pin?" "A masonic pin." "Are you a Mason?" "Why do you ask?" "Because I am a Mason." "Are you?" asked Brother Smith. In a moment each set on the edge of his bed, with knees close together, their heads inclined forward, while in a suppressed tone questions were asked and answers returned—now they hold each other by the hand, then they fall into each other's arms, and the whispered words, "God bless you, my brother," was the outpouring of the pent-up feeling of brotherly love and affection that had been welling up in their hearts for the last few moments.

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"Yes, God, bless you," says Brother Smith, "and what a relief; do you know that I took you for one of them regulative cut-throat bandits and did not know but what I was in one of their dens and you the appointed instrument to rob and murder me; for I have no fear of telling you now that I have three thousand dollars in that belt to purchase government lands, as soon as I can get to Vandalia."

"Well," said the stranger, "it is a strange coincidence, for do you know that I had about the same opinion of you, and I also can tell you now, I have six thousand dollars about me to locate lands for a small colony."

As the night was cold and the bed-clothes were rather scant, the brothers concluded to join covering and both occupy the same bed, and thus terminated the happy surprise.

ENGLISH CHAPTER MASONRY.

The Royal Arch degree was introduced into England in A. D. 1740 by chevalier Ramsey, at the time of the great dissensions between the Grand Lodge of England and the Grand Lodge at York. Ramsey sought, by Masonry, to advance the interests of the Pretender, and he claimed that this degree originated in the "Holy Land." He was rejected by the Grand Lodge, and he then sought alliance with those called the "Ancients," or Seceders. Lawrence Dermott, being for many years their leader and most active spirit, sought, by this degree, to draw attention to the Ancient Lodges, and claimed for Masonry four degrees, while the moderns, or Grand Lodge, knew of but three. In 1756 he published the Ahiman Rezon, with similar statements in it. His degree, however, was not precisely like Ramsey's, but was evidently derived from it. The Grand Lodge of the Ancients was formed about A. D. 1753, and authorized the conferring of the four degrees, and Dermott says that the opinion of W. Brother Dr. Fifield D'Assigny was, "that no one had a right to the fourth degree, unless they had passed the Chair and given undeniable proofs of their skill," and therefore must have been *Actual* Past Master.

Thomas Dunckerley, an illegitimate son of George II., was chosen Master, visiting the Ancient Lodges, became acquainted with the new degree, and resolved that "they should not appropriate a single pearl of any value towards the elucidation of the Craft. He remodeled it, revised the lecture, and presented the degree to the Grand Lodge. It was found that the practice of this degree required a change in the Master's degree—a removal and a substitution; says Dr. Oliver, "a transfer of the Master's Word." It withstood the attacks made upon it by the influence of the Duke of Clarence

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and the brilliancy and genius of Dunckerley, and since 1779 the Holy Royal Arch has been cultivated under the authority of the Grand Lodge of England, and declared to be a part of ancient Masonry. In connection with this history I may state, that after this period, during the revival of Masonry and its introduction into various countries, no less than three thousand degrees were manufactured claiming to be Masonic, or like thereto, all made within a period of three quarters of a century.

Some were useful, instructive, and worthy of cultivation. Among these were the twenty-five degrees of the Rite of Perfection, which first appeared in France, A. D. 1758, introduced into this country 1764. Eight degrees were afterwards added, making thirty-three, and styled the "Ancient and Accepted Scottish Rite." The thirteenth of each of these was, and is, the Royal Arch, known as Enoch's Arch, Knights of the Ninth Arch, and the Ancient Arch of King Solomon.—*Comp. Jno. Edwin Mason, M. D.*

A STRANGER IN THE PEW.

Poor little Bessie! She tossed back her curls,
And, though she is often the sweetest of girls,
This was something she couldn't and wouldn't endure;
'Twas the meanest, most impolite act, she was sure,
And a thing she declared, that *she* never would do:
To go to a church where one didn't belong,
Then walk down the aisle like the best in the throng,
And set one's self plump in another one's pew.

Humph! Didn't her father own his out and out,
And didn't they fill it up full, just about,
When mamma and papa, and herself and the boys,
Were seated? And didn't their boots make a noise
In moving along to make room for a stranger?
And wasn't it cool, with the brazenest face,
To expect at each hymn, pa would find out the place,
(If Ben didn't, or Bob, but there wasn't much danger.)

With such feelings at heart, and their print on her face,
Last Sunday our Bessie hitched out of her "place"
To make room for a girl, very shabby and thin,
Who had stood in the aisle till mamma asked her in.
The poor little thing tried her best not to crowd:
And Bessie, forgetting, soon had the mishap
To slip from her drowsiness into a nap,
From which she awakened by crying aloud.

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Poor Bessie sat upright, with cheeks all aflame
At sleeping in church, and we felt for her shame;
But 'twas strange at the close of the service to see
Our Bessie, now gentle as gentle could be.
Take the hand of the shabby young girl in the pew,
And walk with her out of the church with a smile
That shone through the tears in her eyes all the while,
And brightened her face with radiance new.

"Good-bye," whispered Bessie at parting, "and mind
Our pew's forty-five, with a pillar behind."
Then she stole to her mother: "Oh, mother, I dreamed
Such a curious dream! 'Twas no wonder I screamed.
I thought I was sitting in church in this dress,
With a girl like a beggar-child right in our pew—
We were sitting alone on the seat, just we two—
And I felt more ashamed than you ever could guess;

"When all in a moment, the music grew loud,
And on it came floating a beautiful crowd;
They were angels, I knew, for they joined in the song,
And all of them seemed in the church to belong.
Slowly and brightly they sailed through the air;
The rays from the window streamed crimson and blue,
And lit them in turn as their forms glided through;
I could feel their soft robes passing over my hair.

"One came to my side. Very sadly she said,
"There's a stranger in here." I lifted my head,
And looked at the poor, shabby girl with disdain.
"'Tis not she," said the angel; 'the haughty and vain
Are the strangers at church. She is humble and true."
Then I cried out aloud, and the minister spoke,
And just as they floated away, I awoke,
And there sat that dear little girl in our pew!"

THE *National Freemason* says: "One of the legends of Freemasonry tells that when the Jewish Masons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar, they were bound with triangular chains, which where intended as an additional insult, because to them the triangle or delta was a symbol of the Deity, to be used only on sacred occasions."

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"OVER THE WATERS."

BY C. H. NEVILLE.

O, say, when I cross o'er the surging tide,
That falls at my feet like a waiting bride;
O, say, shall I meet on that unseen shore,
The lov'd and the lost who've gone before,
The lov'd and the lost, who've faded away,
In the phantom bark o'er the rushing Spray;
In the misty gloom they floated down,
To a peaceful rest and a saintly crown;
I have lost the gleam of their eyes of light,
A sadness shrouds my heart to-night;
Yet I know in that beautiful clime afar,
That beautiful land where each radiant star
Unfading burns in heaven's blue dome,
That the lov'd and the lost will welcome me home;
They wait, and they watch, they peer o'er the tide
Thro' the misty gloom for the phantom guide;
They list for the dip of his restless oar,
As his weird bark glides from shore to shore;
My lov'd ones wait, they watch for me,
Over the dark mysterious sea.

II.

O when shall I stand on that unseen shore,
With that spirit band in the dim Evermore;
The land where my lov'd are waiting for me,
Over the moaning, surging sea.
I sit and dream in the even's gloam,
I look o'er the waves that restless foam;
There's a voice that sounds from the gloom afar,
Beyond the rays of each burning star.
There's a hand that beckons us over the tide.
The hand and the voice of my spirit bride;
I look for the bark of the "boatman pale,"
I list for the sound of the flapping sail,
I soon shall enter the phantom bark,
With the boatman cross o'er the waters dark;
We shall glide away in the misty gloom,
Thro' the angry rush of the flashing foam;
To that beautiful land where the blooming sod,
Refreshed by the dews from the fount of God,

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Lends eternal fragrance to the balmy air,
Exhaled from the hearts of flow'rets rare.
To that beautiful land shall I glide away,
'Mid the roar and rush of the whitened spray;
Thro' the murky gloom o'er the sounding sea,
That flows 'tween life and Eternity—
Over the sea in the deepening gloom,
Where lov'd ones wait to welcome me home.

KNIGHTS TEMPLAR, AND THE CHRISTIAN CHURCH.

As we looked a few days since upon the grand procession of the Knights Templar in our streets, we were particularly struck with their many beautiful Christian banners; but, at the same time pained to think that so many of their members fail to realize the solemn import of the inscription on the banner of their Order, "*In hoc Signo Vinces.*"

But, while the great body of them are far from being model Christians, they, in one particular, teach the Christian Church a lesson, which it is very slow at the present day to receive and practice.

"Though they take no vows of 'chastity, poverty and obedience,' they recognize, like their elder prototypes, the sentiment of a common brotherhood, and the obligations which they take upon themselves are not less stringent and binding. The duties they are pledged to perform, are those which are in consonance with the spirit of the age in which they live, and of the great Order of Ancient Craft Masonry of which they form a part. Their work is not to slaughter; but to rescue. Wherever there is a sick brother of the Order they are bound by their vows to render him succor. Wherever a brother is hard bestead, they are bound to render him assistance. Whenever the family of a deceased brother is in distress, they are bound to alleviate it as far as lies in their power. These rules and obligations are co-extensive with the existence of the Order. No national distinctions, no sectional antagonisms can abrogate them. The brother in good standing with his Order, though he be encountered as an enemy in arms, is still to be treated, when wounded or vanquished, as a brother."

How often do we see the Christian Church in modern times, in this particular, following far behind the Knights Templar.

The brotherhood in CHRIST, is the only genuine brotherhood among men; for all the members are engrafted into one mystical body, and the bond of their union is eternal. But how sadly do most of the members fail to realize the solemnity of the union, and the responsibility which flows from it!—*Our Church Work.*

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THE SIR KNIGHT'S AMBITION.

The following is a portion of the remarks uttered by E. Sir John W. Simons, G. Commander of Knights Templar of New York:

"Let us each make it an object of ambition that, so far as in us lies, our swords may be ever wielded for the defense of the fatherless; for the succor of those who are left to the cold charity of the world, and to whom no hearts are opened save those which beat beneath the sign of our redemption. Let us draw more closely to each other, so that when danger threatens a true and courteous Knight a thousand bright blades will leap from their scabbards in his defense; so that when the cold winds of death chill his heart, and the dying gaze is fixed upon the sacred symbol and motto upon our banner, his chivalrous companions may surround his couch to comfort and encourage him, while attending angels hover above them to accompany his enfranchised spirit to the asylum above, there to receive the welcome given unto every faithful and true soldier of the cross, "Well done, good and faithful servant." The establishment of our Order is a fact beyond question, and whatever may have been deemed requisite in the past toward this end is certainly not needed now, while we are continually called upon to make good our claim to a place in the ranks by a more earnest and faithful compliance with the tenets set forth in our ceremonies, and to which we are bound as none others can be. From him to whom much is given much will be expected, and so it is that we who drink from cups and streams of which the world knows not, should so walk before men that our Father who is in Heaven may be glorified."

LET NO one imagine that because he has passed through the ceremonies of the several degrees and become a Templar Mason, Masonry has done its work upon him, and that therefore he is bright in the noble art, and all that remains for him to do is to adorn himself externally with Masonic emblems, and proclaim to the world that he is a luminary in its sacred temple; but rather let him seek to adorn his mind and heart with its noble principles and generous affections, by studying its moral teachings, and expending the money wasted on these expensive emblems in drying the tears of the widow and orphan, cheering the heart of the desolate, so that when he knocks at the door of our Grand Lodge above, our Supreme Grand Master will say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in.

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THE FOLLY OF EXPECTING TOO MUCH FROM OUR FELLOW-MEN.

BY GEO. B. BLACK.

The development of manhood ought to be the object and aim of every man. To expand into fulness the hidden forces of his nature and develop into completeness the embryonic powers of his being should be the one, great, governing purpose of life. The absorbing theme, the great question, the perplexing query, now is, how shall this development be effected? An answer full of meaning arises. Depend upon your own exertions and expect but little assistance from your fellow-men.

It is natural for man to entertain lofty expectations, to recline in the sunshine of bright hopes and gaze upon those intoxicating scenes which fancy has delineated with her artistic hand. We sit entranced beneath the pleasant whisperings of that siren-like voice which is ever promising greatness and power without individual effort. We love too well to luxuriate in the labor of others. We look out into the future and see the towering summits of eminence wreathed round with the charms of high positions and crowned with the coronal of glory and expect to be wafted thither by some invisible agency, or borne thence upon the hands of our fellowmen. But he alone who pushes forward, descends into the valleys, breasts the chilling wave and plods up the weary slope, ever reaches those heights, his heart all the while beating the thrill and rhythm of manhood.

Great expectations, like dreams, are seldom realized. They are deceitful as the hush and death-like silence preceding the tornado's blast; fascinating as the bewitching charms of a coquette; highly colored as the rainbow, begotten of the storm; delightful as the prospect beneath an Italian sky; multiform as the images of a revolving kaleidoscope and delusive as the mirage of a desert, created by distance and destroyed by nearness. Expecting too much from our fellow-men falls under this category. It inherits this position because it is great in extent, limited only by humanity, and great in degree, measured only by the heartrending agonies of disappointment.

That we do expect too much from others is not a chimera but a fact. The evidences of its being such are around us, thickly strewn. Our literature teems with expressions evincive of the fact. The admonitions of those who have been schooled in experience and the warnings of those who have been the victims of such expectations are wafted to our ears from every side. The folly of expecting too much from others is shown by the sentiments embodied in these

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expressions, admonitions and warnings. Is there a man whose experience is not fraught with disappointed expectations? Who has not oft-times been chagrined at the non-realization of such expectations? As the mere mention of a name will call forth the images of the dear departed, so will this mere allusion resurrect, to many minds, the images of fond expectations o'er which the rites of sepulture have long since been performed.

Man is a component element of society and to a certain degree dependent upon his fellow-men. Society exerts a mighty influence upon him. Without it his existence would be of short duration. What sunshine and the atmosphere are to the plant, society is to man. Society and man are reciprocally dependent upon each other. But this reciprocal dependency is not equipollent. This dependency is conditioned in the nature of things. It is constitutional. It is the fundamental, organic law of society, and by it, man, in expecting a certain amount of assistance from his fellow-men, stands uncondemned. There is moreover a constitutional tendency in man to remain passive and expect his fellow-men too develop his manhood and thus he expects too much of them. Since this tendency is constitutional it is all embracing, all pervading, and must sway its scepter over all of humanity, except those who have broken the spell of its enchantment by being tried in the crucible of experience or, by heeding the admonitions of sages, have thus escaped this dread ordeal. The folly of expecting too much from our fellowmen is directly proportional to our expectations and inversely proportional to their realization. In the long catalogue of follies it stands preeminent. Men are constantly being cheated with the blossoms of expectation instead of the golden fruits of possession. The less we expect the more we obtain, and its converse, the more we expect the less we obtain, are assertions harmonizing with experience.

In classic fable we are told that a certain clown, upon the occasion of his cart being sloughed in the mire, with pressing solicitation besought the assistance of Hercules. But this deity from his cloud-enveloped throne replied: Apply your own shoulder to the wheel; this is the only assistance you may expect. This is not a paradox. It possesses more force than a mere mythologic dream. It had its origin in nature and is parallel with its truth. Here the fabulist of antiquity has generalized the truth of the experience of ages.

Expecting too much from our fellow-men has its lineage. It begets dependency, and dependency, sycophancy; and sycophancy, parasitism. Dependency forever wrecks the brightest hopes, smothers the loftiest aspirations, immolates ambition, prostrates energy, strangles enterprise and extinguishes spirit. Through it man loses his individuality of character, barters away his manhood and becomes a mere negation. That true dependency which all should

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covet looks up to God for assistance rather than around upon men. It leads man to seek an anchorage upon the Rock of Ages rather than upon the drifting sands. As the beacon upon the wave-lashed shore sends its focal blaze of parallel rays in warning to the mariner, far out on Old Ocean's stormed-tossed wave, so ought the disappointed expectations of the multitudes be a warning to those depending suppliants who bow down at the shrine of humanity and implore the assistance of their fellow-men. Each man should have his own orbit and move in it. Each man should be a self-propeller; then he can move on against wind and tide. Force generated from self moves the man. Self energizing alone, elicits help from others And now we are prepared to add that our whole subject finds its exposition, culmination and compass in these truthful, aphoristic words: "God helps them who help themselves."

Happiness is evolved from real trouble, by resignation to the Divine Will. Much of our trouble comes of resisting Providence. Do you suppose that the Siamese Twins, bound together by an inseparable ligament, could try to go different ways, without feeling pain? The right way of the soul and God's right way, are twins, and two cannot walk together unless they be agreed. When we pull away from God we must feel the stretch—the pain. If a violin string had life, it might complain at being racked on the key-board; at being tuned. But the player knows the end. Our strains are sometimes the result of a law of harmony—God is tuning us up to concert-pitch.

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EDITORIAL.

GOD IS A SPIRIT.

The idea that many well meaning minds have of what God in reality is, produces the innumerable conflicting theories of the world. And it is often the case, that this conflict rests upon a want of a correct understanding. This may be true, of what we have recorded in the great light of Masonry. We are there told by those who are called patron saints of our Order, that "*God is a Spirit*," and that "*God is Love*." True Love, then, as it is connected with his nature, must be an emotion of the Divine Being.

Some come directly to the conclusion that, as God is a Spirit, he therefore must be an *immaterial Being*. But does this of necessity follow? We firmly believe that he possesses and manifests the attributes which are attached to him.

The God whom we believe to be a Spirit, possesses and manifests intelligence. This attribute is so demonstrated to man, that he conceives the thought, and gives to his brother man lessons of intelligence. Now, we would inquire, how can immateriality produce an intelligent idea, upon a material organism? The fact that God is a Spirit, does not preclude that he is a material or a personal Being. For it is from thence that we can call into activity those noble attributes of mind and thought. God's existing as a Spirit, does not imply that he is an immaterial Being. A spirit is material, not a ponderable substance, but imponderable, not a gross nature, or character.

Intelligence as an attribute is accompanied with goodness, which is another of those moral attributes that we cherish as being made manifest by a close proximity to the character of God. Intelligence produces the fact of improvement. It produces this result, by combining certain properties. Progression and advancements are made, which result in improvements, and our reason and intelligence call it good. Therefore goodness is an attribute of the Infinite Spirit, who gave us these properties of mind, and powers of reason and thought.

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In this explanation of the exercise of mind, we come to the conclusion that as intelligence and goodness are thus demonstrated, that right and justice must follow. Thus we see that Justice is another attribute of the moral code, comes in for a claim. Its demand is not detrimental however, for whatever it claims is right, and of practical utility. As it has a seat in the council of the moral code, it must demand nothing but what is right. All of its claims are equitable, and in harmony with intelligence and goodness. For no confusion, or any iron rule can be made to work harmoniously among the attributes of Him who is a *Spirit*. One attribute can demand only what all will unanimously grant us being right, and in practice, just.

There may be a chance for unguided justice to claim more than what is right, and in moral discipline be severe. But Mercy, acting in concert with goodness, steps forward with her humane wand, and tempers the steel, and harmonizes all discordant elements. So that peace, purity and love, will flow in every stream that runs from the threshold of the house of the Lord.

NON-AFFILIATION.

The *North Carolina* Grand Lodge has passed the following resolution declaring the law to govern Subordinate Lodges in that jurisdiction:

Resolved, That the Masters of all Subordinate Lodges within the jurisdiction of this Grand Lodge be required, within three months after the close of this Grand Lodge, to give notice to all non-affiliated Masons within their jurisdiction, to connect themselves with some Lodge, and if after such notice, they shall, for twelve months, fail to do so, said Subordinate Lodges shall expel such Masons from all the rights and privileges of Masonry.

We can not see how a body of men can, in their candid deliberations, pass such a resolution, and pretend to call it Masonry. Suppose a brother should present his petition to become a member and he is rejected. If this resolution is to have its imperative demand complied with and carried out, then it should compel every member to cast a white ball, whenever a non-affiliated brother should petition to become a member.

This resolution makes it absolute that a Subordinate Lodge shall expel the non-affiliated brother if he remains as such for the space of twelve months after he has been notified that he must join some Lodge. He tries, and is kept out. Then in twelve months the Lodge expels him for remaining in that condition.

It would be just as consistent for a Lodge to expel every brother who should apply for a dimit from his Lodge. For no brother is

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sure of ever becoming affiliated again in any Lodge, if he takes a dimit. Therefore, we would say, expel him for asking for a dimit, which places himself in a non-affiliated condition.

This is only one of the specimens of hasty legislation which we frequently find in the transactions of Grand Lodges. Not long since, we attended the session of a Grand Lodge. During the deliberation quite a number of resolutions were passed,—but were rescinded before the final close of the Grand Lodge. And during the session, one of the great lights of the Order, who considers himself a bright luminary of Masonic law, declared to us, that we were bound to stand to, and abide by all the rules, laws and actions of the Grand Lodge, without criticism or comment. What a Grand Lodge declares, must not be condemned. This is Popery in its purity. And could the Pope once understand Masonry as this brother expressed himself, he would withdraw his enmity to Masonry, and recommend it to his church. But how dangerous it is for a brother to investigate the resolves of a Grand Lodge. He is bound to take all of its acts, and hold his peace, must not point out the unmasonic features of this or that law. He must abide by them and keep quiet. The fact is, the transactions of many of our Grand bodies are very much like the deliberations of the sects and parties of our land. What they do not remodel of their own acts during the session, the next session will patch up, put down, remodel, and work at the tinkering business, and when they close scarcely a vestige of true Masonry can be found.

ANTI-MASONIC.

A Convention of Anti-Masonic satellites came together in the village of Howell, Michigan, in February last, and were enlightened in particular, by one Rev. J. R. Beard, who claims that he has taken 17 degrees in Masonry. Among the many resolutions that were passed at this august body are the following:

Resolved, That a man who is bound by Masonic and similar oaths and obligations is thereby disqualified to act as judge, juror or witness in any trial the object of which is to ascertain the truth and administer justice.

Resolved, That in the present state of this conflict there is no neutral ground. "He that is not for us is against us."

These resolutions speak for themselves and develop the true *animus* of this Anti-Masonic movement. Give the power into their hands, and every Good Templar, Odd-Fellow, Mason, or members of any other secret society would be debarred from giving evidence in any court in our Country, or holding an office of trust in any department of our Government. There is no neutral ground for this organ-

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ized band of robbers who would disfranchise almost every person in our beloved Country. Comment is unnecessary, the resolutions exhibit the true spirit of these enemies of a free Country, a free press, and free speech. Let the power fall into their hands, they would put the cruelties of barbarism in the shade, and utterly demolish every vestige of freedom in our land.

FINDING FAULT.

The world is full of growling sore-heads and dead-beats. We find them fasting and praying at the corner of every street, and in the highest seats in the synagogues. In every lane of life they lie in wait to utter their snarl and blockade the way to all human progress. If you do not fall in with their narrow, conceited views, and approbate their selfish course, condemnation, slander and jealousies are hurled at you.

We say the world is filled with this class. And we are sorry to be compelled to own that some of these useless, leaden weights are attached to Masonry. At the same time they have none of the elements of the institution about them. They talk loud, early and late of the evils that exist, and hug them most affectionately to their bosom. We often hear and see members, who have taken upon themselves, of their own free will—all the sacred vows of Masonry and yet see a living monument of immorality, and every day's life, are but so many pages of a rotten heart and a hypocrite. And we hear these useless fish of the waters, and poison reptiles of the grass, and lurking hyenas of the forest, having much to say about the excellent tenets of Masonry. At the same time they are only watching an opportunity to come a confidence game upon some one, and a brother Mason as soon as any other. There is much of misplaced confidence in this journey of life. Men come and plead, with an oiled tongue, their own virtue and worth, gain your ears and blind your eyes, and obtain your confidence, get trusted, and if you perchance, discover their true character, and strive to save yourself from ruin, the next move upon their chess-board is to black-mail you, as a punishment for the discovery you have made. Such characters are found in every organization. In political parties,—in the Church community, and in the Masonic Fraternity.

WE HAVE to thank some kind friend for a copy of "Proceedings of the Grand Lodge of Alabama" for 1871. Joseph H. Johnston of Talladega was elected Grand Master, and Daniel Sayre of Montgomery, G. Sec'y.

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VICTORY.

What are the true victories of Masonry? They are unlike the battles of the warrior, or of the miser. The real tactics are laid down in that great Light of Masonry, which is the chart of a true Mason's faith. When a Mason learns the real meaning of the symbolic code, and drinks in the spirit of the teachings of Masonry, he will find no objection to any demand. The severest critic can find no fault when he becomes acquainted with the objects and mission of Masonry. No religionist whose creed contains the edict, "Thou shalt love thy neighbor as thyself," can find any fault with it.

The battle to be fought, and the victory to be gained in Masonry, is on the priceless and triumphant battle-ground of humanity. And each member is to place himself at the door of his own heart as a tyler to shut out every evil thought.

EDITORIAL NOTES.

St Louis, March, 1872.

We had the pleasure last Saturday evening, of attending a Lodge of instruction, held in Masonic Temple, and we think that it was one of the best things of the kind we have ever visited, and would call the attention of our brothers in the larger towns to the good which such meetings as this might accomplish in their own cities. These meetings have been kept up I understand all winter, and are very well attended. Most of the time is occupied in the exemplification of the work under the direction of a Grand Lecturer; but the night I was present the subject was "Examination of visitors."

The presiding officer said, and it struck us as strictly true, that in ordinary cases ten minutes examination ought to be just as satisfactory as two hours. I wish that I could give his remarks in full. The conclusion was, that Bros. should go out to examine a visiting brother, not with the idea that he was an impostor, and must be tried in all manner of ways, and failing in any of them to be kept out, but rather that they should not in ordinary cases demand more of a visitor, than most of their own brothers would be capable of giving, and feel glad to admit him if found worthy. They also gave a specimen of an examination such as is frequently seen, which although declared satisfatory by the examining Committee, had in it many an answer such as the brothers present had never heard before, and was hardly precisely "*verbatim*" in a single expression. I have heard of a man who never yet found a visitor who could

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pass an examination to his satisfaction; as he expressed it, they always knew too much, or not enough. I could not help but wish that I could have accidentally fallen into his hands. Other brothers told of their experience, and the Lodge, which held for more than two hours, I think was as useful, interesting and instructive, as any I ever attended.

Meetings of this kind under the proper direction would be useful any where, and so great was the interest in the one we attended, that they voted almost unanimously to continue longer, although a busier season had come.

My own experience in traveling through our State is, that though sometimes the examination is of such a character that a smart impostor might be decidedly a bother to the committee, yet generally the fault is, an unnecessary length of time occupied in asking questions, which not only are not important, but which from the regularity of their succession would be a positive guide to a book Mason.

TROY.—We were much pleased to hear that Bro. T. J. Prickett was here, and therefore made our calculations to spend an extra night and hear him lecture to the Lodge. Bro. Rawson is the right man, and in the East he is in the right place. They have the recognized work, and keep themselves up to it, and don't mean to depart therefrom, if close attention and steady effort will keep them in the right track.

This is the first time we have ever seen Bro. Prickett in Blue Lodge, he seems to have the esoteric work about to perfection, and it is easy to see why he has been Grand Examiner, and Grand Lecturer for six years in succession.

EAST ST. LOUIS.—We saw but few of the Bros. here, but have a partial arrangement made to meet them at some future time. The place is growing very rapidly, and the Lodge ought to grow in proportion.

STAUNTON.—Our stay here was short, and as but few of the brothers live in town, of course could not see them. From what we saw, should think they had a good Lodge, and hope sometime to improve our acquaintance, and list of subscribers.

While I think of it, let me make a bit of apology to Bro. Rounsville. In one of my articles I think in January number, I spoke of his using one of *our* stories as the foundation of one which he wrote for the *Trowel*. It looks at first sight, as though we intended to accuse him of plagiarism—such is not the fact. What we intended to say, was, that Bro. R. *had written out the story we told him*, and we might have added, we were glad of it, and hope it will do the Craft good. Bro. R. will please allow "travelling in Egypt" to be our excuse for the tardiness of this apology.

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EDWARDSVILLE.—Here we met Bro. Prickett again, and heard him instructing the Lodge. The place is large enough to have a good Lodge, they have a good room, and now all they have to do is to get Bro. Prickett's work, and the thing is accomplished.

We added largely to our list and hope for more. We made also some very pleasant acquaintances, and expect to see them at our next Grand Lodge, if nothing happens to prevent.

Bro. Wainright is our Agent,—hand in your names, Brothers.

O'FALLON.—Here our lines fell in pleasant places, we rarely meet with a man with whom we are so well pleased as with R. W. Bro. Vancourt, D. D. G. M. of this district, and W. M. of O'Fallon Lodge, No. 576. They have a large fine Lodge, and of course take the papers and keep themselves well informed in all matters pertaining to the Craft. A pleasant time and a good list were the fruits of our visit. Bro. Vancourt by his kindness and attention, added to a warm hearted hospitality, almost made us forget that our home was some two hundred miles away.

LEBANON.—A very pleasant town, and we should think would be quite a resort for the citizens of St. Louis, during the summer months. McKendree College is well known in this part of the State, and its pupils are more or less scattered all over the State. It is one of the oldest institutions of the kind in this vicinity, and is said to be in a flourishing condition.

Bro. Simmons is in the East, and at his Sanctum we found all the comforts of a "Typo's" home. His paper, the *Journal*, is wide awake, and works for home interests and home prosperity. He will receive and forward subscribers to us.

SUMMERFIELD AND TRENTON.—The members mostly live in the country and we did not see many of them.

CARLYLE.—Here we had the pleasure of meeting quite a number of the Brothers, and hope at some future time to renew and strengthen the acquaintance. They have a fine Lodge Room, and only need a little effort of the part of the members to be fully equal in every respect to any Lodge on the line of the O. and M. Railroad, though that is placing the standard pretty high, as there are some of the best working Lodges in the State on this road. We speak from actual knowledge, as we have within eighteen months, made a personal visit to more than 200 of the Lodges in this State.

ODIN.—Here we met with Bro. Whitehead, so well known to the fraternity from his position in Grand Lodge as Grand Pursuivant, and spent pleasant hours in his company, conversing on the subject in which we both are deeply interested.

We had the pleasure also of visiting Odin Lodge, and it is a pleasure to meet such a Lodge, but I hardly need speak of it, as the

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reputation of this Lodge for *work* is well known in all this country, and what is better than all, they mean to keep it up.

Bro. *Whitehead* has our especial thanks for repeated favors and kindly spoken words of encouragment.

A natural gift of oratory enables him to fill the East in a manner such as few can equal, and the effect on the Lodge is to relieve the work of its monotony, and make it always both interesting and instructive.

SALEM.—Here the first object which particularly attracted our attention, was a finely furnished and neatly kept Lodge room, and seeing this we naturally expected a good working Lodge, nor were we disappointed. The Brothers all think they have the finest working Master in the State, and are justly proud thereof.

Bro. Jones is a Lawyer of fine talents, easy address and splendid command of language, add to this a deep love for the Order, and a perfect knowledge of its rituals, and you would naturally expect him to be an ornament to any Lodge, especially so, when sitting under the letter G, he exemplifies the work according to the principles taught by the unerring jewel of his office.

A Lodge can almost always be judged by its Master. The officers and brethren of Marion Lodge are models of gentlemanly conduct, and prompt action in performing the various duties assigned them. Would there were more such Lodges.

IUKA. A small place, did not see many of the Craft, had the pleasure of an hour or twos' conversation with Bro. Moody, the pioneer of Masonry in that part of the State, and has perhaps aided in the establishment of as many Lodges as any man in it. Our aged brother though somewhat broken in health, seems to like to chat on the subject of Masonry as well as ever, and though the frosts of age have whitened his locks, they have not chilled his love for the Order in which he has been so long and so usefully interested. We tried our best to be present at a *regular* here, but "owing to circumstances &c., &c.," did not accomplish it.

XENIA.—The Brethren here are without a charter at present, but the place is large enough and there is plenty of material for a flourishing Lodge. We hope they will attend to it before long, and they should all be willing to give up their private piques and prejudices and work solely for the good of the Order.

FLORA.—I hope to visit again and to meet the Craft there in Regular Communication. It is a smart thriving town and shows the life and enterprise of its inhabitants at the first glance. Large business houses, and the number of new buildings going up attest its thrift.

G.

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THE MYSTIC STAR.

MAY,——1872.

AN ABLE MASONIC ORATION.

The following fine address was delivered on Thursday of last week, June 15th, before the Annual Conclave of the Grand Commandery of Knights Templar, of Pennsylvania, assembled at Harrisburg, by Sir Sidney Hayden. It will be found by our readers to be worthy of their closest attention, as well on account of its glowing rhetoric, as of its historic value, as a complete account of the origin of all the degrees and orders of Masonry in the State of Pennsylvania :

From the intelligent Sir Knights who surround me, I must beg the indulgence of so far departing from the usual form and matter of addresses on occasions like this, as to leave the early character and history of Templar Knighthood to your own investigations through our most reliable histories. It is not the Templarism of other climes and feudal ages that I would discuss, but some of its features and incidents as a part of our present system of American Freemasonry. In this system it has become the Masonic sequel of the three ancient degrees of the York Rite, including the Royal Arch. In the modern manipulations of the Ancient York Rite, many of the teachings of its three primary fundamental degrees have been dissevered from them to form our present capitular, cryptic, and chivalric organizations.

I do not pretend to decide how wisely or unwisely this has been done, nor to determine in our various amplified ritualisms, consequent on these modern subdivisions of Ancient Masonry, where the true line is between fanciful legends and historic verities.

To the novice in Masonry the commingling of mythical legends with veritable historic truths may seem incongruous, and a blemish upon our rituals ; but you, Sir Knights, well know that the essence, the soul, nor the unity of Masonry consists of its rituals alone. These are but husks that surround the golden grain—the caskets that contain the gems.

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Masonry is an allegory of human life—not the life of one individual, or nation, or generation of men, but of the whole human race, from its birth in Eden down to the "time when Time shall be no more." It contemplates man as he came from the hand of his Creator, as bearing upon him, however faintly, some impress of uncreated goodness, uncreated intellectual knowledge, and Divine spiritual light; for we read that "in the image of God created He him."

But being subject to temptation, man transgressed a Divine command, and clouds have since so overshadowed his pathway in life that he can regain the Eden he has lost only by passing through the dark gates of the tomb!

> "Some flowrets of Eden were left by the fall,
> But the trail of the serpent is over them all."

Thus I read the sublime allegory of Masonry that pervades it in all its rites, and has in all ages and in every clime. It is the basis upon which all Masonic science is founded. It is as ancient as our race, as universal as our brotherhood, and as unchangeable as the laws of our being.

From it we see the ancient and universal division of Freemasonry into three primary degrees. The first, that of an Entered Apprentice, treats man as a *moral* being. Its lessons are all those of morality, given in our mystic forms under a veil of secrecy. It inculcates every moral duty which man owes, ever has owed, or ever can owe to his fellow man. This degree has a monitor in every Mason's heart.

The second degree, that of Fellow Craft, treats man as an *intellectual* being, and inculcates the cultivation of science in all its various branches. It points to Nature's laws, and instructs us to "look through Nature up to Nature's God."

The third degree, that of Master Mason, treats man as an *immortal* being. It tells us by the most impressive mystic rites that man has a hereafter, an immortality, a new life beyond the grave. For a knowledge of this hereafter we are dependent on Divine revelation alone. Man's moral powers cannot remove, nor can his intellectual vision penetrate, the darkness of the tomb. Divine revelation has assured him of an immortal life beyond it, and this is the great lesson of the third degree.

The allegory of Masonry thus covers in its philosophy the three grand endowments of man at his creation in Eden, contemplates his debasement by transgression, and opens to his comprehension, through an inward monitor, the book of Nature and Divine revelation, man's greatest good on earth, and immortal life and happiness beyond the grave.

The wisdom of man has never yet found another feature in his history here, or hope of development hereafter, on which to base an independent degree in Masonry. Man as a moral being, man as an

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intellectual being, and man as an immortal being, has covered the whole ground; and upon this the sublime allegory of Masonry, with its three ancient degrees, stands as a beautiful and secure architectural column. Morality its base, Science its shaft, and Revelation its capital.

All the so-called higher degrees in Masonry, included in capitular and cryptic organizations, are merely amplifications or historic elucidations of the allegory of Masonry as contained in the three ancient degrees. They may be beautiful adornments of the ancient Masonic column, but they do not add to its real dimensions. It stands at the footstool of creation, is as broad as the circle of nature, and as high as our hope of heaven.

From a period thus so ancient that the memory of man hath not kept its beginning, or the pen of history recorded the early incidents of its progress, the Masonic institution came down into the last century as one of but three degrees. It is well known to you, and it is of interest to the history of Masonry in Pennsylvania, in all its branches of the York Rite, that the division of English Masonry from which our present primary organization sprang, was the one to first dissever from the three ancient degrees historic and legendary parts, and ritualize from them instructions to be separately given as an additional degree or degrees, under the same lodge organizations.

It was thus that the Royal Arch had its birth as a separate degree, with ceremonial and ritualistic amplifications of a section or sections of the third ancient degree. It was not founded upon any new and distinct idea in Masonry. It only increased the effulgence of light beyond the tomb, and assured the traveler there that what he lost in death would be gained in immortality.

When the middle of the last century had passed, our Pennsylvania authorities state that evidences of the working of the Royal Arch Degree in Philadelphia under an Ancient York Lodge warrant, are soon to be found. It had had its conception a few years before in the Ancient York body in London, and as Philadelphia was the Masonic ground-floor where the work of that grand body was commenced in America, in that city the Royal Arch Degree, as the fourth in Masonry, was probably for the first time conferred in this country.

As facts which I am now relating were a prelude to the introduction of Templarism in America, it may be interesting to Pennsylvania Templars to take a retrospective glance at some of the previous footprints of Masonry in the American Colonies.

As early as 1730 that grand body in England, afterwards denominated Moderns, attempted to establish its policy in America by the appointment of Daniel Coxe as Provincial Grand Master of New York, New Jersey, and Pennsylvania. In 1732 the old newspapers

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of Philadelphia mentioned a Masonic Lodge in that city. In 1733 the Grand Lodge of Moderns in England appointed Henry Price Provincial Grand Master in New England, and in the following year over all the American Colonies, and the Masons of Philadelphia took a warrant under him, with Dr. Franklin as their Master. Under a succession of like appointments by the Modern grand body many lodges were established in the different colonies by about the middle of the last century, working only three degrees.

The withdrawal of some of the Masons and lodges in London in 1736 from the Grand Lodge formed there in 1717, and the establishment of a separate Grand Lodge by them under the denomination of Ancient York Masons, was probably the primal cause of the division in the three ancient and universal degrees in Masonry.

It has been asserted that Alexander Dermott, who was at that time a prominent Mason in the Ancient York Division, was the most active in constructing and legalizing in it the Royal Arch and other modern appendage degrees of the York Rite.

He has been called a restless and turbulent Mason. He was at least an influential one, for while he was the ruling spirit in the Ancient York Body in London, it gained a fraternization with the Grand Lodges of both Scotland and Ireland, amidst its denunciation by the Grand Lodge of Moderns in England.

History shows, too, the union of the Grand Lodges of Scotland and Ireland with that of the Ancient York of London, not only in promulgating the Royal Arch and other dissevered parts of Ancient Craft Masonry as supplemental degrees, but also in granting warrants in the American Colonies, under which these degrees were worked.

It was during the period known in our colonial history as the old French war that these new systems of Masonry were introduced in our country; in Boston and in Virginia in 1756, and in South Carolina in 1750, under warrants from the Grand Lodge of Scotland, and in Philadelphia in 1758, under one from the Grand Lodge of Ancient York Masons in London. Other warrants from both these grand lodges, and also from the Grand Lodge of Ireland, were brought over about the same period for work in the British army or in specified localities. These all became the parent stocks on which the supernumerary degrees in Masonry—first, the Royal Arch and its kindred group, and afterwards Masonic knighthood—grew.

I am not saying that Templarism, as a historic or chivalric organization, had its birth akin to that of the Royal Arch Degree. As a religious, military, and chivalric order it had a well known existence centuries before the Royal Arch was known as a distinct degree in Masonry. But neither its religious, military, or chivalric features made its organization then a part of our Masonic mystic rites.

Where, then, is the feature in its philosophy and the epoch in its

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history that have given it a place in our system of American Masonry? I have already spoken of the third point in the allegory of Ancient Masonry, as comprehending in its sublime design that new, unending life beyond the grave, which constitutes the immortality of the soul.

The wisest human philosophy can give no assurance for this beyond *a hope*. It is Divine revelation alone that removes every doubt and makes assurance all we desire. Every system of ancient mystic rites had the germ of this truth, budding and developing more and more fully as it kept the remembrance of the Divine Providence to fallen man in Eden: "The seed of the woman shall bruise the serpent's head."

I was once told by a learned Hebrew scholar, that in the ancient lore of their nation they enumerated the scenes in the sad drama of Eden as five—the temptation, the transgression, the penitence, the prayer, and the promise; that these formed an epitome of ancient Hebraic theology, and were often symbolized by a mystic star with five points; that this figure was also used by the ancient Greeks in their mysteries, to symbolize the five human senses. We also know that the early teachers of Christianity used many of the more ancient symbols and customs to impress the new doctrine of the Christian dispensation, and, among these, that of the five-pointed star, to symbolize the physical sufferings of the Saviour at the crucifixion, representing by it the five wounds inflicted on His person—those in His hands, His feet, His side. It is also well known to you that this figure is still often used as a Christian symbol in the Christmas decorations of the churches, and also in ecclesiastic architecture, reminding the devout worshipper of the birth, the life, the death, the resurrection, and the ascension of our Divine Redeemer.

It is in this confirmation by the resurrection and ascension to His native skies of the Saviour of the world that the final triumph of life over death and good over evil is, according to the Divine promise in Eden, confirmed unto man. This is the overflowing cup of the promise which is so dear to the Christian faith.

In the sublime ceremonies of the third degree the power of the Lion of the tribe of Judah is foreshadowed to the Christian Mason in a manner, which, if comprehended, is never forgotten. It is the great triumph of this power over sin and death, which is so impressively exemplified in our Templar rituals and ceremonies, that links, in the philosophy of Masonic science, Christian Knighthood with Ancient Craft Masonry. Both the esoteric and exoteric parts of our American system of Templar Knighthood, like those of the Royal Arch degree, are but amplifications or historic elucidations of our third degree in Ancient Masonry.

It is no part of my design to-day to discuss the formulas of Ancient Templar Knighthood. Its professed object at its institution in

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the twelfth century (1118), you well know, was to protect Christian pilgrims in their journeys to the Holy Land. Much has been written on the subject of its identity or affinity with the Freemasonry of that period, without, I think, establishing the point beyond a doubt. That at a later day, when misfortunes had nearly overwhelmed the Templar organization, its persecuted members sought security by an *alliance* of Templarism with Freemasonry, has been more generally conceded; but the *time*, the *place*, and the *terms* of that alliance are matters rather of tradition than positive historical certainty. Whether it was under Robert Bruce, in the fourteenth century (1314), at Bannockburn, or not until the later days of Protestantism in Europe, is not for me here to discuss.

It has been asserted by modern writers that Christian Knighthood was a connecting link between Freemasonry and chivalry. However true or false this may be, we know that it made an impress on society in bygone ages which is still seen in many of our modern names and customs. They studied nature as we study books, and named and dedicated the flowers that bloomed along their pathways from their calendar saints or some supposed connection with Christianity, either in creed or legend, making their *materia medica* a kind of *materia sancta*.

"Recalling by memorial quaint
Some holy deed or martyred saint.

* * * * * * * * *

"One blossom 'mid its leafy shade
The virgin's purity portrayed;
And one with cup all crimson dyed
Spoke of a Saviour crucified;
And rich the store of holy thought
This little forest flower brought.

* * * * * * * * *

"What though in our pride's selfish mood
We hold those times as dark and rude,
Yet give we from our wealth of mind,
Feeling more grateful or refined?
And yield we unto nature aught
Of loftier or of holier thought
Than they who gave sublimest power
Unto the wild wood's simplest flower?"

But with whatever fancies they decorated their religious doctrines and customs, the pillar of their faith was the resurrection of the Divine Redeemer. In remembrance of this their sacred words of friendly greeting on Easter were, "Christ is risen." This bright-

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est gem in the diadem of ancient Christian Knighthood is to-day a jewel in the casket of American Templar Masonry. A brighter one cannot be added till the coming of that final morn when the Sun of Righteousness shall again arise, and Masonry, Christian Knighthood, and revealed religion be swallowed up in the effulgence of its light.

I have spoken of the traditionary ancient alliance of Templarism with Masonry, but I know of no recorded union of these organizations until after the establishment of the two rival Grand Lodges in London, just before the middle of the last century. I am aware that a system of Templar Masonry of a reputed political character is said to have been formed in the time of Cromwell (about 1650). But it was probably neither true Templarism, nor Masonry, except in name.

Time does not permit on this occasion of a historic review, showing the infant footprints of Templarism in this country, while Masonry was provincial. Our Very Eminent Sir Knight who is the official historiographer of Knighthood in this jurisdiction, has already well shown you how its early organizations were formed, and I hope not to seem to intrude on his prerogative in giving a few brief notes from American historic documents illustrating the point that I have already set forth, that it was the Ancient York Lodges, together with those working under warrants from the Grand Lodges of Scotland and Ireland, that first introduced the degrees of Masonic Knighthood here.

The earliest working of them seems to have been supplemental, purely honorary, and scarcely recorded, without any design to form with them distinct Masonic organizations.

There is among the old records of St. Andrew's Lodge, Boston, an entry, under the date of 1769, like this:

"The petition of brother William Davis coming before the lodge, begging to have and receive the parts belonging to a Royal Arch Mason, which being read was received, and he was unanimously voted in, and was accordingly made by receiving the four steps, that of Excellent, Super-Excellent, Royal Arch, and Knight Templar."

Others may have received the Templar degree as early or earlier there in connection with the Royal Arch, who

> "Under unlettered, moss-grown stones,
> So long have slept that fickle Fame
> Has blotted from her rolls each name."

St. Andrew's Lodge was then working there under a warrant from the Grand Lodge of Scotland, and when degrees beyond the first three were conferred under it, "it was in what they termed a 'Royal Arch Lodge.'"

Such was also the Ancient York custom in those provincial times.

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In accordance with it the Ancient York Lodges of Philadelphia worked the Royal Arch under their warrants, and probably the Templar or other orders in Knighthood, as Masonic degrees, long before distinct bodies of these orders were organized in this country. We thus find Colonel Thomas Proctor, of Philadelphia, who was the Master of the oldest Lodge in that city at the commencement of the Revolution, addressed as a Knight Templar in 1779, in the Masonic Ode to him, published in 1783 in our old Pennsylvania *Almanac Rezon* of that date.

In a letter from Edward Day, Master of Lodge No. 10 of Cincinnati, who was a Pennsylvania Ancient York Mason, written to the Grand Lodge of New Jersey in March, 1795, he speaks of having been "initiated into the sublime degrees of Masonry as far as that of Knight of Malta" long before.

As a further illustration of the Pennsylvania custom, while Ancient York Masonry was provincial in it, I give the following copy of a diploma granted in 1786 by an Ancient York Lodge in Georgia, then working under a warrant from our Provincial Grand Lodge:

"We, the High Priest and officers of the Royal Arch Chapter, and King, Governor, and General of the Order of Knights of the Red Cross, Do hereby certify, That the bearer, our true and well beloved brother, Ulric Gobler, Past Master of our Lodge, was by us Initiated into the sublime degree of an Excellent, Super-Excellent, Royal Arch Mason, he having with due honor to all the Royal community justly supported the amazing trials of skill and valor attending his admission, after making suitable proficiency in the aforesaid degree, was by us duly initiated into the mysteries, and regularly dubbed a Knight of the Red Cross. And he having conducted himself like a true and faithful brother, we affectionately recommend him to all the fraternity of Masons around the Globe, wheresoever assembled. Done in our Illustrious Grand Chapter (under the sanction of Lodge No. 42 in the Registry of Pennsylvania), held in Savannah, Georgia, this 24th day of January, 1786, and in the year of Royal Arch Masonry, 3786."

The seal of this diploma was of red wax, and bore various Masonic emblems, among which was the Templars' insignia of the serpent and cross, with the motto above, *In hoc signo vinces*. It also had in a circle, "Lodge No. 42, Ancient York Masons."

There are also many old dusty documents of the last century scattered about the old States which show the recognized presence of Templars on many occasions in public Masonic processions in the early days of our Republic. Thus, at the public celebration of St. John's day, in both 1791 and 1795, in New York City, they were noted as present in the proceedings, and also at the laying of the corner stone of the old Academy in Newark, New Jersey, in 1792.

I have thus hastily selected these historic notes relating to features

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and incidents in early Templar Masonry in America to show you its most intimate relation with Ancient York Masonry in our American system than to any other theory of polity and ritualism which existed here while we were provincial, or has since the present American system was formed.

Did time permit, and I dared trespass longer on your patience, I would remind you here, as Pennsylvania Ancient York Masons of the Templar Order, how, when the provincialism of Masonry in this country was changed to independence at the close of our colonial existence, and the craft organized State Grand Lodges in each jurisdiction in every one except Pennsylvania, there were compromises to a greater or less extent made in their polity and manner of work, to harmonize and unite the various forms of Provincial Masonry which had heretofore existed in them.

Pennsylvania alone had at the time but one class of Masonic lodges in existence, for the lodges of Moderns, which had had their origin under Dr. Franklin had all become extinct during the Revolution, and none of their elements were mingled with Ancient York Masonry in the formation of one independent Grand Lodge. Pennsylvania, therefore, stands to-day, in her primary head of the order, as purely Ancient York as when under her provincial system; while in all other jurisdictions in this country changes, perhaps unimportant in themselves, have wrought out a distinct American system of work.

You thus see why Templarism in this State was the last to leave the official protecting wing of our Grand Lodge, and adopt the forms and polity of American Templarism by a union with the Grand Encampment of the United States, with which it is to-day connected. Ancient York Masonry still stands in our State like an aged oak, with its branches widespread and its roots deep in our soil. The fir trees and the cedar trees of other jurisdictions may be taller, and, to them, more fragrant and beautiful, but Templarism in our State loves the shade of the oak under which it was planted, and so long entwined among its branches.

But the great American column of Masonic Knighthood was incomplete without it, and to-day we proudly stand among its clustered supports on the same Ancient York basis as they, assisting to elevate high the beacon light to all Masons, showing that the great promise of Eden is fulfilled; that the Temple is completed, for CHRIST IS RISEN.—*Keystone.*

HE WHO is right in thought word or deeds, need not stop to inquire who stands by him, to approve, or condemn.

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THE SIGN OF DISTRESS.

RECITED BY BRO. S. S. STRAHAN, OF LAFAYETTE LODGE, NO. 19, WASHINGTON, D. C.

'Twas a wild, dreary night, in cheerless December;
'Twas a night only lit by a meteor's gleam;
'Twas a night, of that night I distinctly remember,
That my soul journeyed forth on the wings of a dream:
That dream found me happy, by tried friends surrounded.
Enjoying with rapture the comforts of wealth;
My cup overflowing with blessings unbounded,
My heart fully charged from the fountains of health.

That dream left me wretched, by friendship forsaken,
Dejected, despairing, and wrapt in dismay;
By poverty, sickness, and ruin o'ertaken,
To every temptation and passion a prey;
Devoid of an end or an aim, I then wandered
O'er highway and by-way and lone wilderness;
On the past and the present and future I pondered,
But pride bade me tender no sign of distress.

In frenzy the wine-cup I instantly quaffed at;
And habit and time made me quaff to excess;
But heated by wine, like a madman, I laughed at
The thought of e'er giving the sign of distress,
But wine sank me lower by lying pretenses,
It tattered my raiment and furrowed my face,
It palsied my sinews and pilfered my senses,
And forced me to proffer a sign of distress.

I reeled to a chapel, where churchmen were kneeling,
And asking their Saviour poor sinners to bless;
My claim I presented—the door of that chapel
Was slammed in my face at the sign of distress;
I strolled to the priest, to the servant of Heaven,
And sued for relief with wild eagerness;
He prayed that my sins might at last be forgiven,
And thought he had answered my sign of distress.

I staggered at last to the home of my mother,
Believing my prayers there would meet with success.
But father and mother and sister and brother
Disowned me, and taunted my sign of distress.

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I lay down to die, a stranger drew nigh me,
A spotless white lambskin adorning his dress:
My eye caught the emblem, and ere he passed by me
I gave, as before, the sign of distress.

With godlike emotion that messenger hastens
To grasp me, and whisper, "My brother, I bless
The hour of my life when I learned of the Masons
To give and to answer your sign of distress.
Let a sign of distress by a craftsman be given,
And though priceless to me is eternity's bliss,
May my name never enter the records of Heaven
Should I fail to acknowledge that sign of distress.

—*Mackey's National Magazine.*

MASONIC ODE.

"While on the level here we stand
And trust upon the square,
And keep within the circle line
That makes our glory here—
A light divine upon us breaks,
'Tis God's most holy word—
The light that aids us in our toils,
And leads us to the Lord.

We look with worship on the East,
And see the rising sun,
With fervent words of hope and prayer
Our tasks are now begun.
The sun then setting in the west,
Our toils are near complete!
The tide of life is ebbing fast,
And death is our retreat.

A little sprig of life and love
When from the world we part,
Is placed within our silent graves
With true Masonic Art.
Two holy Brothers welcome us
Upon the road above,
And lead us to their happy home—
Where dwells eternal love.

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QUALITY OF THE MATERIAL FOR THE TEMPLE OF MASONRY.

No greater mistake can be made by a lodge than to be ambitious of numbers, regardless of the character of the material. As a single false stone worked into a foundation may result in toppling the whole building down, so some unprincipled libertine may destroy the whole credit of a Masonic edifice.

The principal need of to-day is strict scrutiny of the quality of the applicants for admission to our fraternity. Masonry has increased its adherents until it has become a popular institution. As long as the Church of God was persecuted, it was pure. No man sought its sacred communion unless actuated by a principle ready to stand the test of martyrdom. But, when it began to receive the patronage of crowns, and the revenues of Empires, when there were high places to be awarded, and fat salaries to be dispensed, then the time-serving and self-seeking came within its pales, and introduced the corrupt leaven which well nigh worked its ruin.

So long as Masonry was too limited in number to afford a temptation for corrupt and designing men to ally their fortunes with its destinies, just so long was it relatively pure.

Now we are strong, and those who have lost character come to us and desire to be propped up in society by our influence. Men who wish to traffic on the good will engendered of our fraternity are seeking our recognition, and may in the end turn our lodge rooms into a den of thieves.

It is not even sufficient that a candidate be a man of pure and incorruptible principles. In addition to being under the tongue of good report, in this respect, he should be possessed of sufficient intelligence, and refined sensibility to appreciate our sublime teachings and the appositeness of the didactic symbols of Freemasonry.

Let it be borne in mind that we do not propose Masonry as an imbecile school or as a hospital. Our work is not to light the mind of fools, or to cleanse the moral leprosy of the corrupt in heart and life. It is mockery for a man to be sporting the symbolry of our Order in the jewels he wears, who cannot give you an intelligent interpretation of the significance of our emblems. It is profane for a man to wear the sacred G on his breast whose mouth is foul with blasphemous oaths.

Men of wisdom and worth seek the associations of Masonry upon the ground of congeniality. They only in our altar oaths confirm the principles and practices of a virtuous life followed before they found the way to our altars. A man seeking the fraternization of Masons should be as pure in heart when he kneels to assume our vows as when he rises up from their imposition.

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We commit an error gross in its nature, when we regard Masonry as a reformatory institution, and admit to our association the ignorant and profligate.

We want quality of membership, more than quantity. Tile the outer door. Look well to the ballot.

THE CLOSING REMARKS OF AN ADDRESS TO R. A. MASONS.

BY COMP. JNO. P. LITTLE, G. H. P., OF VA.

My Companions:—You have now received all the instruction, and all the degrees that pertain to our noble Craft. You have ascended, by regular gradation, to the summit of our royal art.—You have been conducted around the Outer Court of the Temple; you have viewed its beautiful proportions, its massive pillars, its starry-decked canopy, its mosaic pavements, its bright jewels and furniture. You have been introduced into the Middle Chamber, and there learned by the example of our ancient brethren, to reverence the Sabbath day and keep it holy. And you have seen that hieroglyphic light which none but craftsmen ever saw. You have been conducted into the unfinished Sanctum Sanctorum; and there in the integrity and inflexible fidelity of the illustrious Tyrian, witnessed an example of firmness and fortitude never surpassed in the history of man. You have wrought in the quarries, and exhibited a specimen of your skill that has stood the test of the overseer's square. You have received the reward of labor and have been taught how to distinguish true and faithful craftsmen from impostors. You have been regularly seated in the Oriental chair, and learned those important lessons, a knowledge of which can alone qualify you to preside over the Sons of Light. You have been admitted, with a faithful few, into the most secret holy place, and there learned the means by which the sacred volume of God's law was safely deposited and kept from the destructive rage of the enemies of truth. This holy secret place you even now again enter, that you might learn in what manner the great important secret of Masonry was preserved through centuries of moral darkness, by the wise suggestion of the widow's son. You have assisted at the completion and dedication of our Mystic Temple; and for your skill, zeal and fidelity to the Craft, have been received and greeted with our highest congratulatory title of honor. And you have even now witnessed the mournful desolation of Zion, the sack and destruction of the city and temple of our God, and the utter loss and ruin, as the world supposed, of all these sacred articles pertaining

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to the Holy of Holies. You have seen the chosen people of God forced by a foreign despot from the pleasant groves and native vineyards of their native Israel, and dragged into captivity on the banks of Euphrates. But you have seen those afflicted sons of Zion visited in the darkest night of their adversity and comforted by a precious light from Heaven, which guided them from the land of bondage over rough and rugged ways to the scene of their former glory. You have seen them enabled, by the sight of Eternal Truth, to pass the vails that interposed between them and the object of their fondest hopes. You have seen them engaged in the work of rebuilding the house of the Lord; and finally, you have seen the sacred treasures of the former Temple brought to light, and the sacred book restored to the longing eyes of the devout Israelites, the comfort and support of the people of God through all future time.

And now, my companions, if in all these things you have seen only a series of unmeaning rites—if the spirit of truth has not applied to your hearts the moral of these interesting ceremonies—then, indeed, have we labored in vain and you have spent your strength for naught. But we are persuaded better things of you. We hope that you have entered into the spirit of these solemn rites and learned the full import of these interesting symbols; that all the forms and ceremonies through which you have passed, from the moment you first trod the outer courts until your final reception within the vails, have impressed deeply on your minds the great and fundamental principles of our time-honored institution. For then, and then only, can you justly claim the noble name of Mason; then, and then only, can you feel that friendship, possess that union, exercise that fervency and zeal, that purity of heart and rectitude of life which should actuate every one who would appropriate to himself the proud title of a workman who needeth not to be ashamed.

And though, my companions, you have arrived at the summit of Ancient craft Masonry, and though you may have received all the instruction which we may be enabled to impart, your labors have not yet ended. Your high, exalted station in our art but increases your duties and qualifies you in a pre-eminent degree, to be useful to others. For, should God in his providence extend to you length of days (and we hope and trust that he may,) you should spend them in the service of the Craft. And even when old age shall have rendered you less useful in the labors of the Order, and the younger companions shall have taken your place in the active duties of our institution, you shall, like the leaf in falling, which serves but to enrich the roots of the tree on which it has been sustained, under your declining years be serviceable to the Order and beneficial to mankind. It is a cause worthy of your closest attention.

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The other societies of this world—empires, kingdoms and commonwealths—being of less perfect constitution have been of less permanent duration. Although men in all ages have busied themselves in forming and reforming them, their labors have been in vain.—The reason is— hear it and be wise, ye builders of the present day —the reason is, that they have daubed with untempered mortar and admitted into their structures the base, discordant and heterogeneous materials of pride, ambition and selfishness. Hence, their fabrics, unable to support themselves, have toppled from the foundation through internal weakness, or been shaken to pieces by external violence. The Egyptian, the Babylonian, the Assyrian, the Persian empires; the commonwealths of Athens, of Sparta, and of Rome, with many others of later date: where are they now? The weeping man of history replies, "fallen." The meteors of an age, the gaze of one part of the world, they rose, they blazed awhile on high, they burst and sank again beneath the horizon to that place of oblivion, where the pale ghosts of departed grandeur flit about in sad lamentation of their former glory. Such have been the changes and revolutions which we, as a fraternity, have seen.

A GOOD RECORD.

Gen. Cass, who for many years lived in Detroit, relative to one of the most cardinal principles of Masonry, has left a bright record. We give the following, from his own pen, a place in the Star for two reasons: First, it is a noble example for all the young men of our country. Second, Gen. Cass was the *first* Grand Master of the State of Michigan. His likeness hangs at the head of the list of P. G. M.'s in one of the Masonic halls in Detroit. And the following is worthy of the consideration of every citizen of our land, and more especially every Mason:

"I have never tasted ardent spirits in my life, and therefore know they can be dispensed with. Probably few men have undergone more fatigue than I have. The most active portion of my life was passed in a new country on the very verge of civilization, and much of it beyond, and I have had my full share of its exposures, exertions, and privations, in peace and in war. I have had, too, my full share of health. I might almost say that I have enjoyed uninterrupted health; and I am, therefore, a living proof, that ardent spirits are not necessary for physical endurance, under any circumstances of toil or trial. It was this conviction which led me, when Secretary of War, to authorize the commutation of the ration of ardent spirits previously issued to the troops, for its equivalent in coffee or sugar, which has since made part of the supplies furnished to our army."

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REMARKABLE MASONIC INCIDENT.

The first Masonic funeral that ever occurrod in California took place in the year 1849, and was performed over the body of a brother found in the Bay of San Francisco. An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man upon the human skin. There is nothing in the history of the traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red and blue ink, which time could not efface, appeared all the emblems of the entered apprenticeship. There were the Holy Bible, the square and compass, the twenty-four inch gauge and common gavel. There was also the Mosaic pavement, representing the ground floor of King Solomon's Temple, the indented tessel, which surrounds it, and the blazing star in the center. On his right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the fellow craft degree, viz: the square, the level and plumb. There were also five orders of architecture: the Tuscan, Doric, Ionic, Corinthian, and Composite.

In removing the garments from his body, the trowel presented itself, with all the other tools of operative Masonry. Over his heart was the pot of incense. On the other parts of his body were the beehive, the "Book of Constitutions," guarded by the tiler's sword —the sword pointing to a naked heart, the All-seeing eye, the anchor and ark, the hour-glass, the sythe, the second problem of Euclid, the sun, moon, stars and comet, the three steps emblematical of youth, manhood and age. Admirably executed was the weeping virgin, reclining upon a broken column upon which lay the "Book of Constitutions." In her left hand she held the pot of incense. the Masonic emblem of immortality of the soul.

Immediately beneath her stood winged Time, with his sythe by his side, which cuts the brittle thread of life, and the hour-glass at his feet, which is ever reminding us that our lives are withering away. The withered and attenuated fingers of the Destroyer were placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability such as the fraternity will never witness again. The brother's name was never known.

PEOPLE seldom improve when they take themselves as models.

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THE DISOBEDIENT KNIGHT.

In the good old days, when the Hospitallers of St. John held Cyprus, a fearful serpent ravaged the land. Many adventurous knights went out to attack the monster, but all fell victims to his fury. At last the Grand Master forbade any knight thenceforward to attempt its destruction, and the island was given up as a prey to the reptile. Its ravages, in consequence, became greater, the country people flocked into Limisso and other towns to escape it, and every day the tale was told of fields destroyed and peasants slain by this pest. A young knight stung by these reports, and setting aside the command of the Master, constructed a model of the serpent, and, by certain contrivances, made it spit forth smoke and fire. With this model he trained his war horse, until, having overcome his fear of the resemblance, he went forth in search of the reality, found the serpent and slew it. He returned in great pride of heart to Limisso, dragging the serpent after him, and the people, in wonder and joy, received him with all honor, at the same time hastening forward to the preceptory of the Order, where the Grand Master of the Order resided, that they might witness the victor's reward for freeing the island of the pest. The Grand Master, attended by his officers and brethren, received the young knight in the great hall. There he listened to the narrative of the victor, and when he had described the battle with the serpent, the Grand Master asked him if he was aware of the command given, that no knight should venture to combat the reptile? Receiving an answer in the affirmative, he continued: "Obedience is the first duty of a knight; by disobedience our first parents fell from their estate of bliss; and by your disobedience, you have forfeited your place in our society. True, you have shown discretion in the means you took to fight the serpent, valor in the combat, but without implicit obedience paid to the orders of your superiors, your experience is in vain, and your valor worthless. Go; you cease to belong to us." The people would have supplicated the Grand Master to forgive him on account of the good deed done, and his brethren of the Order begged him to reconsider the sentence, but the knight, craving liberty of speech, prayed his auditors to respect the decree, however harsh, of the Master, which he had truly merited, and stepping up to the throne, he laid down his cloak, the red cloak with the white cross, and, bowing to his chief, was slowly retiring. But everything was noticed by the experienced old soldier, who, as the youth crossed the hall to depart, bade him to return, and, clasping him in his arms, said: "By disobedience you have merited expulsion, but by your obedience you have worked out your redemption. A better fight than with the serpent have you fought out this day, and a greater victory achieved—a victory over yourself."

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JURISPRUDENCE.

The following decisions, made by the Grand Master of New Jersey, were approved by his Grand Lodge:

The Committee on Jurisprudence, to whom was referred the decision of the Grand Master, reported, and the following decisions were approved:

1. Where Lodges hold concurrent jurisdiction, it is unnecessary for a Lodge out of such jurisdiction to obtain the consent of more than one Lodge, to receive and act upon the petition of a candidate residing therein.

3. It is unlawful for a Lodge to suspend a member for non-payment of dues at a Special Communication.

4. A non-affiliated Mason, in good standing, may petition to any Lodge in New Jersey for affiliation, without the consent of a particular Lodge in whose jurisdiction he may reside.

5. The evidence of an expelled Mason cannot be received in a Masonic trial.

6. The Grand Master cannot by dispensation, authorize a particular Lodge to use the material belonging to another.

7. No member of a Lodge can legally demand of a brother his reasons for voting against a candidate for initiation or membership, and no attempt should be made to discover the brother who shall have cast a negative ballot.

8. The ballot should be strictly secret. A brother violates the secrecy of the ballot by stating how he voted, and should not be permitted to give his reasons for so doing.

9. Upon the rejection of a candidate, the Master should permit no discussion.

10. If a candidate is proposed and rejected, and subsequently becomes a resident of another jurisdiction, the Lodge wherein he was rejected does not lose jurisdiction over him. Such Lodge would not be authorized to receive and act upon his petition, although a non-resident, which could not be acted upon by any other Lodge, without consent of the Lodge wherein he was rejected.

11. A candidate rejected in a Lodge in this jurisdiction, and subsequently made a Mason in another jurisdiction, without consent of the Lodge wherein rejected, is illegally made.

12. Subordinate Lodges have exclusive control over the material residing within that particular jurisdiction; and have the right to grant permission to act upon petitions of candidates residing therein.

13. No officer of a Lodge can resign or dimit, during the term for which he was installed.

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14. When a brother, who has been suspended for non-payment of dues, tenders to the Secretary the amount of his indebtedness, the money should be received and receipts given for the same. It would not be proper for the Master to order the money returned in case the Lodge refused to re-instate the brother.

JURISPRUDENCE, SELECTED FROM THE "NEW YORK DISPATCH."

ARDENT INQUIRER.—1. Is the report of a commission, appointed to investigate charges against a brother, a conviction when the charges are found proved, or simply a recommendation? 2. When the matter comes before the Lodge on the report of the commission, can the accused appear by attorney—a Master Mason—to plead in mitigation of sentence, or explanation, or for any other reason? If admitted to appear by the Master, after that officer has heard objections and overruled them, can the counsel be continually interrupted by questions of privilege?

Answer.—The report of a lodge commission is like the report of a lodge committee, simply a report, and nothing else, and it has no legal effect whatever until it has been passed upon by a vote of the Lodge, approving it or approving the report in some amended form, or finally rejecting it. The report of a commission is required to be a recommendation for the convenience of Lodge action, but the Lodge is in no wise bound by such recommendation. It may either accept, amend, or reject, as it pleases. 2. The accused has a right to appear by attorney in every stage of the proceedings, before the commissioner, the Lodge, and the appellate body or officer. The counsel does not speak for himself, but for his client. 3. A master who knows his business will not permit a brother who is acting as counsel to be interrupted, but will see that he has a fair field and no favor. A Master or a Lodge allowing counsel to be interfered with by questions of privilege, or by any other sort of interruption, ought, in our judgment, to be disciplined for its or his want of common decency.

TILER.—A brother of one of our Lodges proposed a friend who was black-balled. Taking this in high dudgeon, our member asked for and obtained his dimit. He remained outside for a year or more, when, his passion having cooled, he concluded to come back. Now, we all know and respect him as an honest man and a good and zealous Mason—no amount of inquiry will make us any better acquainted with him; the question is: Must his proposition go to a committee and lie over, the same as if we had never seen or heard of heard of him before?

Answer.—Just the same. When the brother took his dimit he severed all relation with your Lodge, and he must come back, if at all, just as a brother would whom you had never seen or heard of before.

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TEMPLAR.—A friend of mine was elected, and took his first degree. When he presented himself for the second degree there was an objection raised, and he has not presented himself for it since. Now answer these questions: Does the objection hold good for more than one communication, and if the brother presents himself for the second degree, and there is no objection, will the W. M. confer the degree upon him?

Answer.—The practice on this subject is somewhat conflicting, the Grand Lodge having decided in various ways. The summing up at this time seems to be that, where objection has been made to the advancement of a candidate, when he presents himself and no ballot is demanded, the matter must lie over for two weeks, when, if the objection be not urged, the candidate may be allowed to proceed.

—The above answer comes from high authority, and it is at a venture that we present an opinion. The answer here given by our worthy Masonic jurist, Brother SIMONS, may be correct for the jurisdiction of New York, but it most assuredly will not apply to some other Grand Lodge jurisdictions. When the applicant petitions for Masonry, and if on a clear ballot he is to receive all of the degrees, then an objection may hold him at bay, from one communication to another, if the objector urges his objection. But in a jurisdiction where the ballot is spread for each degree, then the objection holds good until the objector removes it by withdrawing it. The objection has more power than a rejection by a ballot. The ballot is limited in its power until the next regular communication of the Lodge, when another ballot can be taken for advancement. But if it is the law to ballot for each degree, then the objection stands good, and the Lodge cannot spread the ballot while the objector refuses to remove his objection. ED.

DISCIPLINE.—It is held that expulsion severs all relations, not only of membership in a particular Lodge, but with the craft in general. Hence, restoration to the rights and privileges of Masonry does not restore the membership, which can only be reacquired by the regular course—that is to say, by petition, committee, and ballot after the restoration.

THE TOTAL number of Masons in Florida exceeds 2,000. Georgia reports 13,921 members and 268 Lodges. Kentucky has 20,318 in 467 Lodges. Mississippi reports 10,854 in 184 Lodges. Maryland 5,184. Missouri 17,943. South Carolina 6,200. Tennessee 18,946. Texas 12,771. There are in Arkansas 10,772 Masons and 315 working Lodges.

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IN THE EAST.

The following is the address of R. W. Bro. Wm. R. Merriam, on taking the East the fifth time. The unusualness of such an event imparts additional significance to the address delivered on the occasion, which is entitled to the thoughtful consideration of every Mason throughout the globe.

ADDRESS OF R. W. BRO. WILLIAM R. MERRIAM, ON BEING INSTALLED FOR THE FIFTH TIME AS MASTER OF CRESCENT LODGE, NO. 402.

Brethren: It is well known to you that it has long since been my purpose to seek retirement from the cares and responsibilities of an office of which the duties connected with, and resulting from it, have for four years past occupied a large share of my time and thoughts. But when urged by many brethren not to press my declension upon the lodge, I reluctantly consented to remain silent; and now, in obedience to your wishes—not from any desire of my own—I find myself standing in the East for the fifth time, upon the threshold of a new Masonic year. Who but the Infinite can discern what events of weal or woe its coming days will reveal to us? Who can tell the private griefs, the sudden afflictions, the last sad partings from those most dear, that its few brief days shall make known? Who can tell—O, what a solemn thought—who can tell which one among our number shall fall beneath that "fatal blow" from which no earthly voice can raise him—who next shall claim from him who now addresses you, those solemn services that to him have become so sadly familiar by the duties of the past—or, perchance, who shall summon you, and who assemble to drop a sympathetic tear over *his* grave, ere the records of another year are closed?

These are solemn reflections; yet to refuse to give them place cannot change the decrees of the All Wise, or avert a "fate that must sooner or latter overtake each and every one of us." The past is gone; the present only is ours; the future is with God. We say, mechanically, as it were, "The past is gone," but it is often said without fully realizing the import of that awful truth. The past is literally *gone forever!* True, we have a few relics of what once was—a few brief records of men who lived, and events that occurred—and there is that awful record above, of every thought, word and act of our whole lives; but is *anything* of the past ours? Can we take back one thought, one word, one act of a year, a month, or a week ago? Can even the passing thought, that while I am speaking flits like a shadow through the mind, be recalled or obliterated from that unerring picture that through the *All-Seeing Eye* is photo-

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graphed indelibly upon the records of Eternity? No! The past is irretrievably gone. If we would improve the picture and make it as a whole in harmony with the Divine plan, we cannot change the shadings or the dark back-ground imprinted in the past; we can only strive each day in the ever continuous present, to cultivate under the sunlight of God's grace and goodness, those beauties of character that will illuminate the picture, so that when the present shall have become the past, we may be fitted for higher and nobler attainments in a future and more perfect state.

Let all endeavor to profit by the high and noble teachings of our Fraternity, which, while it inculcates no particular form of religious belief, teaches all prayerfully to seek for truth; and through the way that to each of us seems most plain, endeavor to approach, obey, and do the will of the "one Everlasting and True God," who is by all true Masons reverenced and adored.

And when at last it shall please the Grand Master of the Universe to summon us into His eternal presence, may the trestle board of our whole lives pass such inspection, that it may be given to each of us to eat of the hidden manna, and to receive a white stone with a new name written that will insure us unspeakable and perpetual happiness at His right hand.

THE REJECTED.

The little grey Gothic church lay in the broad light of the moon, with its thick clusters of ivy and creepers mantling the diamond-paned windows. The soft autumnal haze rose thin and sparkling in the moonbeams, and seemed like a silver veil which Nature had coquettishly thrown over the charms that she had not hidden from the garish light of day. In the green lane, there was a soft, cooing sound from the wood-pigeons, not yet wholy at rest, and on the downs a thousand sheep, as yet not folded, gave forth their gentle breathing, quiet and tranquil as their keeper, who had wrapped his blanket around him, and lay on the hill side, with a young lamb close to his heart, and ready to start at the first sound of his dog.

Close to the gateway of the church stood two persons and in the hushed silence one could have distinguished a faint sound of weeping. Whatever it was, it proceeded not from the smallest of the two; but from the tall and strong man who stood beside her. The white, floating robe showed one to be a woman; and moon-beams resting on her face told that she was beautiful, in the pure style of English beauty. Perhaps she looked paler than was her wont, by moonlight; but there was scarcely any other trace of emotion in her countenance. Pride might have looked forth from those large

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blue eyes; but that was natural, and not called out by any new circumstance. Her long flaxen hair lay unstirred by even a breath over her fair white forehead, and hung down in long, heavy curls, over a neck which, though closely covered, showed its perfect shape, and betrayed at the throat its whiteness and purity. Apparently the young man had made some passionate appeal to her, which had failed to subdue some resolution she had declared; for she paused in her walk as if to collect all her firmness, and answered proudly, "It is impossible; I have given my word—my word which I have never yet broken; I can never be your wife."

There was a sob that seemed to come like that which parts soul and body, from the breast of the young man. The tall form beat and swayed as if falling to the ground; but he supported himself against the gateway of the church.

"Farewell, then, Margaret Seaton; farewell for ever! I shall not remain here to witness your scorn or trouble your peace. Life in England would be to me a living death. To-morrow I sail for America. If winds and waves prove as treacherous as woman's love, I shall probably find peace beneath the waves. If so, I do not ask tears which you refuse to my deep misery in life. Once more, farewell!"

He turned away from her as he spoke, and took another path than that which led to her home. Had he heard the passionate cry which burst from her lips a moment after, he might have retraced his steps; but he was deaf and blind in his agony. "William! William!" sounded on the air, and reached the ear of the sleeping shepherd on the hillside, but not that of him who had left her. The next day Margaret Seaton saw the announcement of the sailing of a ship to America, and among the passengers was the name of "William Johnson."

* * * * * * * * *

In one of the most beautiful spots in the delightful valley of the Mohawk, Johnson Castle reared its head. Surrounded by tall groves and rich shrubberies, almost oriental in their profusion, and kept by its owner, a young man of free and frank deportment, as a place of almost feudal magnificence, it was no wonder that its popularity was beyond that of any other mansion in America. To this house, not only the great and learned among the American residents and European tourists alike resorted, but it was equally open to the crowds of Indians, who, attracted by the hearty cordiality of its master, laid aside their usual reserve, and flocked to the hospitable board of William Johnson.

From afar, Margaret Seaton heard of this sylvan abode, and wondered if its occupant ever thought of her whose coldness had driven him to its deep shades. Drawn from him for awhile by the prospect of a more intellectual lover than the boy of nineteen, as

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William Johnson was when she parted from him, she too had experienced a disappointment as keen and severe as a lovers's revenge could wish to inflict. Retribution for her broken faith to William Johnson had overtaken her, and now, disgusted with the vain show in which she had lived, and the heartless desertion of the lover for whom she had sacrificed a true and faithful heart, she formed the mad project of going to America, and witnessing the new life which her former lover was said to lead.

Circumstances were favorable to this idea. Her parents were no more, and the wealth they had left was at her disposal alone. She knew that, since the night on which the two stood at the little Gothic church, a boy and girl in the first flush of youth, that she, at least, must have altered. The soft curls hung as lovingly around the neck, but the fair brow had a shade of care, and the blue eyes were faded from their first brilliance. Night and day she mourned over the decision of that night, and it had left a shadow upon her beauty like a blight upon the lily. She embarked for America under an assumed name, arriving at the very height of the luxuriant American summer.

Johnson Castle was deserted when the unknown lady arrived in its neighborhood; and another residence on the banks of the river, where a most singularly beautiful location had attracted the notice of the munificent owner of the land, had risen in a beauty that threw the castle into comparative homeliness. Outside of the ample and beautiful domain surrounding this favored spot, was an English settlement, composed mainly of artisans or workmen whom the master's liberality had induced to remain. In one of these habitations the proud English maiden found a home; and ventured to ramble over the very grounds of her old lover, trusting to her altered looks to conceal her identity with the Margaret of his early dream.

Wandering over the magnificent grounds surrounding Johnson Hall, she encountered an elderly lady, dressed in deep mourning, accompanied by two beautiful girls, in whose sweet young faces Margaret read their relation to William Johnson. These then were his children, and although she had heard, with a strange joy, for which she despised herself, of the death of his wife, she could not retain such feelings when she thought of these lovely girls, left without a mother, as she herself had been—perhaps, some day drifting like herself upon the outer circle of a happiness which she could never hope to know. Then came the remembrance that had it not been for her folly, she might have been a wife and mother; the wife of him she indeed worshiped, and the mother to his children.

Determined to have a single look, if no more, of that face so beloved, Margaret walked on. Past the fertile fields, past the smiling

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river, through the groves of chestnut and maple, and to the very borders of the beautiful garden. What was it that caught her eye within its bounds? A miniature temple, the very representation of the little church at whose gateway William Johnson had said farewell. He had not forgotten, then. But in the very doorway of the temple stood a figure whose appearance there startled and troubled her. It was that of a young and beautiful woman, whose dark skin, long, straight, black hair, and flashing eye, told her Indian origin. While she stood there, her strong, active form, her dark, but bewitching beauty, and the involuntary grace of her unstudied attitude, struck Margaret with a jealous envy for which she could not account. She had little time for indulgence or self-blame for this feeling; for passing swiftly up the steps that led to the little mimic church, was a man, whose tall figure and graceful motion could not be mistaken.

It was William Johnson. Her heart told her so before she saw his face; and now it was turned towards her. He had thrown his arm around the Indian, and through the dark color on her cheek Margaret saw the deep flush of pleasure struggle into new beauty. Her hand lay lovingly in his, and her head was bent towards him, its long and superb hair resting on his bosom, and covering her own figure like a veil. One of the little English girls at the settlement, impelled by curiosity in the lady who had come from her fatherland, as her mother had told her, had followed her footsteps. By a sudden and strong control, Margaret exerted herself to ask, "Who is that woman yonder, Maud?" And the child, delighted to give the good lady the information, said, "It is Mary Brant."

"And who, or what is she?" asked Margaret.

"Why, don't you know?" asked little Maud. "She is sister to the Mohawk warrior, and is Mr. Johnson's wife. That is her husband, standing beside her. They are very kind to me. Shall I go and ask if you can see Johnson Hall? It is a great place, and every stranger visits it."

Margaret stopped the fleet feet that would have run to obtain admittance for her to the home of William Johnson and his Indian wife. She had heard enough, and her eyes corroborated the child's story. She thought of the beautiful girls whom she had met in her way, and wondered if the Mohawk step-mother would meet their ideas of refinement. She was growing bitter and sarcastic every moment. Had she yielded to tenderness, she was sure to faint, and then the child's officious sympathy would betray her, by calling the attention of him whom she would now avoid.

One bound down the road, and she was out of sight, the child with difficulty keeping pace with her. It was Margaret's last look of her old lover. With the next ship she came to England, and left him unconscious that her presence had ever been about him. Dur-

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ing the revolution, deeds of bravery reached her ears from time to time, of which William Johnson was the hero. After the memorable expedition of Crown Point, she learned that the king had bestowed upon him the honor of knighthood, and she wondered if the queenly Mohawk would adorn her station as Lady Johnson.

In a pleasant country home, surrounded by the children of a very dear friend, whose husband Margaret was at last induced to marry, she found some consolation for her early disappointment. The romance of life had faded away. Her early dream, though remembered, had put on more subdued coloring, and she learned to hear the name of Sir William Johnson with scarce a perceptible fluttering of the heart. Her husband, a good, quiet, easy country gentleman, who valued her mainly for the qualities which made her a good mother to his children, never knew that beneath the calm surface she exhibited lay a world of extinguished sentiment which he had no power to rouse, and which time only had been able to subdue.

R. L. H.

RARE PRESENTS.—C. De Long, Minister to Japan, has presented the Masonic Fraternity of Sacramento with three brass vases or candlesticks. In the letter accompanying them, and directed to Colonel Whitesides, Minister De Long explains how and when he obtained them. On the 27th of May last, he assisted in organizing and installing the first Lodge of Free and Accepted Masons ever organized in that country. It was organized at Yeddo. These candlesticks were used on the occasion, and the minister, learning that once they had done service in a Buddhist Temple, procured and sent them to his masonic brethren, not as articles of value, but as a memento of the wondrous change now being wrought by the interchange of ideas and customs. Fancy these candlesticks, which once held the sacred candles before the Buddhist idol, now standing in the hall or lodge room of the Order. Verily the world moves. The articles are about two and a half feet high, with a corrugated stem, decreasing in size until it ends in a sort of board which held the taper, or whatever was used in place of it. Such is the description given of these articles, which are supposed to be very old relics of past centuries.

FREEMASONRY is not designed as a cover to evil habits, or vicious conduct, and he who hopes so to use it will discover, when too late, that far from affording countenance and protection as such, it will only expose and spread wider the exposure of his disgrace and infamy.

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THE JEWISH PILGRIM.

"The wild dove hath her nest, the fox his cave,
Mankind her country, Israel but a grave."—BYRON.

Are these the ancient holy hills
Where angels walked of old?
Is this the land our story fills
With glory not yet cold?
For I have passed by many a shrine,
O'er many a land and sea,
But still, oh promised Palestine,
My dreams have been of thee.

I see thy mountain cedars green,
Thy village fresh and fair,
With summers bright as they have been
When Israel's home was there.
Tho' o'er thee sword and time hath passed,
And cross and crescent shone,
And heavily the chain hath pressed,
O, thou art still our own.

Thine are the wandering race that go,
Unblest, through every land,
Whose blood hath stained the polar snow,
And quenched the desert sand.
And thine the home for hearts that turn
From all earth's shrines to thee,
With their lone faith for ages borne
In sleepless memory.

For thrones have fallen and nations gone
Before the march of time,
And where the ocean rolled alone
Are forests in their prime.
Since Gentile ploughshares marred the brow
Of Zion's holy hill;
Where are the Roman eagles now?
Yet Judah wanders still.

And hath she wandered thus in vain,
A pilgrim of the past?
No! long deferred her hope hath been,
But it shall come at last!

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For in her wastes a voice I hear,
As from some prophet's urn,
It bids the nations build not there
For Jacob shall return.

O, lost and loved Jerusalem!
Thy pilgrim may not stay
To see the glad earth's harvest home,
In thy redeeming day.
But now resigned in faith and trust,
I seek a nameless tomb,
At least beneath thy hallowed dust,
O, give the wanderer room! C. C. S.

THE MISCHIEF-MAKER.

BY JOSEPHINE POLLARD.

"This is dull enough work," said a dear little breeze,
With the fragrance of June in her breath;
"Of living on rose-leaves and taking my ease,
I'm just about tired to death!
Dear me!
I'm just about tired to death!"

"I can't raise the wind in this poky old place,"
Said the breeze, with a dolorous sigh;
"So my quarters I'll change, if it brings me disgrace—
I must have a 'blow out' or die!
Dear me!"
Said the breeze, with a dolorous sigh.

So the zephyr quite out of her latitude falls,
And in search of adventure goes forth,
Receiving some hints as to tempests and squalls
From her friends at the East and North,
Who say:
"You'd better keep northeast-by-north."

She found a small spark with the tiniest glow,
And declared it would be a great shame
To let it die out just for the want of a blow;
So she fanned it up into a flame.
Ah, me!
Such a beautiful, terrible flame!

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It leaped and it crackled, and still the breeze blew,
And thought it was capital fun
To see the black smoke, as it gathered and grew,
And put out the light of the sun.
"Just see,"
She exclaimed, "what a deed I have done!"

But she wearied at last of her frolicsome rout,
And the joy of her turbulent reign.
"How I wish that this wretched old fire was out,
And I in my quarters again!
Oh, yes,
In my nice, cosy quarters again."

But the flame she had kindled with vigorous breath,
To her bidding refused to give heed,
But went hurrying on in its dance of death,
And mockingly laughed at her deed!
"Aha!"
How it mocked at her ignorant deed.

"Dear me," said the zephyr, "now where shall I go
To hide my disgrace and my shame?
Ah, little I thought that ruin would grow
From the spark that I fanned to a flame!
Dear me!
And nobody else is to blame!"

"This caution I give to all breezes that blow,
And to people who gossip about,
Be careful of sparks, lest you kindle a glow,
That you'll find very hard to put out.
Just see!
What came of my little "blow out!"

ANTI-MASONS are about as useful to society, and about as well calculated to preserve harmony and peace among neighbors, as weasels are useful and peaceable among poultry.

As LORENZO DOW was once ascending the steps of a Lodge he turned around to a crowd of Anti-Masons, who had followed and were reviling him, and quaintly observed to them "Whither I go ye cannot come."

MASONS believe in an All-seeing Eye, but it is equally certain there is an All-hearing ear.

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"NO SUCH THING AS FAIL!"

A few words on the above subject at the commencement of the year, will perhaps be of benefit to many of your readers:

We have to consider why people fail in their endeavors or undertakings; also to point out the remedy against failure; and lastly, to show there ought to be no such thing as failure. Some of your readers, perhaps, are about commencing in business for themselves; others are entering upon important undertakings; some of your more youthful readers about entering upon the study of one or more of the natural sciences.

Now, it is said, whatever is worth doing, is worth doing well; and it will be well to always bear this statement in mind. "No such thing as fail"—surely these are encouraging remarks; they beget feelings of hopefulness, expectation, and anticipation of future success. But surely, unless we had a firm foundation to base our argument upon, it would be but mockery to say, "No such thing as fail." It would immediately be said by hundreds, "How then is it that we see so many fail in their undertakings every month or year?" Now, it is often said by the world, that whatever a man wishes to accomplish, if he will only set himself to work in earnest, and give his whole mind to the work, he can accomplish it.

I must deny that statement—deny it on scientific grounds; common sense teaches me to deny it. For as long as it shall please the Divine Mind to give men a diversity of talents or genius, such a statement will always be found to be incorrect.

Some minds are so constituted, quick to perceive some things, slow to perceive others. A man may have good mechanical, but poor literary intelligence; good scientific, but poor business intelligence, and so on.

Other minds are noted for general capabilities, and learn something of everything they set they set the mind upon, but far below the mark of good in many of these capabilities. Of course we judge from the highest standard in musical ability, painting, drawing, mechanical, literary, scientific, or whatever it may be.

It is not what we think of ourselves, our abilities, or accomplishments- it is what others think of us. We are too apt to puff up our own performances, and to blow our own trumpets; but the critic looks at us with impartial eye, and places us in our true position in the scale of merit.

If a man wants to accomplish that which he undertakes to do, he must feel persuaded in his own mind that he is not aiming too high—that what he wishes to accomplish is within his power to attain, supposing he gives the requisite application, concentration, energy, perseverence, and determination necessary to the work.

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Then, what we have to say first, is, don't aim too high—don't be in too great a hurry—consider well the requirements of your task—be satisfied with small beginnings. The world was not made in one day. Guard against too great hopefulness, expectation, enterprise, and lack of caution on the one side, and too great caution, timidity, and lack of enterp rise and ambition.

Try and first find out the scope of your powers—scientific, literary, artistic, mechanical, or in whatsoever direction your talents may lie; and if you are at any loss here, there are Phrenologists, men who can put you right on that important point, and show you the true position in which you stand to others around you.

When the mind is decided what to undertake, then comes the time for application, perseverence, executiveness, concentration, energy, spirit, determination.

How many fail through making a wrong choice at the onset. They engage in something foreign to their inclinations. Every man in his place, complying with the aforementioned conditions, then there would be no such thing as "fail!" Men fail in their endeavors or undertakings either because they are not equal to that which they undertake, or because they do not comply with these other requirements necessary to bring success. There are men who cannot give steady application or concentration of mind sufficient for great undertaking; others are deficient in perseverence, stability of mind and character; others lack the requisite energy and executiveness; others, lack spirit, enterprise—they are too tame, take things too easy and leisurely to secure the great ends of life. Some are too cautious, others too careless, some lack promptness, others determination. Is it any wonder that some men should fail?

Let us look for the remedy against failure. Every man in his right place, using all the requisitions necessary to give success.

One man's idea of business activity, energy, executiveness, promptness, perseverence, determination, may be widely different from another's. What one thinks hard work, another considers play. What one thinks industry, another calls sloth.

If young beginners would only take the trouble to inform themselves of the business habits, energy, perseverence, steady application, enterprise and executiveness, of a successful business or professional man, who is engaged in the same as they think of entering upon, it would be of great benefit to them, and no doubt prevent them from failing in their own undertaking, supposing they are competent in other respects. If they cannot get the information they require, let them get a phrenological chart of their own capabilities. They will then know what faculties to cultivate, and what to restrain—they will then know the position in which they stand to other men around them—they will know their *own* degree of activity, perseverence, energy, determination, industry, and enter-

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prise, and also which organs to cultivate to make them successful in life. If such come before they enter upon the difficulties of business life, there ought to be no such thing as failure with them, unless it be from unforeseen circumstances, over which they have no control.

THE SOLDIERS' AND SAILORS' MONUMENT.

Our Masonic brothers made a splendid display in the grand procession on the occasion of the unveiling of the Monument in Detroit, on the 9th of April. We have not room to mention the several Commanderies, Lodges, etc., represented on the occasion.

Following Gov. Baldwin's address of welcome was the ceremonial acceptance of the structure by the Grand Lodge of Free and Accepted Masons of the State of Michigan, through the Grand Master, Hon. Henry Chamberlain, who spoke as follows :

REMARKS OF GRAND MASTER CHAMBERLAIN.

Ladies, Gentlemen, Sir Knights and Brethren :—In all ages of the world monuments have been erected to the memory of the great, the powerful, the good, and in honor of great events.

In primitive times these monuments were often rough stones, rudely piled together, or perhaps a single stone erected and consecrated, an instance of which is the single stone set up by Jacob.

As men advanced in knowledge and cultivation, these memorial structures became more elaborate, and were constructed of the finest marble, richly and curiously wrought by the hands of cunning workmen, or cast in metal and enriched by beautiful devices. Thus, in the character of the monument erected to perpetuate the memory of great events in the lives of men or of nations, we may read the progress of men in the arts, in the objects and purposes of these structures. We may also read the history of human rights, and see the steps by which men have raised themselves from serfs to lords, from subjects to sovereigns.

Most of the monuments erected in the past, of which mention is made in history, or which still exist, were constructed to gratify the pride of individuals who had won renown as men of power, and whose ambition was to subject men and nations to their will and make use of them for their own aggrandizement, rather than for the benefit of the race. Few, or none of them, were erected by the free contributions of the people of the age as their testimonials to the greatness, goodness or patriotism of the persons whose memory they were intended to perpetuate; but were paid for by money, or erected by labor extorted by terrible cruelties from unwilling hands.

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The rights of man have not always, if ever, been respected in proportion to the advancement of nations in the arts or civilization; neither do we learn from history or experience that morality or religion has gone hand in hand with civilization or science.

The inhabitant of the rude hut, though less polished, may and does often have a higher regard for the rights of others, a more perfect realization of the duties he owes to God, his neighbor, and himself, than he who lives amid luxuries.

We do not in painting, sculpture, or architecture, equal the older nations of the earth. We do not claim that we do. But it is our glory that, while no nation of the earth has made such advances as our own in the arts and sciences, our recognition of the rights of all men has kept even step with our progress in culture and civilization.

The ancient and honorable society of Free and Accepted Masons, who are here to assist in the ceremonies of this occasion, was originally a society of operative masons or builders.

History and our unwritten traditions warrant me in saying that many of the most beautiful temples, churches and monuments of antiquity were designed and erected by our ancient brethren. At this time we have ceased to be operative masons or builders, retaining only that part of our ancient institution which binds us together as brethren and teaches us friendship, morality, and brotherly love; when called upon we lay the corner-stones of public buildings erected for municipal, charitable or religious purposes, and public monuments. It has not for many years been our custom to accept or dedicate public buildings or monuments; but, feeling that this was no ordinary occasion, we are here to-day as a fraternity to take part in the exercises. We do this this the more readily as our Grand Lodge have recognized it by laying the corner-stone, and contributing from our funds to aid in its construction.

This monument, about to be unveiled and dedicated, has been erected by the free offerings of a patriotic people. Unlike some monuments of former times, this is one of many erected in our country to commemorate the virtues and the patriotism of the brave men, from all ranks and stations in life, who gave their services, and many their lives, a sacrifice for their country.

We, as a fraternity, feel proud of the fact that great numbers of our brethren went forth with their fellow citizens under the flag of our country to defend and preserve our government. They recognized their duty as citizens to the government under which they lived, and of which they were a part, as well as their obligations as Masons. Every Lodge in this grand jurisdiction remembers and regrets some of its members left dead and dying on the field of battle. Of this number was the then late Grand Master of Masons, Colonel Horace S. Roberts, of this city.

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From time immemorial it has been the custom among Masons, at the request of a brother, to accompany his remains to the place of interment, and then, with other ceremonies, to drop the evergreen in his grave, as an emblem of our faith in the immortality of the soul. But, alas! my brethren, how often during the war was the privilege denied us of caring for those of our fraternity, to whose memory in part this monument has been erected. In many cases they were buried amid the strife of battle, without form or ceremony, or their remains were suffered to lie unburied on the bosom of mother earth. We have not, nor can we drop the evergreen for them. Then, my brethren, on this occasion, let us give their memories the funeral honors we pay our dead.

Here the Grand Lodge gave the public grand honors, immediately after which the Grand Chaplain delivered an appropriate prayer.

The remainder of the Masonic ceremonies were as follows:

Grand Master—Right Worshipful Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master—The square.

G. M.—What are its moral and Masonic uses?

D. G. M.—To square our actions and prove our work.

G. M.—Have you applied the implements of your office to the work, and did you observe it was designed in *wisdom*?

D. G. M.—Most Worshipful, I found the foundation square, and see great *wisdom* in the design.

G. M.—Brother Deputy, it is well.

G. M.—Right Worshipful Senior Grand Warden, what is the jewel of your office?

S. G. W.—The level.

G. M.—What is its Masonic use?

S. G. W.—Morally it reminds us of equality. Its use is to lay horizontals.

G. M.—Have you applied the implements of your office to the work? If so, make report to us whether the monument is level, and if in all its parts it has the elements of *strength*.

S. G. W.—I found the work level, and there is *strength* in each part to *support* each other part.

G. M.—Right Worshipful Junior Grand Warden, what is the proper jewel of your office?

J. G. W.—The plumb.

G. M.—What is its Masonic use?

J. G. W.—Morally it teaches rectitude, and we use it to prove perpendiculars.

G. M.—Have you applied the implements of your office to the work. Is it plumb, and has it such proportions, and is it fitted together with such exact nicety as to fill all beholders with admiration of its *beauty*?

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J. G. W.—Most Worshipful, I found it plumb. The work is perfect and of great *beauty*.

G. M.—The structure has been tested by the proper implements of Masonry. My officers report that the architects and craftsmen have done their work skillfully and faithfully, and that the monument has been designed in *wisdom*, constructed with *strength*, and is adorned with *beauty*.

INVOCATION.

Great Jehovah, Lord of Heaven and earth, we invoke Thy blessing on all the people here assembled. We ask Thee to inspire them with wisdom from on high. May this monument to the soldiers and sailors of this commonwealth, who gave their services or their lives to their country, be an enduring memorial of the brave men in whose honor it has been erected, and may it stand to remind many generations of their patriotic services. Make us ever mindful of the duty we owe to our country. May we never forget our obligations to the widows and orphans of those who perished in the fearful struggle. In Thy name, Great Architect of the Universe, has this work been commenced, prosecuted and completed. In Thy name we accept the work.

DEDICATION.

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I do solemnly dedicate this monument to the memory of the gallant living and the honored dead—the soldiers and sailors of Michigan. Amen.

Grand honors.

"REPLACE THE STONE."

One day General Washington and some of his officers, while stationed at Boston, went to visit Chelsea. On their way they stopped to rest and refresh themselves at the mansion of Mr. Dexter, a beautiful spot surrounded by stately elms and green fields. The coolness of the shade and the kindness of the host were very tempting to the tired horsemen on a warm summer's day. They alighted, and after hitching their horses under the trees went to partake of the good cheer within. When the party came out, one of the gentlemen accidentally knocked off a stone from the wall which run before the house. Washington said he had better replace the stone. "No," answered the officer, "I will leave that for somebody else." Washington then went quietly and put the stone up again, saying as he did so, "I always make it my rule, in visiting a place, to leave things in as good order as I find them." Let the careless read and remember this.

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EDITORIAL.

WHAT IS RELIABLE AND PERMANENT?

As we stand upon this threshold of our existence, and take in a broad scope of thought, what do we find that is reliable and permanent? With a very limited knowledge of the forces to destroy, and produce changes, we may declare that we are upon a solid, immovable foundation. But how soon some unseen force sweeps us from the fair face of existence, together with the rock upon which we stood. Looking upon the instability of all worldly foundations, and the power which may sweep them away, how essential it is that we turn our minds to something permanent. To that which is truly worthy of the consideration of intelligent beings.

Some may believe that Masonry does not recognize, or inquire after anything, only that within the reach of our grasp, as selfish creatures. But when the neophyte comes from the dark highways of life, poor, helpless and dependent, when he knows not his surroundings, he feels the need of something real and permanent. When the beautiful lessons of symbolry are first unfolded to the mind of the student, how important it is that he catch a glimpse of the real. That his thoughts be directed to the spiritual, that lies beyond the material. That the mind's eye may see the spiritual reality through the symbol. What would be the value of these lessons to the mind, if the spiritual could not be discovered? Divine goodness, we apprehend, is reliable and permanent. We judge so, from the fact that goodness, wherever displayed, furnishes indisputable evidence of its reliability and permanency.

Goodness is a self-sustaining principle. When reduced to practice, it exemplifies its greatest power. The best evidence of its perpetuity, is from the effect produced. Not so with evil (its opposite, or its negative). In a moral point of view, the positive is permanent, the negative is self-destroying. We know that some are disposed to look upon institutions created by the wisdom of men as being permanent investments. But in a very short time we see them all disappear. No safe can be made that will resist intense heat. All metals will melt, and the hardest granite crumbles in the

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furnace. Bonds, mortgages, promissory notes, shares of stock, and *fire-proof* mansions are all swept away in a moment. They are composed of materials that will perish. We may transfer them and have an undisputed warrantee, and then we are not absolutely secure. Mansions that will burn and fall, lands that can sink, and estates that are unable to withstand the mighty earthquakes, are not positively permanent. What if the miser claims his millions to-day, he is not sure of it to-morrow. If a city can be destroyed in a moment, with her magnificent superstructures, many of which are supposed to be secure, a sufficient amount of heat could convert this globe into a furnace. Some scientists inform us that this earth would be like a drop of water in a common furnace, if so be that the sun should act the part of an incendiary messenger, and kindle a flame. If this be a truth, where is the safety of worldly wealth, whether it exists in banks, insurance corporations, marble fronts or corner lots. In such a case, all would go in a moment. We need something beside these to be permanent. Wisdom, goodness, hope, faith, love and truth remain undisturbed, and are reliable.

In our pilgrimage here on earth, to rise up to the high calling of an intelligent being, we must have stronger evidence than what grows by the wayside of life, to guide us to spiritual truth. Instinctively we are believers in the theory that makes God our Father and friend. This naturally draws out our love to Him. It causes us to turn homeward, and obey his requirements. The Father's eye, resting upon us as children, gives assurance that He cares for us, and we are remembered in His wise designs. But notwithstanding all this, we wander oftentimes very far from Him, and suffer severely for our prodigality, ignorance, and indiscretion. Realizing that we have wandered from home, and remembering that our Father's love and kindness never waned, will induce us to retrace our steps to the parental circle.

Goodness, in a supreme sense, is permanent and enduring. Truth will be triumphant and victorious. Wisdom draws the most perfect designs upon the trestle-board, and the Father of all is at home, and sees His prodigal children at a great distance.

We welcome to our table the *Masonic Monitor*, a new eight page, monthly paper, published at Goldsboro, N. C., J. A. Bonitz, Managing Editor and proprietor. This initial No. is well filled, and we wish Bro. Bonitz success in his laudable enterprise.

From Memphis, Tenn., we hail the neat and tasty *Masonic Jewel*, of which Bro. A. J. Wheeler is Editor and publisher. The *Jewel* is well worthy of the patronage of the Craft.

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STORMS AND WINDS.

There are more than one kind of storms and winds in this our world. A calm is not to blame for the fury and madness seen in the elements. Yet it may be the cause. A dead calm must in time attract the elements, and they return with so much force that many times injuries may be done to some, still in the aggregate a benefit may be produced.

This reminds us of the storms and winds that are set in motion by the slanderous, and the selfish, jealous spirits. If a fellow mortal moves along in his or her proper orbit, and attend to their own affairs, the green-eyed monster in an enemy's breast must create a storm and raise the wind. And when one of these moral dyspeptics attempts to drag you into their power, it is always best to fortify one's self by prudence and wisdom against them, even if perchance you step aside, and let the blast pass by. There are some offensive animals that may place themselves in your path, and if you blunder along and hit them, you may come out second best. Better pass around them, and give them the path, although by right it belongs to you, than to come in contact.

So it is with the vile and malicious slanderer, the unscrupulous hypocrite. Let such alone, and trust to Time for the full development of truth and right. There is a power, in due course of time, that rights events.

Poetry sometimes allows us to step aside, and gives great latitude to express thoughts in figures, that are not considered in good taste in prose composition. Therefore, perhaps, in the poetry of life we might retaliate, and develop the real by a defense of character, or by stripping off the garb and bringing the true animal to view. But in doing so we may be besmeared or bitten, according to the nature of the creature with which we come in conflict.

When we are attacked by the madness of an enemy, we are inclined to let the waves break upon the bulwarks of modesty, patience, and enduring meekness. The nearer that we can travel in the pathway of truth, the sweeter will be the joys of earth. It is not profitable for us to spend much thought upon the abuse of enemies. It is not well for us to dwell upon the scenes of vice, ill-will, or the utterances of falsehood.

> "Vice is a monster of such frightful mien,
> That to be dreaded, needs but to be seen,
> But seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

So, in all these ups and downs in life, the many storms which come, it is better to school our minds to patience, for a more perfect mission.

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EDITORIAL NOTES.

HAZEL DELL.—Away from the disturbing influences of railroads, pleasantly situated in a rolling country, and surrounded by timber, is the quiet village of Hazel Dell. A better class of people are rarely found; true, they have not all the advantages of a larger and more accessible place, neither have they the temptations of such places. They may not have the most showy kind of men, but they know what honesty and good common sense are, and when you can find such a man as Bro. John B. Kelley a leading man in society, you can hardly tell where the influence of such a person ends. In fact they are rarely found anywhere, but when you do come across them you find them invaluable.

A snow-storm and bad traveling kept us several days at this quiet village, but we trust the days were as profitably as they were pleasantly spent, and hope some time again to see them. Their Lodge is not large, but they mean to be Masons both in word and deed, and we do not now think of one in the whole circle of our acquaintance that comes nearer "filling the bill" than Bro. John B. Kelley—a self-made man of means and influence, but one who never forgets the sick and suffering, and who uses his wealth and influence for the furtherance of good in any shape, and to "aid and assist" all who need either advice or more substantial aid. We confess that we almost regretted that we must leave them. The Hazel Dell House, kept by Bro. Schoutz, is unpretentious in its appearance, but we must thank his better-half for making a special effort to give us just what we liked best, and that is all we could have had if we had chanced to stop at the best hotel in the country. A man may think that a cup of coffee, a boiled egg, and a bit of breakfast bacon and toast is nothing to brag of as a breakfast. But if he will stop a moment to think, he will perhaps remember that his order for that meal at the Tremont, or Sherman, when last there, embraced that much and nothing more.

EFFINGHAM.—Situated at the crossing of two good railroads, Effingham expects to be something of a place, and we see no good reason why it should not be. They have a large Lodge, with Bro. Jones in the East, and are taking measures for improving their hall and their work.

The court house at Effingham is a model of taste, neatness and substantiality. We do not remember one in the State which, considering the cost, we like as well.

Bro. Gillenwaters keeps a plain, old-fashioned "tavern;" quiet, neat, clean, plenty to eat, and at the old price of years ago. The officers of the court, when in session, appreciate this and all stop with him. Brothers, go and do likewise.

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WATSON.—A snug little place with a small Lodge, but with some live Masons. They have a comfortable room and are fixing it up as fast as their means will allow. Bro. Cooper has seen a good deal of Masonry in his day and many kinds of work. Made in South Carolina, he there first took his place in the Oriental chair; from thence he came to New York State, and there occupied the same position; removing to Illinois, he was soon elected Master of Tolono Lodge, and afterwards took that position at Watson. Thinking that he has done his share of the hard work in building the Masonic Temple, he is now devoting a share of his time to educating others to take his place and do the work of the Lodge. The brothers here have a praiseworthy ambition to see who can best work, and of course will succeed. Watson is said to ship more railroad ties and heavy timber for bridge work than any other station of the Illinois Central Railroad. Thanks for their addition to our list of subscribers.

MASON.—We did not have the pleasure of meeting many of the brothers, as it was court week, and many of them had gone to attend to matters there in which they were interested. Our impression is that they need a little stirring up, both inwardly and outwardly, to make themselves sure of acceptance as Masons.

Bro. Goddard keeps a good hotel, as any one will find out who tries him, and one will be astonished when he leaves, at the reasonableness of the price.

EDGEWOOD.—A new railroad crossing (the Illinois Central) has given a new start to this place. We had the pleasure of meeting the brothers, and added both to the list of our number of pleasant acquaintances and also to the list of our subscribers. They have our best wishes for the success of their town and Lodge.

LA CLEDE.—But few brothers in town, but what we saw were of the right sort. Wish we could have met them all. Brother E. L. Wilkins will receive and forward subscriptions to us, and since the fire they are very pleasant things to receive. We hope some time to be with them again, and improve the pleasant acquaintances we made.

FARINA.—Here we found the village quite excited by the temperance lectures of our brother, Dr. Wm. Ross, who was dealing sledge hammer blows to the hydra-headed monster, in his usual masterly manner. We must confess that though we at all times pity the drunkard, we pity the rumsellers only when Dr. Ross gets hold of them. Being skinned alive, an eel may get used to, but humanity we cannot but think will sometimes smart under it. Their Lodge here is young and small, but they hope to grow larger and better. Success attend them.

KINMUNDY.—We liked this place so well that we went back there a second time. The Lodge is flourishing, both numerically and fi-

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nancially, and with such men as Past Master Hubbard, and the present Master, Wilson, they can't help it. They have just got fully established in their new Lodge room, which for neatness and good taste in *all* its arrangements is not often equalled, and rarely excelled in a country town. Their furniture is all new and good : a nice sofa in the east and comfortable arm-chairs around the Lodge ; a new carpet, perfectly clear and unsullied by tobacco juice ; stoves, and everything else in perfect order, and then you may be sure they work to match. It is a pleasure to visit such a Lodge, and we just enjoyed it. The brethren of Kinmundy No. 308, are perfectly excusable if they are a little proud of the Lodge, and we don't hesitate to say that we are proud of them and wish we had more such Lodges in the State. We expected to meet D. D. G. M., H. W. Hubbard here but were disappointed ; that pleasure is yet to come. Brother Thomas Bagot will act as our agent, and receive and forward subscriptions.

Westward, ho! From Effingham, west, we made only very brief stops at Freemanton and Altamont, and met but few of the fraters there ; hope to see them again sometime.

VANDALIA.—One would hardly take this to be a western town. Its location, class of buildings and character of inhabitants all seem more like those we meet in the East than in the West. Dr. Haller, who is in the East, is a man of first-class executive talent, and they all look like good men who are banded together for a good purpose. Their hall is large, well furnished, and well taken care of. May they increase and prosper. Vandalia can certainly boast of one thing, and that is a good hotel. Brother Duffy keeps the Dickman House ; large, convenient, neat and clean in every department, and with that order and quietness which always characterizes a good hotel. It is a satisfaction, hard to describe, when one arrives at such a hotel, and you always leave it with regret. Bro. Duffy's motto seems to be, " welcome the coming, speed the parting guest." Call and see him, brothers, when you pass that way.

GREENVILLE.—A very pleasantly situated town, and a good Lodge, we should judge, from what we saw of them. We had the pleasure of meeting the brothers here, spending a pleasant evening, and adding to our list of readers. Bro. Gerichs is in the East, and he intends to be fully up to most places, and to have his Lodge go with him. He will receive and forward subscriptions to us. We are under obligations to our brother " typo," of the *Advocate* for favors, and hope some time to be able to reciprocate them. The *Advocate* seems to be a live paper, and fully awake to the best interests of its patrons and the good of the community.

POCOHONTAS.—A small town, and of course not a large Lodge. We would have been glad to have spent a longer time with them.

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They are looking forward to a good time coming, and we hope they will realize it.

HIGHLAND.—A very attractive village, nearly all Germans, and with their characteristics showing themselves all round the town: neat, comfortable homes, clean streets, good sidewalks, and trees and shrubbery everywhere. These Germans have a peculiar faculty, we believe, of making their homes attractive. They have plenty of beer saloons, but although we were there on a rainy, stormy day—well adapted for loafing—we did not see a man who showed signs of intoxication. We had the pleasure of meeting a few of the craft in the evening. Their Lodge is not large, and they don't mean to have it unless they can get the right kind of building material. Brother Baer will receive and forward subscriptions to us. G.

CIRCULAR.

GRAND LODGE OF FREE AND ACCEPTED MASONS OF MICHIGAN. OFFICE OF THE GRAND MASTER, THREE OAKS, MICHIGAN, March 15, 1872.

To All Free and Accepted Masons, Greeting:

There are within this Grand Jurisdiction (so far as is now known, in the city of Detroit) a number of persons who have been expelled from our Order, for infamous crimes or un-Masonic conduct. They have associated with themselves others, generally men of bad report and worse character, and are pretending to confer or communicate the first three degrees of Masonry.

They profess to have three Lodges, which they call FAITH, HOPE, and CHARITY, and perhaps are using, or may use, other names.

We advise all brethren to refuse admission to their Lodges of persons hailing from this Grand Jurisdiction, unless they produce a Grand Lodge Certificate, of recent date, or can get vouchers as to their character as men, then strict trial or lawful information.

The Certificates of Subordinate Lodges should be carefully scrutinized, inasmuch as the clandestines may issue Certificates that may mislead, or even counterfeit those of our regular Lodges.

Brethren visiting this Grand Jurisdiction should be careful not to be inveigled into these clandestine assemblies.

☞ All regular Masonic bodies in the city of Detroit hold their meetings only in Masonic Hall, 133 Jefferson Avenue.

Truly and fraternally, HENRY CHAMBERLAIN,
Grand Master.

{ SEAL } Attest: JAMES FENTON, Grand Secretary.

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EDITORIAL NOTES AMONG THE WORKMEN.

Not long since we took a northerly direction, passed several stations, called at Richmond, enjoyed a cordial greeting from W. Bro. G. P. Wodell, whose kindness we remember with gratitude. From thence we journeyed on to Genoa, Wis., and again grasped the hands of W. Bros. Fowler and Benson. From this waterford where the pass is always well pronounced, we took a more easterly course to the coast, and came to the port of

KENOSHA.—Here we found our excellent companion and brother Stebbins, whose given name is James. He is not exactly like the man who was elected to *dispense* justice to the people, but, to the very best of his ability administers justice to the wayward. The whisky guzzlers, who have been incapable of taking care of themselves, have had the high privilege of boarding a few days at the *Cross-bar Hotel*, and the effect has been most salutary. Peace, quietude and soberness have been the fruits. The city has become more quiet and orderly, those who formerly came into town and were sure to get drunk, can come now, and behave like men. They go home at seasonable hours, and treat their families decently.

While on our visit at Kenosha we became acquainted with a large number of brothers who responded to our desires, and became patrons of THE STAR. Gov. Pettit resides here, and is a zealous member of the Craft.

Below we give a description of "Benedict's Combined Abstract and Ledger." He is the efficient Secretary of the Lodge at Kenosha. We most cheerfully recommend his work to every secretary of all the secret Orders in our country. We are sure it is one of the best plans ever matured.

BENEDICT'S COMBINED ABSTRACT AND LEDGER.

This work is for the purpose of keeping a correct financial record of the Lodge, Chapter, Commandery, and other secret Orders. It is divided into five distinct sections, under the following heads:

SECTION 1. Is an abstract of work in the Lodge under its own appropriate head of duties, what is done as the work progresses, step by step until the candidate receives all the degrees, or is rejected, in which case his name is transferred into a column in the 5th section, under the heading of "Rejected." There is also a cash account of all money received for degrees or dues. By the aid of this account the W. M. can at any time see in what way the designs upon the Trestle-board have been worked, and give his orders to the Craft with unerring certainty, and accuracy; without confusion. He can see the walls of his temple go up, without the sound of any iron tool.

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SEC. 2. Ledger and cash accounts. This division of the work is in a very convenient form, all exceedingly simple and plain, by which the W. M. or any other member can at a glance see the financial condition of every individual member of the Lodge. The separate column in which the account of *past dues* of delinquent members are placed opposite their respective names, likewise a column for the current year, when paid, and the amount. The names in alphabetical order are placed in a column, headed "Names," with the date and residence. The entries of these names will last seven years before it will become necessary to transcribe them upon another page. This plan operates as a "Ledger and cash account combined." The form is simple and easy, and will materially lessen the labor of the Secretary, in keeping the finances of his Lodge all in a condensed form, and when the auditing committee enter upon their duty of settling with the Secretary and Treasurer of the Lodge, they will find the accounts all in a convenient form, and are enabled to see in a moment how the accounts of these officers stand with the Lodge.

SEC. 3. "Bills payable." This account is a registration of all bills presented against the Lodge, the action on the same under the following headings: *Names, date of reception, amount of bill, action on same, date of action, amount allowed, and remarks.*

SEC. 4. This embraces the Secretary's and Treasurer's account placed opposite each other by the regular entries of debt and credit, between the Secretary and Treasurer. By this, the W. M., or any other member, can see in a moment the financial condition of the Lodge, with unerring certainty.

SEC. 5. Is a list of unaffiliated members. This section gives the exact standing of this class with the Fraternity. Here the work closes, and we frankly acknowledge that the author has drawn the most perfect system of designs upon the Trestle-board, for keeping a compact ledger, and the finances of a Lodge that was ever produced. We have our serious doubts whether *King Solomon's Secretary* had a better system.

The book is bound in a most substantial manner of the art; and will last a lodge of one hundred members from twenty-five to forty years. A volume of fifteen quires will last any lodge that length of time. It will save in books and time to any lodge the expense every six or eight years all that it will cost, besides having the account kept in such a manner that all errors can be detected at once.

The book for the Chapter, will have a column where each Companion will have his "work" recorded opposite his name, therefore superseding the necessity of the Chapter having a separate book for that purpose.

BETTER please one good upright individual, than a crowd of bad ones.

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PRUDENCE.

This is a virtue in Masonry. It dictates to a wise man, that he who lives in a glass-house should be exceedingly cautious how, and in what direction he throws stones at his neighbors.

There are many cases which come under our observation, of the crooked paths made; of duplicity, and mistakes in life, and we would cover them with the Masonic mantle of charity, rather than unhide the dark depravity of the soul that prompts their acts.

The slanders and falsehoods that are put into circulation by them, compel us to put a low estimate upon humanity. Yet, prudence whispers, dig about the roots of the barren fig-tree another season. Masonically it speaks to us in tones of kindness and love. More especially when we behold that a brother of the Craft is thus guilty. We do not feel like reviling him, or even defending ourselves, but would, were it in our power, let into his mind the bright and heavenly rays of peace to soothe his troubled conscience. We would if possible heal all the moral scars that imprudence has made and stamped upon his spirit, and let the sun-light of heaven shine in his pathway to the tomb. We would that he become so far redeemed, that every brother could feel it in love and peace of mind, to drop the emblem of immortality at the head of his grave, and heartily respond, "Alas, my brother."

JURISPRUDENCE.

An inquiry is made, a candidate petitions, is elected, receives E. A. and F. C., remains two years, then petitions for the third degree. The committee report, Lodge accepts the report, and discharges the committee; but the Lodge refuses to ballot on the petition until the brother is examined in open Lodge as to his proficiency in the second degree. Is it the duty of the Lodge to ballot, regardless of the examination?

Answer—In the first place, the Lodge has no power or right to refuse to ballot. The will and pleasure of the W. M. must be obeyed, and it is in his power to order the ballot spread when the petition is returned by the committee, and taken out of their hands. But, before the degree is conferred, the Lodge must know of the proficiency in the former degrees.

OUR CO-LABORER, Sir Knight Sol. D. Bayless is the representative of the Grand Commandery of Kentucky to the Grand Commandery of Indiana.

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FAVORS RECEIVED.

FROM Bro. John Dove, G. Sec'y of Virginia, we have received a fine copy of the "Grand Lodge Proceedings" of the State of Virginia, held in the city of Richmond, December 11th, A. L. 5871, A. D. 1871. We judge from a hasty perusal, that Masonry in the "Old Dominion" is healthy and vigorous.

We notice from other reports, a particular activity, "On to Richmond," when W. M., J. H. Capers, with one fell swoop confers the degree of "Master Mason's Daughter," in one evening, upon *two hundred* ladies and gentlemen, giving to the ladies a favorable opinion of Masonry, its secrets and mysteries. "Out West" that would be called "land office business." All we ask is, don't take all the glory from Illinois in conferring *Masonic* degrees on ladies.

WE ARE greatly obliged by D. C. Cregier G. M., for a copy of the report of the Board of Public Works, March, 1871. It is a valuable work for every one interested in the improvement of Chicago. Its exterior is exceedingly neat. Published by Welch, Bigelow & Co., Cambridge, Mass.

THANKS to T. S. Parvin, for the "Proceedings of the Grand Commandery of the State of Iowa," at its Seventh Grand Annual Conclave, held at Council Bluffs, Saturday, Oct. 14, A. D. 1871, A*.* O.*.* 753. The copy is Vignetted with a noble looking likeness of Sir Knight Robert F. Brower, R. E. Grand Commander. It looks as if it would do one's heart good to grasp the hand of such a Bro. The work is admirably printed and bound by Waterson, Webb & Co.

THE *Evergreen* comes to us regularly, and well filled with interesting reading. We have ever held this journal in high esteem for its sterling qualities, and sound principles. Its Editors are men of rare ability and excellent taste, evinced in their choice selections generally—not the least of which are the two late stories. "Why Mrs. Herbert Loved Masonry," and "The Mason's Child" were original articles from THE MYSTIC STAR. A gratifying compliment, albeit they forgot to give credit for them; but no matter, we are not overly sensitive about such things.

WE ACKNOWLEDGE the receipt of a copy of the Proceedings of the Grand Council of Royal and Select Masters of the State of Michigan, held Jan. 2, 1872, in Detroit. Also a copy of the Proceedings of the M. W. Grand Lodge of Colorado, held at Denver, Sept. 26 and 27, 1871, which shows the affairs of the Craft in that jurisdiction to be in a flourishing condition. M. W. Henry M. Teller was re-elected Grand Master, and R. W. Ed. C. Parmelee, Grand Secretary.

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THE LAST DIMIT.

INCIDENTS AND FACTS OF THE LATE HON. F. A. KENNEDY, SR.

The subject of this notice died in the city of Jackson, Michigan, on the 26th of February, 1872. He was born in England, December 27th, 1785. He came to America in 1817, landing first at Boston. Soon after he moved to New York, lived there a few years, then visited Pennsylvania, after which he went back to the State of New York, settling in Seneca county, where he remained until 1831, when he came to Michigan, and settled in Ridgeway township, Lenawee county, where he was appointed Justice of the Peace by Gov. Mason, under the territorial government, discharging the duties of that office with all due credit. In 1849 he represented his county in the Legislature. In 1857 he moved to Jackson.

He was a true and worthy member of the Masonic Order, having been made a Mason a number of years before the Morgan raid, in the town of Lodi, Seneca county, New York, and was the last one who was exalted as a R. A. Mason in the chapter at Ovid, same county, ere it closed its labors at that excitement. He had been a Mason about half a century ; stood firm to his integrity at all times, and in every lane of life proved true to all the noble principles of Masonry. In his life he reared a temple to his memory that will never crumble—it is imperishable—and all who knew him look upon the superstructure with admiration and joy. In all his relations of life he was conscientiously true ; his word was as pure gold in advance ; no one who knew him ever made any discount.

Thus another of our veterans has taken the last dimit to the Lodge above. His memory is cherished by all, for the community knew him as a citizen, in all things, good and true. His aged wife will mourn the loss of a companion,his children a father,and the Masonic Fraternity a brother who proved himself as firm as the eternal hills to every obligation of a true life, and at times when men's souls were tried.

OWING to various causes the STAR has been dilatory in making its appearance, for some months past, but we expect henceforth to issue it promptly on time.

BRO. F. N. NEWMAN has become the sole proprietor of the MYSTIC STAR. The financial management of its publication hereafter will be under his control. By this arrangement we hope to devote more time, and give more thought to the inside work, and make it second to no Masonic journal in the Northwest. We are in no ring, clique, sect, or party in our enterprise. We intend to make the MYSTIC STAR a live Masonic monthly.

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SIR PHILIP SWIGERT,

Past Grand Master of the Grand Lodge, Grand Secretary of the Grand Chapter, and Past Grand Puissant of the Grand Council, of Kentucky, is no more. He died at his home, in the city of Frankfort, Ky., on the 31st of December last, at 4 o'clock. His disease was pneumonia, from which he had been a sufferer for several weeks, his bodily energies gradually yielding, until, on the last day of the expiring year, his spirit passed away from earth. His family and immediate relatives were at his bedside during his last hours, to receive his final messages..

As a Knight Templar, he worked in faith and humility, love and hope. He was kindly affectioned with brotherly love; in honor preferring others; not slothful in business, he served the Lord; distributed to the necessities of others, and while he rejoiced with the happy, he could weep with those who wept. And now he has sheathed his untarnished sword, and through the frowning gates of death found the way to eternal life.

BOARD OF GRAND LECTURERS AND EXAMINERS, OF THE STATE OF ILLINOIS.

M. D. Chamberlin, Freeport; T. J. Prickett, Carbondale; Geo. O. Ide, Evanston; G. W. Barnard, Chicago.

ASSISTANT GRAND LECTURERS.

A. T. Darrah, Tolono, Champaign, Co.; D. G. Burr, Paris, Edgar Co.; Syl Stevens, Knoxville, Knox Co.; D. H. Kilmore, Chicago, Cook Co.; Thos. J. Wade, Ottawa, La Salle Co.; Rodney Ashley, Kankakee, Kankakee Co.; Elijah Spiller, Carbondale, Jackson Co.; John Patrick, Bunker Hill, Macoupin Co.; H. W. Hubbard, Centralia, Marion Co.; R. D. Hammond, Macomb, McDonough Co.; G. P. Randall, Chicago, Cook Co.; T. F. Green, Malden, Bureau County.

THE Grand Lodge of Masons for the Territory of Utah organized at Salt Lake City, on the 16th of Jan. United States District Judge F. Strickland was elected Grand Master, and E. B. Zabriskie and Alfred S. Gould, Grand Wardens. Much public interest was manifested in the proceedings.

THANKS to R. E. J. Eastman Johnson, G. Sec'y, for a copy of the Proceedings of the Grand Chapter, R. A. M., of Michigan, at its 23d Annual Convocation.

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THE MYSTIC STAR.

JUNE,——1872.

THE EGYPTIAN ORIGIN OF MASONRY.

Of the great number of authors who have written memoirs of the origin of Masonry, many have indulged in extravagant narrations, such, for instance, as St. Martin, who pretends that the institution was established at the creation of the universe.

Smith thinks that Adam was the depository of the science of Masonry, and that, at his creation, he received its constitutions in the form of the natural law from God himself.

Others contend that Masonry was founded at Rome by Romulus. Some suppose that it was only established in that city during the times of Julius Cæsar, while others say that Augustus was initiated at Athens after the battle of Actium. Warburton and Bartholi think there is a Masonic allusion in the descent of Æneas into the shades, and several of the commentators on the Æneid find Augustus symbolized under the character of Æneas. By some of these authors the following theory has been adopted: That the Emperor Augustus, having remarked the errors of the Roman calendar, was desirous of reforming it; that for this purpose he was obliged to summon the assistance of certain learned men of Alexandria, Coptic priests, who had preserved their ancient worship, their mysteries and their sciences, especially astronomy, to which they had been always devoted, notwithstanding the disadvantages of the invading wars, and the avarice of their invaders, who, when they destroyed the temple of the sun at Heliopolis, destroyed with it all the astronomical observations which the Egyptian priests had been collecting for more than a thousand years. It is also asserted that when these learned men were called to Rome by Augustus to rectify the calendar, they brought with their astronomy, the Egyptian Mysteries, from which the Masonic are deduced.

Some authors have supposed that the rites of Masonry are derived from the ceremonies and ancient Mysteries, which passed directly from Egypt and Phœnicia into Europe; others assert that Masonry took its birth in the schools of Pythagoras and Plato; and

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others again discover in its principal allegory the origin of the mysteries instituted by Solomon.

Certain writers have pretended that the Masonic system of initiation is very modern, and have superficially taught that all theories of its antiquity are merely suppositions, invented to give it importance and dignity of character.

There are those who imagine Masonry to be a religious and Christian institution. They found their opinion on the respect entertained by the Masons for the Bible, on the great use that they make of the Gospel and Apocalypse of St. John—particularly the Masons of England and America—and on the veneration of the fraternity for King Solomon, as the builder of the temple, and the author of several works of devotion, which are still used in many of the Masonic rites and degrees.

Some authors have made Masonry an invention of the Jesuits, among whom is Bode, a learned German, who contends that Hiram Abif is only the allegory of the Roman hierarchy destroyed by Luther and Calvin; that this time is to be avenged, and that the sprig of acacia, so cherished as a symbol among Masons, exactly resembles the episcopal sign of Rome.

M. de Launay gives the following opinion on the origin and antiquity of the order, in his "Essai sur la Maconnerie:"

"Whatever doubts may have been suggested by many writers regarding the antiquity of Freemasonry, we do not the less persist in believing that it had its cradle in the Egyptian Mysteries. This opinion is justified by the first three degrees called "Blue Masonry; the ceremonies, the instructions and the results are the same; everything is alike, notwithstanding the difference of the machines which were at the disposal of the initiating priests of antiquity, of the period of the time which they employed in the preparation of the neophyte, and of that which was necessary for the study of those sciences to whose nomenclature alone the Masonic initiation is limited."

Some writers trace the birth of Masonry to the Tower of Babel, and found it on the legend contained in the degrees of Patriarch Noachite of the Royal Arch.

Grandidier and some others assert that it originated at the building of the Cathedral of Strasburg, which was commenced by Bishop Wernher in the year 1015, and finished in 1275. Two years afterward, in 1277, Erwin von Steinbach began the spire, which was finished in 1439, with an elevation of 436 feet. It is pretended that all the confraternities of German Masons, which were subsequently formed, owed their institution to that of Strasburg.

Preston, Anderson and Lawrie have written discursive works on Masonry, for which we owe them a debt of gratitude, although a great many Masons differ with them in opinion concerning the in-

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troduction of the institution into England, and cannot believe that St. Alban was the first Grand Master of the Order in that kingdom in 289, in the modern meaning of the office, nor St. Augustine the Second, in 557. It is suggested that it is impossible to place these saints at the head of the Freemasons, since their doctrines were in direct opposition to the theosophy of the Egyptians and the Persians, of Zoroaster and Mithras, from which we were compelled to believe that Masonry took its origin, being modified by Moses and confirmed by the teachings of our Divine Master Jesus Christ.

Some English authors have traced the origin of Masonry to the building of St. Paul's Church in London. But these persons have written only the history of certain corporations, composed of operative Masons, who were engaged in building churches, castles, and other edifices. They have not inquired whether the name of the Order was not rather an allegory, borrowed by an ancient secret society, devoted to the cultivation of mysteries and occult sciences, as well as architecture. They imagine that Masonry was originally composed of associations similar to those of the carpenters, the stone-cutters and the tailors, who were accustomed to receive with mystic ceremonies those of their apprentices who had completed their term of service as such. And they have been led to this opinion by the fact that many of these corporations had emblems which bore the character and appearance of those of the Freemasons, as appears, among other things, from a seal described among those of the middle ages, which bears internal evidence of dating in the fourteenth century, and which presents the device of several Masonic implements, with the following legend: "*S. Artis Muratorum Petrajolorum.*"

These associations passed through many reverses, under different governments, on account of their secret ceremonies. They were persecuted by the Roman church, because their mysteries and initiations were an imitation of baptism, of the consecration of priests and of the history of Jesus. The conformity of the mysteries and ceremonies of the church of Rome, has caused the same persecution, and this latter body is hence constantly engaged in spreading the belief that if the Freemasons recommended the practice of any virtues to their adepts, they only make use of this as a means of undermining the foundations of the Catholic religion by the celebration of Christian mysteries and ceremonies, and that thus they introduce into their society a spirit of indifference for the most sacred mysteries and doctrines of the church of Rome, attempting thereby to inculcate the religion of nature under the form of that of Jesus Christ.

It seems to us that all these conjectures, and the systems which are founded on them, are only calculated to withdraw us from the truth, since the writers who have formed them have not investi-

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gated the history of Masonry in its degrees, its mysteries and its rites, nor looked for their origin in the Egyptian and Mosaic Mysteries, in the Bible, from Christ, in the New Testament, the differerent Christian sects of philosophers, the Crusaders, the Knights Templar, and others who were innovators or protectors of that Order. These principles alone will guide us amidst the darkness of antiquity and the labyrinth of writings which have appeared since the first ages of Christianity to the present day.

All historians, ancient and modern, are of the opinion that Egypt was once the cradle of the arts and sciences, and, as the learned Dupuis has demonstrated, that contemporary nations thence derived their religious and political opinions. As a tree old as the world itself, Egypt has raised her majestic head from out of the chaos of eternity, and enriched all parts of the earth with her fruit; she has extended her roots to posterity, under forms, apparently changed and heterogeneous, but ever constant in essence, and sent down, even to our own days, her morals, and her sciences.

The Magi of Persia, the Greek philosophers, the Jewish priests, or the twelve patriarchs who preceded Moses, during the captivity in Egypt, all learned from the Egyptian priests their doctrines, their Mysteries, and their science, with the art of governing the people in accordance with their moral dispositions, their civilization, and the nature of their climate.

These Mysteries and these sciences were carefully guarded and taught by the priests, who were exclusively intrusted with their control; and, to prevent men without character, firmness of purpose or intelligence, from being admitted to them, they established a law that all initiates should be subjected to the trials of the four elements—trials so severe that the fact of their existence would be incredible to us, did we not find detailed descriptions of them in many ancient and modern writers. These trials were intended to secure an assurance of the courage, morality and intelligence of the neophyte, and to repel slaves and the dregs of the people: whence Horace has said,

"Odi profanum vulgus et arceo."

We preserve in the Masonic trials of initiation at the present day the ancient names of the voyages to which the candidate was subjected at his initiation in the Mysteries; and we also preserve the Egyptian inscription, which is read on the sarcophagus of Hiram, in the vault at the admission into the sublime degree of Knight of Kadosh: "Whoever hath made these voyages alone, and without fear, will be purified by fire, by water, and by air, and having overcome the dread of death, and having his soul prepared to receive the light, will be permitted to issue from the bosom of the earth, and be admitted to the revelation of the great Mysteries."

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The priests of Heliopolis, when they sacrificed to the sun, were obliged to lay aside their rings and ornaments of gold, or of any other metal, and they sealed the victim with a seal which bore an allusion to their rites of initiation. The law punished him with death who should dare to immolate a victim that had not been marked with the sacerdotal seal. This seal represented a man on his knees, his hands tied behind his back, and the point of a sword at his throat, to indicate the punishment that would be inflicted on any one who should reveal the mysteries of initiation.

It will be observed that the initiate was naked, and wore only an apron in front. He was naked, to teach him that he should, in perfect frankness, permit his most secret thoughts to be unveiled. He was deprived of all profane ornaments, as well as of every metal, to remind him, by this deprivation, that his new condition demanded of him the practice of virtue, and that gold and other precious things were almost always the instruments of human corruption, as iron was of human revenge. We will not here descend to any minute details of the Masonic initiation, as every brother will readily recognize their type in these ceremonies. But let us hope that after these considerations it will become evident that the object of our meetings is something more than the enjoyment of sumptuous banquets, and that they are intended to promote an elevated and useful moral and theosophic purpose.

The neophyte, after having surmounted the first obstacles—after having descended into the mysterious well, and passed through the sacred vault—was still permitted, if he chose, to retrace his steps; but this was no longer the case after he had passed the gate defended by the three guards. These guards were armed priests, wearing helmets, which represented the heads of animals, symbolic of the mysteries which they were then celebrating. The helmet was in the form of the head of a cock or a serpent, if the Mysteries were those of Osiris or the sun; of an ox, if the Mysteries were those of an Apis, and of a dog, if they were those of Anubus.

The neophyte, having passed the gate, could no longer return. If firmness now failed him in the trials which he was to undergo, he spent the remainder of his life in apartments attached to the temple, where, however, he could yet, by zealous efforts, arrive at the rank of a subaltern officer.

In the Masonic initiation, which is a faithful imitation of the Egyptian, there is a period of time when the alternative is offered to the candidate of withdrawing, or of going forward.

Every man could present himself for the Egyptian initiation, but all were not admitted without distinction, a regulation which was subsequently adopted by the Greeks, the primitive Christians, and the Masons. But, owing to sacerdotal corruption, exceptions to this rule were at times allowed.

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We learn that Nero, in his voyage to Greece, visited the temple of Eleusis, and expressed a desire to participate in the Mysteries; but the voice of the herald forbade him to enter; he respected the command, and retired. This same Nero, afterward passing by Delphos, wished to interrogate the oracle. The pythoness loaded him with reproaches, and classed him as a matricide with Alemæon and Orestes. Nero was so enraged at this that, having determined to put an end to the oracle, he caused several men to be slain, and their blood shed at the mouth of the cave, after which he ordered it to be closed.

Constantine, who sought every means of quieting his remorse of conscience, demanded initiation at Eleusis, but could not obtain it. Was this one of the causes of the persecution which he waged against the ancient worshippers of Jupiter and Serapis?

The hierophant in the Egyptian Mysteries represented the Creator; he wore across his breast a plate, on which these words were engraved: "Truth, Wisdom, Science;" his vest was of embroidered purple; a diadem of brilliant stones, which formed characters explaining the power of God, adorned his forehead, and in the performance of the ceremonies he was clothed in a garment of white linen, fastened by a girdle of various colors.

When an initiate was admitted to the greater Mysteries, he became a priest, and then all deceptions ceased. The instructions consisted in teaching him the weakness of humanity, the abstruse operations of nature, the course of the stars, and the order of the universe. The knowledge of these things necessarily brought the candidate to a recognition of the Grand Architect of the Universe. The illusions of mysterious ceremonies were now at an end; the acolyte was henceforth subjected only to an explanation of certain truths, undoubted and general in their nature, and which were founded on the purest philosophy. A simple altar in a luxuriant garden, and surrounded by majestic trees, was the new temple into which the candidate was introduced. The priests, clothed in plain surplices, and forming a semi-circle around the candidate, seemed by their simplicity to put to shame the pompous and illusive ceremonies which they had just employed in his initiation. The neophyte then learned that the priests were compelled to adopt these as a means of establishing an influence over an ignorant people, to whom it was not a sound policy to reveal the truth, and whom it was necessary thus to deceive with illusive ceremonies, with oracles, and with divinations.

In all the rites of Masonry, and especially in Ecossaism and the degrees which are derived from it, the formalities of the Egyptian ceremonial trials have been preserved; the instruction is the same, the result to which they lead is the same, with this difference, that the ancient priests of initiation constituted a part of the government

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were, indeed, its very life and soul, and owned large possessions annexed to their temples, where the common people had no right to enter. The priests, by their power and physical knowledge, could control the character of their candidates, for initiation was the basis of the ancient religion, as it is of that of Masonry.

ANTI-MASONS OF 1828.

We present to our readers an old document, not so much for its inestimable value, but that it may be preserved. Forty years ago an Anti-mason published this communication, and bolting from the party. Yet contending for the principles. It appears that his party had apostatised so far from their first love, as to give countenance to the nomination of HON. HENRY CLAY for President. This political movement at that time destroyed the enemy of Masonry. And without being a prophet or the son of a prophet, it is easy to predict the future fate of our modern foes.—ED.

TO THE ANTI-MASONS OF 1828.

In the cause of Anti-masonry I have served you, and now when that case is about to be terminated forever, it is you only that I pretend to address. My own sense of propriety dictates the measure. I do it without consulting any of you, or knowing whether it will be agreeable to you or not. If your views should now differ from mine, and you should no longer accord in sentiment with me, my apology is, that we were once united and active in a common cause equally dear to us all; and I am not conscious of having done any thing to forfeit my claim to your notice. Your political favors I never sought, and do not now desire; and were it not for the disgrace in which the silent termination of our cause would involve us, whether guilty or innocent, I should not trouble you with this communication. But it should be enough to satisfy the most rapacious of our foes, that we have been martyrs in the cause of Anti-masonry without now becoming victims to the cupidity of its enemies.

I apprised you at the commencement of our history, that an Anti-masonic party could never be formed exclusively of any other, and it is the attempt to do it which has brought us to ruin.

At the general election in 1828, an effort was made by the then Adams party, to appropriate Anti-masonry to its own use, and failing to do it, those who made it have been machinating its destruction ever since; and by their fraternal but malignant embrace, prevented better men from rallying round our standard.—Coming in as they did, after the election of 1828, in a body, with their hatred against Anti-masonry, they have been able, by their numbers,

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to gratify their splenetic malignity against the tried Anti-masons of that period, not only by casting reproach and contumely upon the seceder and *pioneers*, but publicly declaring, in effect, as will appear by their address, adopted by the Utica convention of 1830, nominating Messrs Granger and Stevens, that they preferred Masons to Anti-masons, and those who had not seceded to those who had.

A party thus sporting with the integrity of Anti-masonry, and prowling upon the community, may well be suspected of making merchandize of men and principles, in furtherance of their own ambitious views. But whether so or not, it is certain, that on the 21st of June, as Anti-masons they made a nomination for Governor, Lieutenant Governor, and Presidential Electors, in which the National Republican party, to which they professed to be opposed, by convention on the 25th of July, concurred. It is true this may all have happened without any preconcert. If so, it affords the most decisive proof that there is no difference between the parties, for if by common consent the same men to the number of forty-four are concurred in as candidates by two different conventions, there must be the utmost harmony prevailing among them, especially when it is considered that the Presidential Electors, though they form a point of Union between the two parties, yet they can only vote for one President and Vice-President, while the parties supporting them pretend to have different candidates. the one having nominated Messrs. Wirt and Ellmaker, and the other Messrs. Clay and Sergeant. The time has been when this would have presented a serious case for the consideration of the people who are to choose the electors, but it is presumed that the necromancy of modern parties will easily solve the difficulty. Men will always believe what they wish to have true, and it is said already by many pretended Anti-masons, that they are not to blame because the National Republicans support their ticket, and they do not consider that it is equally nominated by both parties, and might as well have been done in one convention as to have gone through with all the idle ceremony of having two. Moreover the candidates nominated are not Anti-masons. Is it then the Anti-masonic ticket because they have nominated candidates that are not Anti-masons? Suppose the ticket is elected, will it help the National or Anti-masonic parties? If they are opposed it cannot help both. Nothing can help Anti-masonry but the triumph of the cause. The success of the party with candidates that are not Anti-masonic, may, and probably will, be its ruin; for Masonry will rise under the name of Anti-masonry, and then it will be shielded and cannot be opposed. Thus the name of Anti-masonry will be the City of Refuge to which Masonry will flee for protection, and where it must be safe.

It will be seen that I address myself exclusively to the Anti-masons of 1828. There may be many, and doubtless are some, who

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have become Anti-masons since that time, but no other period has ever tested the integrity of Anti-masonry, and from present appearances it is not likely that a similar test will be afforded. The policy at present pursued, and which is most likely to be continued, must forever prevent it, and also prevent the triumph of Anti-masonry; for it can only succeed, not only by making it political, but by considering it politically paramount to every other subject. For it is then, and then only, that you open the door to every man of every political party, and if he enters, he is as good as any other man of any other party, and equally protected.

It was on this principle that the Anti-masons of 1828 proceeded, and if that course had been pursued, there would not have been any heart-burnings among them at this time, through fear that they were to be delivered over, not only to Freemasonry, but to a political party to which they never belonged; and Anti-masonry, instead of being a term of reproach, would have been the admiration of the world, the institution of Free-masonry abandoned, and the brotherhood esteemed and respected like other men; for Anti-masonry, pursued as it was intended to be by the founders of it, would have been as useful to Freemasons as Anti-masons. It would have been the extermination of evil, which must always be productive of good.

Two years ago I entertained the same belief with respect to the integrity of what was then called the Anti-masonic party, which I made public with the evidence which should have justified it; but you were then told by the hireling and prostituted presses of the party, with a few exceptions, that I was mistaken in the fact; and thus it was that I was compelled, though reluctantly, to submit to the imputation of raising a false clamor from the worst of motives. However, I submitted; and when it turned out after the election that I was right, and that the conduct of the party at the election had proved that Anti-masonry was only Masonry in disguise, and it was admitted on all hands, that if the ticket had succeeded, Anti-masonry would have been ruined; still the apologists for those who had betrayed the cause, insisted that the like would never be done again, and that the traitors had repented and ought to be forgiven. Under these circumstances I again submitted, though not satisfied; and without associating with the Anti-masonic party politically for the last two years, I have uniformly voted their ticket, with the exception of one candidate, in the full belief that the truth included in itself the indestructible germ of ultimate victory, while error must contain in itself the principle of its own mortality.

What I then believed is now seen and known, and only questioned by the knaves and the fools.

It must be obvious that if Anti-masonry was right in 1828, it must be wrong now, for it is very different both in principle and practice from what it was then. In 1828, the object was the de-

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struction of Freemasonry—now it is the protection of it, for the benefit of all those who will connive at the hypocrisy of the party. In 1828, Anti-masons abandoned their political parties for the cause of Anti-masonry—now they abandon the cause of Anti-masonry for the sake of resuscitating the old Adams party for the benefit of Mr. Clay, and unite with the Masons who are in favor of him. With a view to this object we have seen the Anti-masonic and National Republican journals cease their denunciations against each other, and for months past chime in together against General Jackson and the Albany Regency. We have also seen the National Republican Convention at Utica, in their address, hypothetically avow the coalition, and justify it on the ground that it is uniting against the common enemy. It is obvious, therefore, that the approaching election is not to be contested on Anti-masonic grounds, for Freemasons will be divided between the contending parties, and which succeeds, Freemasonry will succeed with it. Anti-masonry will have no ticket, and from the failure of the attempt already made, it may be doubtful whether there is intelligence and virtue enough in the people to sustain the cause of Anti-masonry. It should, then, be the desire of our hearts, to save from unmerited disgrace the character of brave and virtuous men, who, like the sages and heroes of the revolution, have perilled so much in a failing cause, and that is the great object of this communication. As it respects myself, I commenced with Anti-masonry by doing my official duty in the Senate. I now end with it, at least for the present, by discharging what I consider to be my duty in a private station, without being at all dissatisfied with the part which I have acted throughout, and only anxious that honorable men should so continue to the end.

SALEM, August 1, 1832. JOHN CRARY.

THE LISTENING EAR.—The listening ear is one of the three precious jewels of a Fellow-Craft Mason. In the Hebrew language, the verb *shemong*, signifies, not only to hear, but also to understand and to obey. Hence, when Jesus said, after a parable, "He that hath ears to hear, let him hear," he meant to denote that he who hears the recital of allegories should endeavor to discover their hidden meaning and be obedient to their teaching; this is the true meaning of the symbol of the *listening ear*, which admonishes the Fellow-Craft not only that he should receive lessons of instruction from his teacher, but that he should treasure them in his breast, to ponder over their meaning, and to carry out their design.

ALWAYS consult discretion,—it is more discreet to be silent than to speak when it is not accompanied by sense and reason—*Epictetus.*

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ANTI-MASONRY OF 1872.

We subjoin a call for an Anti-Masonic rally. There is much unwritten history in this our world. In connection with this call we see the name of I. A. Hart. An incident in his life, since he seceded from what he purports to be Masonry: While living near Genoa, Wisconsin, does he have any distinct recollection of selling a drove of hogs, and fasting them over night, feeding and watering to excess in the morning, and driving them into the mud, thereby increasing the weight a number of hundred pounds? If so, has the reverend divine seceded from such dishonest deal of late? If not, he is no better, morally, than when he says he belonged to the Masons. His perjury to Masonry, and his hog traffic, proves that he has not left off wallowing in the mire:

HOW THE MASONS DO BUSINESS.

It is with pleasure that we comply with the request of R. C. Blanchard to publish what he terms a call for a "county convention," but is, in fact, a request on his part of the citizens of Kane county to assemble at the Congregational church, in Geneva, and listen to an anti-Masonic harangue which he has appointed and solicited himself to deliver. This great event takes place on the evening of Thursday, May 2d, 1872, opening at 7 1-2 o'clock sharp. We heartily join Mr. Blanchard in his invitation to the public to "rally," for those who are present on that evening, if they do not already believe the speaker has engaged rooms at the new Insane Asylum, will be thoroughly convinced that he is a greater lunatic than Murphy (the judge) and sure to bunt his head to pieces before he becomes infirm from the lapse of years. Had this gentleman ever made application to a Masonic Lodge for admission and been rejected because of mental, physical or moral unfitness, we should incline to attribute his opposition to Masonry to that cause; but since we are not in possession of evidence that will fully subtantiate this theory, we can only attribute his course to a humane desire to save unsuspecting and innocent men from being caught in that awful Masonic trap which can be found set in almost every village on the face of the globe. Although the lecturer (we suppose he calls himself by that euphonious cognomen) has never "been there himself," he has been *told* by men who have, just all about the way the goat is made to go round the Lodge with the poor, bleeding, screeching, suffering victim on his back, which tales he has polished up in classical style for the benefit of the community—for all communities. He knows, and we know, that the most distinguished, pious and devoted divines; the purest and ablest of statesmen; the fairest and best of judges; the most honest, upright and trustworthy of

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our citizens occupy seats within the walls of Masonic Lodges ; that they, *unsolicited*, sought admission—the poor privilege of being one of that great brotherhood of great and good men, but had they been so fortunate as to know beforehand what Mr. Blanchard will tell them on the night of the second of May, 1872, these men would have shuddered, fainted and nearly expired at the thought of ever becoming connected with such a barbarous institution. Mr. Blanchard mildly terms the order a "moral and political iniquity." We will go him several better. It is simply dreadful ! Terrible ! We have been "through the mill" and know whereof we speak. Just listen to the facts—facts every observing man in Elgin will testify to, if called upon, before any but Murphy's court. In Chicago there are, say twenty-five Lodges, and each of these Lodges kill on an average not far from fifteen men a piece each week, and maim twice as many more. In Elgin the Masons are not so numerous, and consequently a little more timid. This Lodge has only sent to their last account thirty men the past month, maimed one hundred and robbed forty strangers. In New York city it is believed that the Masons kill, bury and rob not far from nine hundred and seventeen men, mutilate five hundred women and burn about two hundred business houses—and all for "moral and political" purposes. We live in fear and trembling, expecting every day some bloodthirsty cannibal will come sailing up to us under the sign manual of a Mason and deprive us of a long, sweet and brilliant career ; and as we sit and write wonder what moment will be our next. What man's blood can help curdling at the startling disclosures which Mr. Blanchard is going to make. Cemeteries will be overhauled, women will go crazy in the streets crying out against the murderous Masons, men will knock their brains out against stone walls, trees, stumps, etc., children will be left fatherless, motherless, friendless and alone, so great will be the revolution which Blanchard and Murphy intend to provoke. But somebody must take the bull by the horns and snap his tail off, and Mr. Blanchard is apparently the right man for the job—a big one though it is, and what assistance we can render him in the accomplishment of his chosen task will be cheerfully done. He has a wide field, a rough road, a bogus pass, and no hope of glory either in this or the other world, and deserves all the pity and hearers he will ever get.

John Rogers was burned at the stake because he would not yield his religious opinions ; Emmett died for his country ; hundreds, yes, thousands of the noblest, bravest men of America perished defending the Red, White and Blue ; Mary, Queen of Scots, gave her head to appease the jealousies of Elizabeth ; Bonaparte died a prisoner from home ; and many others have given up their lives rather than surrender to oppression or yield their opinions, and why should not Mr. Blanchard be permitted to bring his name before the public by

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offering up HIS valuable life in defense of outraged men? If delivering anti-Masonic lectures is the only way he has of getting advertised; if it is his only means of bringing himself into public notice, why not gratify the innocent and foolish man's vanity and give him a little space in every newspaper in the country. We shall do it, and ask that our brethren of the press will bear with the man's lunacy and do likewise.

Below is the call. Read it:

ANTI-MASONIC CONVENTION!—CITIZENS OF KANE COUNTY, RALLY!!

Believing that the institution of Freemasonry and other kindred secret societies are opposed, both in principle and practice, to the religion of Jesus Christ and the enforcement of our laws as a free government; and, believing that no effort at reform will succeed without agitation and organization, we call upon every lover of truth and liberty in Kane county to meet with us in Convention in the Congregational church, at Geneva, Thursday, May 2d, 1872, at 10 1-2 A. M., 2 P. M., and 7 1-2 P. M., for the purpose of discussing and organizing in opposition to this moral and political iniquity.

Pres't Blanchard of Wheaton, Rev. I. A. Hart (a seceding Mason) of Wheaton, Rev. J. M. Y. Smith, of Chicago, J. M. Snyder, of Sycamore, and other gentlemen from abroad are expected.

The object of this Convention is not to oppose individuals, but institutions. This is age of investigation and criticism. We meet as citizens who have a desire and a right to investigate an institution which in the opinion of John Quincy Adams, blazons its follies to the world and hides its virtues in midnight darkness.

Let every citizen of Kane county and vicinity, who possibly can, attend this Convention; come in time for the first session and remain till the close.

P. BARTLETT, RR. ELITHORPE,
A. MOODY, T. MCNAIR,
B. KENDALL, RR. OSBORNE,
J. J. JACKSON, T. B. ARNOLD,
J. HARVEY, Committee.

THE Master Mason who has within himself the proper *material*, soon discovers that he has entered an Order the elements and materials of which it is constituted, are as firm and immovable as the eternal hills; that sober and stern realities meet him at every step; that pure and imperishable truth has laid the deep foundations of the Order; that in its superstructure, no perishable material has been admitted; that in the nature of things it must continue to stand in the future as it has stood in the past, firm as the rock of ages.

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THE MASON'S HOME.

[Written by Brother William O'Connor, of Berville, St. Clair County, Michigan.]

Within thy walks, dear home of light,
What sacred beauties thine;
Peace, order, love, and honor bright,
And harmony divine.

Thy mystic ties have held the wise
Of ev'ry age and clime;
Since Hiram taught the arts we prize,
Down to the present time.

The greatest souls of earth we know,
Bear witness to thy glory;
Their brightest thoughts on thee bestow,
So well they love thy story.

And I my love sincere would prove,
Like those illustrious members,
Who e'er prolong thy praise in song,
Tho' mine be weaker numbers.

Yes, home sublime, thy praise in rhyme
My heart is ever singing;
My vows to thee, in poesy,
My soul is ever bringing.

And when from earth my soul its birth
To spirit life is given;
In beauty shrined, O, may I find,
Thy counterpart in Heaven.

—*Pomeroy's Democrat.*

To SIGH or repine over the lack of inheritance is unmanly. Every man should strive to be creator instead of inheritor. He should bequeath instead of borrow. He should be conscious of the power in him, and fight his battles with his own lance. He should feel that it is better to earn a crust than to inherit coffers of gold. When once this spirit of self-reliance is learned, every man will discover within himself the elements and capacities of wealth. He will be rich in self-resources, and can lift his head proudly to the noblest among men.

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THE TRUE MASON.

BY ZETA.

No Mason is he who is deaf to the wailings
Of those whom misfortune hath placed under ban;
Who is harsh, unforgiving, towards other men's failings,
Or does any act that debases the man.

He may seem a good brother in sight of his fellow,
Be high in his order, and learned in his code;
But still his pretensions are truthless and shallow,
And he is no Mason in sight of his God.

But he's a true Mason whose soul ever rises
Above the small honors and glories of earth;
Who all the poor glitter of tinsel despises,
And loves to be measured alone by his worth.

With the square and the plumb-lead as emblems to guide him.
From the line of strict duty he scorns to depart;
With the rule and the compass, both ready beside him,
He rears a true temple of God in his heart.

His thoughts are as pure as the snow when it falleth;
His zeal is enlisted on rectitude's side;
No fear of men's scoffing his courage appalleth,
As he stands the oppressed and the friendless beside.

At the cry of misfortune his love is awakened;
Large-minded, he succors with naught of display;
The widow, the orphan, the hungry, and naked,
From his portals are never sent empty away.

In precept, though firm, he is soft as a mother,
Who seeks in affection her offspring to mould;
More apt by example to win a lost brother,
And waverers keep in the Good Shepherd's fold.

Unsullied by contact with lusts that surround him,
Large-hearted, he loves with a God-like regard;
He lives a rich blessing to all who are round him,
And dies to receive the true Mason's reward.

To be just, not less than merciful and true, is the first precept of Masonry.

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THE MASTER'S PRESENCE.

Where shall we find the Master?
Our yearning hearts entreat;
What service shall we render?
How wash the sacred feet?
A voice speaks out from heaven,
With power our souls to thrill,
"Ye have the poor and needy:
In them ye have Me still!"

Our feet spring up to duty,
Our hands to tender care;
The highways and the hedges
Reveal the Master there—
The Master in his children,
Disguised by grief and shame:
O Christ, 'tis sweet to succor,
Because they bear Thy name!

We rather glean Thy harvest,
Than reap in earthly spoil;
We haste to seek the wand'ring,
For love makes glad the toil;
So weak are we and humble,
The precious trust we hold,
But as Thou lead'st our footsteps
We bring them to Thy fold.

We gather from Thy bounty,
And in Thy name dispense:
We lean our human weakness
On Thy omnipotence;
And when, discrowned and stricken,
Thy royal form appears,
We deem it highest worship
To wash Thy feet with tears.

O ever present Master!
We find, where'er we tread,
Such service for sweet ointment
To pour upon Thy head,
We bow with deep thanksgiving
That Thou our work wilt own;
The joy is ours of serving,
The praise is Thine alone.

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IS MASONRY PROGRESSIVE?

BY LUKE A. LOCKWOOD.

Masonry cannot be justly called a progressive science, in the modern use of this term; but the knowledge of Masonry may be, nay should be, progressive. Like nature it possesses many external beauties, evident to and admired by the most thoughtless observer, while an inexhaustible profusion of others lies concealed in its bosom, as a reward for the earnest and diligent inquirer. Like nature, also, its symbolism is perfect, and the noblest discoveries of science, throwing more light upon it, reveal hitherto undiscovered beauties, which constantly challenge our admiration and surprise. No man was ever the master of Masonry—no man ever can be. Life is too short, human intellect too feeble, to comprehend it in all its full and just proportions. The Masonic Temple is so vast, the human vision so limited, that we can at most see but a small part of one of its magnificent Corinthian columns. Like its material model, King Solomon's Temple, how appropriately may be addressed the beautiful lines of Bishop Heber:

For thee his iv'ry load Behemoth bore,
And far Sofala teem'd with golden ore;
Thine all the arts that wait on wealth's increase,
Or bask and wanton in the beam of peace.
When Tiber slept beneath the cypress bloom,
And silence held the lonely woods of Rome;
Or ere to Greece the builder's skill was known,
Or the light chisel brush'd the Parian stone;
Yet here fair Science nursed her infant fire,
Fann'd by the artist aid of friendly Tyre.
Then tower'd the palace, then in awful state,
The temple rear'd its everlasting gate.
No workman's steel, no pond'rous axes rung;
Like some tall palm the noiseless fabric sprung.
Majestic silence!—then the harp awoke,
The cymbal clang'd, the deep-voiced trumpet spoke,
And Salem spread her suppliant arms abroad,
View'd the descending flame and bless'd the present God.

And again:

"We hear much about uniformity of work, and efforts have been made in many Grand Bodies to legislate particular rituals upon subordinates. All edicts are impotent to effect the object proposed. Masons will not do work which they do not love. The sword never

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yet changed belief or created affection. True, uniformity is very desirable; but this consists not so much in uniformity of language —the mere vehicle of ideas—as in uniformity of symbolism, of doctrine and of principles. Do we not too often quibble about words and forget teachings, grasp at forms and neglect substance, and sometimes destroy charity, the greatest of all virtues, in stickling for mere words? Of course there are essentials, which are landmarks, and which must be preserved, in all languages and among all Masons, to secure the universality, nay more—the existence of Masonry. Yet there are many non-essentials which are the mere staging for the Royal Arch, and form no part whatever of that beautiful support. Now some latitude in the use of this scaffolding must be permitted, so long as the Arch is constructed agreeably to the design laid down upon the trestle-board, and all attempts to restrict this discretion of Masonic instructions only tend to cramp the intellect and draw the attention to words instead of ideas. Show a zealous and intelligent Mason 'good work,' becoming to the dignity and elevating the standard of manhood—'true work,' consistent with tradition and history—and 'square work,' agreeing with the ancient landmarks of Masonry and the whole system of its sublime symbolism—and you will need no edict to compel him to perform it—his judgement will approve it, and his affections will cluster around it. Let me not be misunderstood. The essential and landmarks of Royal Arch Masonry must be preserved, and this Grand Body is their lawful, authorized and competent conservator within this jurisdiction.

"Excessive legislation is a common and growing evil of the age. It has entered Masonic Grand Bodies—it is full time our attention should be directed to the crying evil. The ancient landmarks are the axiomatic, fundamental principle of our Jurisprudence. They are plain and concise, easily comprehended, and readily applied. They cover, also, the whole essential ground of Masonry, and a thorough knowledge of them, and a fair acquaintance with the design of our institution, are sure guides to the solution of almost, if not all, questions which may arise. Laws should be few, easily understood, and brought home to the knowledge of all their subjects. I fear the legal maxim, 'ignorance of the law excuses no one,' however expedient it may be in civil governments, is hardly applicable to Masonry of the present day. Each session seems to strive to invent new laws and regulations, unmindful or ignorant of what the law really is; and thus we have rules and edicts innumerable, scattered over thousands of pages of proceedings, and often entirely inconsistent with themselves and with each other; so that he who reads the most of them will know the least of Masonic Jurisprudence. Let there be as little legislation over subordinates as is compatible with general good, and leave to them the management of

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the rest, so long as they violate no ancient landmark. The officers and members of the subordinates will not be found wanting. Common sense, good judgment, charitable dispositions, and love for our ancient Order, are not the exclusive prerogatives of Grand Officers or Grand Bodies, but the common inheritance of all good and true Masons."

A MASONIC INCIDENT—LOOKING FOR H. A. BIFF.

The following extract from an address delivered before the Grand Lodge of Montana, at its third Annual Communication, by Brother N. P. Langford, who is styled the Right Worshipful Grand Historian, an officer not usually to be found in other Grand Lodges, will be, we think, instructive as well as interesting, especially to those brothers who have never left the abodes of civilization :

"Men when separated by distance from their homes, and all that is dear to them upon earth, and uncertain as to the exposures and perils that lie before them, are apt to reflect upon those events in their past experience which afford the greatest promise or feeling of security and happiness. Every true Mason who has made the journey across the plains can attest to this. And as one of the striking evidences of the effect of this influence upon the Masons who came early to this territory, I mention here a little incident which occurred while our train was working its weary way over the mountains lying between Deer Lodge and Bannock. I happened at the time to be the only Mason in a company consisting of ten or twelve men. We had stopped at noon for refreshment, near the bank of what is now known as Silver Bow Creek, and were preparing to resume our journey, when three or four horsemen descended from the mountains into the valley where we had halted. They were dressed in the coarse but picturesque costume of mountaineers, and presented to our inexperienced eyes the appearance of a troop of brigands. We regarded their movements with suspicion, and were ready at a moment's warning to engage them in hostile combat. All but one of them rode off without deigning to notice us. He stopped and engaged in conversation with those of our men who were occupied in yoking our oxen.

"I was at a little distance, and, at the moment, was engaged in adjusting the cinch of my saddle, when I heard him make the inquiry :

"'Whose train is this ?'

"To which he received the reply, 'Nobody's ; we own the wagons among ourselves.'

"'Where are you from ?'

"'From Minnesota.'

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"'How many men are there in your train?'

"'About one hundred and thirty.'

"'Was there a man named H. A. Biff in your train?'

"'No, sir! no such man.'

"'Did you ever hear of such a man?'

"'I never did,' replied one. 'I know of no one of that name,' said another.

"Now, as fortune would have it, I had, a short time before, traveled the same road that had been traveled by the missing man (who, as I afterward learned, was a Mason), and I had been informed by those who at that time accompanied me, that he had been killed by three ruffians. The particulars of his assassination are familiar to you all. This was the first murder of a brother of which we have any knowledge or record.

"From the information thus received, I was enabled to answer his anxious inquiries; and, as I rode along in company with him during the rest of the day, I was greatly pleased in finding him an intelligent and warm-hearted brother Mason. It was his first meeting with a brother in the territory, and we employed the time we were together in relating each to the other his Masonic experience, and bearing mutual testimony to the satisfaction we had derived from the Order, and to its peculiar adaptability to our condition in this new country.

"A friendship was thus formed through the instrumentality of Masonry, which could not otherwise have found existence."

A RELIC OF SOLOMON'S TEMPLE.—A valuable relic of antiquity has, says the *Levant Herald*, lately been discovered in the grounds of the Russian pilgrims' monastery outside the walls of Jerusalem. It is a monolith cut out of a single block and only half complete. From a description in the history of Flavius Josephus, it is believed to be a column intended for the decoration of the ancient *Temple of Solomon;* but that, as the column split, while it was being worked, it was left unfinished, the lower part of it remaining in a rough, unhewn state. The monolith, which is about thirty-nine feet in length by six in diameter, will certainly prove an object of keen interest to archæologists; and it is to be hoped that it will be retained in a place of safety—the pillage of monuments of antiquity in the East being now systematic.

AS IT is the characteristic of great wits to say much in few words, so it is of small wits, to talk much and say nothing.—*Rochefoucault.*

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SIGNS OF THE TIMES.

The fact cannot be gainsayed. A fearless spirit of inquiry is abroad; and codes, theologies, and revelations which have hitherto passed unquestioned are now being tested with analytical minuteness in the crucible of truth. Acute thinkers and subtle logicians have brought the artillery of reason to bear upon many venerable abuses and antiquated superstitions, and the result of their labors is seen in the wonderfully improved condition of mankind in general. But it is easier to demolish than to build, and while admitting to its fullest extent the right of free thought and free opinion, let us not wontonly destroy the beautiful in our anxiety to be wiser than our forefathers.

Among other human institutions, Freemasonry offers to the serious student a problem so unique and so complicated as to challenge investigation and solution. It presents itself to the non-Masonic observer in a variety of aspects, involving different and apparently irreconcileable conditions. Thus, its secrecy is a stumbling-block to those who acknowledge fully its beneficent and charitable element, their argument being that what is good ought not to be concealed.

This view arises from an utter misconception of the object and aim of the Fraternity. Is it for a moment to be supposed that if the ceremonies of Freemasonry were to be practiced in public, and its initiatory rites conferred indiscriminately upon all who chose to apply—if the good and the evil, the ignorant and the learned, were to be thus admitted without distinction—is it to be believed that the Order could then effect its noble purpose with the same facility; or, rather, would it not shatter that bond of brotherhood which now encircles the earth with the celestial girdle of love, because we desire to link together only the tried, the faithful, and the true? No! Freemasonry glories in doing good by stealth, and works in silence and secrecy, although it is doubtless our hope and belief that, as civilization advances and knowledge increases, so will the light of Freemasonry radiate more and more, until the dream of the poet becomes merged in blissful reality—until the scattered and hostile nations are blended into one vast and glorious "federation of the world." In the meantime, we must act like the early Fathers of the Christian Church, who deferred the rite of baptism, as a rule, until the catechumen had been fully instructed in the preparatory mysteries of the faith. We invite all men of sound judgment and strict morals, and he who seeks in earnest shall find in truth. But we cannot, we will not—we dare not dispense with those initiatory observances by which we are distinguished from the body of mankind. It is not only that our ceremonies are typical of a sublime

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system of morality; they are also paths by which the willing mind is led by wise gradations to the contemplation of the work of Nature, and the mysterious operations of the Divine Being.

The whole plan of the creation sustains this theory of progression; the bud expands into the perfect flower, the chrysalis emerges from torpor and darkness into winged life and beauty. We place the alphabet in the hands of the child, while the more mature scholar exercises his mental faculties with syllogisms or geometrical symbols.

Thus it is in the speculative science of Freemasonry—the aspirant proceeds by regulated steps or degrees to the goal he desires to reach.

It is not to be expected, however, that a system which persistently excludes from participation in its rites, all upon whom the stamp of folly or vice is set, should be very popular, nor can we as Freemasons regret the circumstance. What we have most to fear is the relaxation of discipline in our own ranks, not the disorderly array of the foe. The admission of one improper person into the Order strikes a weightier blow at its stability than all the platitudes of priests or pontiffs. Greater caution in the selection of candidates—and, we may add, in the multiplication of lodges—is essential to the future welfare of the English Craft.

The most flagrant violations of the Constitutions are being committed day by day—members are admitted without due inquiry into their character—brethren are advanced to office without the slightest qualification to perform their duties, and the want of authoritative supervision is daily and increasingly felt.

Now is the time to strike a blow at the root of the evil, for, as one result of the Prince of Wales' connection with the Craft, we may expect a greater influx of candidates—many of whom will enter out of mere curiosity, or, perhaps, influenced by more ignoble motives.

We were among the first to hail the Heir Apparent as a brother, and apart from his personal merits, we did so on the ground that the Prince is the descendant of many illustrious Masons, whose renown we hope his Royal Highness will emulate and justly inherit. The initiation of so exalted a personage also affords a complete answer to the vapid and hackneyed charge of disloyalty which some puerile minds would fain attach to the Craft; and, further, to quote the remarks of a very eminent brother, we are at all times glad to welcome distinguished men, because their names alone are a guarantee to society that the objects of the institution are just, lawful, and consonant with due subordination to civil government and the maintenance of order in the State.

Freemasonry fears no inquiry; she can bear unmoved the Ithuriel touch of truth, and the probe of the most sceptical metaphysi-

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cian. She alone has withstood the assaults of ages, while other institutions have passed away and mightier systems have gone down in the abyss of oblivion. Why? Because her great heart throbs with the heart of humanity; because she is the representative of human thought, the visible Incarnation of that immortal idea which folds within its wide embrace of peace and fraternity the world at large, without distinction to clime or creed, regarding the manifold races of the earth as the children of one common Father, and the beloved fold of one divine Shepherd.

THE PILLARS AT THE PORCH.

The pillars placed by King Solomon at the porchway entrance, are supposed to be frequently alluded to in Masonry.

The Romans were, however, singularly fond of adorning their houses with pillars or columns, and from some remarks in Cicero, we gather that, like armorial bearings of our day, they were taxed, for Rome was a place ground down with taxation.

A pillar in such cases stood on each side of the doorway, and among the ornaments of their capitals are enumerated "spherical globes."

The temples had each its pillars likewise, and some are enumerated as having had only two, at the entrance.

Both pillars and posts too, were indeed of great importance among the Romans, and of great resort. The latter, "posts, or cartasta," standing places, or even pillories, existed publicly, where fraudulent debtors and bankrupts were punished, and slaves attached by their feet for sale. They existed also in almost every house, and it is especially alluded to as a favorite punishment by *materfamilias* when any graceful slave was thought to stand too high in the favor of the master. It was to a post, and not in stocks, that St. Paul's feet were fastened at Lystra.

It was to these Cartasta the martyrs were attached, and they are everywhere spoken of in the narration of ancient martyrdoms, (see Prudentius an early Christian poet.) This institution has been thus handed down almost to our times, by the fostering care of Rome. Of course this is not Freemasonry, but points how ancient customs and memories traditionally descend.

But to return—pillars, or columns, have always, since the time of Lot's wife, held a prominent part in history. The Roman pillars of Trajan and Antoninus, erected to commemorate the exploits of those reigns, and crowned with statues of their respective Emperors, were the models of, and celebrated throughout the world long, long, before that one, copied from them and hated of Communists

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arose, and of which as it may be truly said, as has been said of one nearer home, it

"Like a tall bully, lifts its head and lies."

Certain pillars in the Forum formed the resort of different classes. Prigs, scamps, small brokers, and fraudulent tradesmen hung around the Mænian pillar, at once the Bow street, Old Bailey, and voting-place of Rome. At others, lawyers, patrons, clients, idlers, quidnuncs, and unemployed were mingled indiscriminately together, and contemptuously styled Pilliarians (Columnarii).

Hither also to the Rostrum, or pulpit, which was the bow or beak of a ship attached to the same column, came patriots, and harrangued the people in the sacred but oft misused name of liberty.

Hither also came the claimant of the day, who, pretending to be the son of the noble and virtuous Gracchi, was, by the sweet voices and votes of the inferior voters, (Quirites)—the mobilis vulgus—then, as now, ignorant, violent, and credulous—in a craze of delusion—elected to the high office of Tribune of Rome.

By these also sometimes passed true patriots, one of whom, Marcus Cato by name, Cicero lovingly tells us, in his oration for Murena, that he "squared the conduct of his life by the unerring rule of reason."

It was near others that booksellers stood, and where, according to Horace, small poets recited and sold their wares, and which often neither "gods nor men"—"nou Dii, non homines"—could preserve from that end which the great poets of our days tells us is "the goal of ill-conditioned poetry."

"To bind a book, to line a box,
Or serve to curl a maiden's locks."

So at least says Tennyson.

Horace expresses their doom in shorter terms, and as brevity is the soul of wit, I prefer his.

Of course this is not all Freemasonry, but any chat savoring of its ancient haunts may amuse, even if it does not instruct us.

In our next, we propose to resume the "Fragments."—*London Freemason.*

WHAT so foolish as the chase of fame?
How vain the prize! how impotent our aim!
For what are men who grasp at praise sublime
But bubbles on the rapid stream of time;
That rise and fall, that swell and are no more,
Born, and forgotten, ten thousand in an hour.

YOUNG.

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JURISPRUDENCE.

MINNESOTA.

The following decisions of M. W. Bro. Nash are worthy of a place in our columns, and we most cheerfully publish them as sound doctrine :

1. When the Master of a Lodge is re-elected, it is necessary that he should be re-installed—any Past Master can do it. The former Master presiding has the right to install the newly elected Master, then the newly installed Master has the right to install the remainder of his officers. He may, however, if it is his will and pleasure, request any Past Master, or his predecessor in office, to perform said duty.

2. It requires a convocation of at least three Past Masters to confer the degree on a Master elect.

The Worthy Master has the power, and in the exercise of prudence and discretion it is his duty, to cut off and terminate debate whenever he sees proper. According to the ancient Masonic usage, this is done by the Worthy Master rising from the chair. The calling for the previous question to terminate discussion is unknown to Masonic deliberations.

3. A subordinate Lodge has jurisdiction over all Masons residing within its jurisdiction, whether members of said Lodge or not. If a member has left his own jurisdiction, and removes into another, and is guilty of unmasonic conduct, it would be proper for the last Lodge to notify the brother's own Lodge, if no injury will result to the Order by such delay, that it may have an opportunity to try its own member ; but if the delay will work an injury upon the Order, or it is not convenient to give such Lodge notice, the Lodge in whose jurisdiction the member offending resides should proceed without delay with the charge and trial, and notify the Lodge of which he is a member of their action in the case.

4. First, A decision made by a Worshipful Master on a question of Masonic law is not a subject to be discussed by the Lodge or its members, without his permission or by his request.

Second, There can be no appeal taken from the decision of the Worshipful Master of a Lodge. Appeals from the decision of a Master of a Lodge are unknown and unauthorized by the usages of Masonry.

Third, A Master of a Lodge clearly has the power, and is his bounden duty, to preserve order, peace and harmony in his Lodge, and all confusion among the workmen should be suppressed. He must preserve order in the Lodge, and the gavel must be obeyed. If a brother refuses to obey the gavel, the Master can reprimand him

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if he sees proper, and if the necessity of the case requires, can have the brother led from without the body of the Lodge.

MISCELLANEOUS JURISPRUDENCE.

QUESTION—If it should come to the knowledge of a Lodge that a brother had allowed private pique or political or religious prejudice to influence his ballot, is it proper to reconsider the ballot ?

ANSWER—Yes. No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy. (No. 2, ancient charges.) Any brother, who permits such motives to influence his ballot, therefore, acts unmasonically, and *if it is known* he should be admonished. If he then should persist in the wrong, charges should be preferred against him, and he must abide the award of his Lodge. A brother does wrong to expose his ballot, and for such wrong may be punished according to the discretion of his Lodge. A ballot known to have been decided by the criminal act of a brother is void and should be reconsidered. The Master of the Lodge is bound to see that the ancient landmarks of the Order are preserved, and that the constitutions are not infringed. When, therefore, it comes to his knowledge that a brother has cast a ballot in violation of the ancient landmarks, it is the duty of the Master to admonish the brother of his error and order a new ballot. The Master MUST SEE that the landmarks are not violated, and if necessary he can peremptorily close his Lodge and postpone the ballot until a subsequent meeting. If reconsidered at a subsequent meeting, a dispensation for that purpose must first be obtained from the Grand Master, and all the members present at the time the first ballot was had, must be notified of the reconsideration. (See article IV, section XXXIII, by-laws of Grand Lodge.)

RIGHTS OF NON-AFFILIATES.

QUESTION—Has a non-affiliated Mason a right to prefer charges of unmasonic conduct against a member of a Lodge ?

ANSWER—Yes. There can be no question but that a non-affiliated Mason can be suspended or expelled after due trial, and it would be manifestly unjust to deny him Masonic redress for offenses committed against him, and yet hold him amenable should he commit the same offense against another. "Non-affiliated Masons have the right to prefer charges against a member of a Lodge." (Mitchell, vol. 2, p. 339).

DIGEST OF THE GRAND LODGE OF NEW YORK.

Resolved, That the Lodges of the jurisdiction be, and they are hereby directed to exercise prudence and vigilance in the examination of all visitors ; so that none be admitted unless, in addition to the requisites prescribed by the laws of this Grand Lodge, and the usages of the fraternity, they also acknowledge the authority of, and

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promise to pay obedience to this or some other Grand Lodge which is recognized as regular by the Grand Lodge of New York. (Page 126, 1855.

Resolved, That no subordinate Lodge, under the jurisdiction of this Grand Lodge shall hereafter recommend a petition for a dispensation, until such Lodge shall satisfy itself, first of the good Masonic standing of the petitioners; and secondly, that a sufficient number of the petitioners are Masonically competent to undertake the government of a Lodge, and for this purpose said recommending Lodge shall cause one or more of the petitioners to come before it, and in open Lodge, satisfactorily exemplify the work and lectures of the three first degrees of Masonry. (Page 131, 1855).

Resolved, That any Lodge under the jurisdiction of this Grand Lodge, which shall permit the first degree of Masonry to conferred be before the candidate has paid the amount required by the Constitutions for the first three degrees, (viz., $15),—now $20, violates the letter and spirit of the Constitution of the Grand Lodge; and any Lodge that in any way or manner compromises that part of the Constitution, subjects itself to a forfeiture of its charter. (Page 133, 1855.

Resolved, That in every town or city, except New York and Brooklyn, where there is more than one subordinate Lodge, it shall be the duty of the Secretary of every such Lodge to furnish all other Lodges in the place the names of those who petition for the degrees of Masonry, so that the other Lodges shall receive such notice at their next communication; and also, give notice of all rejections as soon as they occur. (Page 136, 1855).

Resolved, That it is the right of the accused on all trials to be present at the time the testimony of witnesses are (*is*) given against him, and that no commissioners can refuse it without the violation of a rule of Masonic jurisprudence. (Page 115, 1856).

Resolved, That no candidate shall be passed to the degree of Fellow Craft, or raised to the degree of Master Mason in any subordinate Lodge under the jurisdiction of this Grand Lodge, without proof of proficiency in the preceding degree, which shall be ascertained by examination of a competent committee, to be appointed by the W. Master, or examination in open Lodge. (Page 153, 1856).

Resolved, That the Constitution of this Grand Lodge does not confer upon this M. W. G. M. the power to grant dispensations to hold new elections for Wardens of subordinate Lodges. (Page 155, 1856).

Resolved, That it be earnestly recommended by this Grand Lodge, to all the subordinate Lodges within its jurisdiction, to adopt such measures as they may deem expedient and effective, to found and encourage libraries for the use and instruction of the members. (Page 159, 1856.)

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Resolved, That no dispensation or action of this Grand Lodge can alter or disturb the principles contained in subdivision 9 of section 8, of the Constitution, it being an ancient landmark, the violation of which subjects the offender to the penalties of Masonic Law. (Page 160, 1856).

Resolved, That no dispensation or warrant for the formation of a new Lodge under this jurisdiction shall be granted unless the application be accompanied by cards of withdrawal from the Lodge to which each applicant formerly belonged, or certificates duly attested, stating that the dues of each applicant are paid in the Lodge to which he belongs, up to the time of making such application, and that he is in good standing in said Lodge. (Pages 166 and 177, 1856).

Resolved, That the true meaning of the words, "Past Grand Officers" in section 90, of the Constitutions, is that it refers to and embraces only Past Grand Masters, Past Deputy Grand Masters, Past Grand Wardens, Past Grand Treasurers, and Past Grand Secretaries, and no others who may have held office in the Grand Lodge. (Page 168, 1856.)

Resolved, That while the Grand Lodge of the State of New York would not dictate any form of worship at the opening or closing of Lodges, or in the conferring of the degrees, they will recommend to all subordinate Lodges, that care should be taken not to suffer the introduction of anything of a sectarian or denominational character. (Page 35, 1857.)

That when a member of a Lodge has been tried upon charges preferred against him by the Lodge to which he belongs, or by an individual member thereof, and has been found guilty, and suspended or expelled, by a vote of his Lodge; from that time his right to Masonic intercourse ceases; the judgment of the Lodge remains in full force and effect until reversal on appeal.

He may be restored to his previous Masonic rights, by a vote of the Grand Lodge, on application to that body, at the expiration of one year from the time of suspension and expulsion. Such restoration does not in any way affect the judgment of the Lodge, but only relieves him from its further operation. Unless, therefore, the judgment of the Lodge is reversed on appeal, or the offending party restored by a vote of the Grand Lodge, he cannot lawfully hold Masonic intercourse with Masons in good standing. (Page 134, 1857).

Resolved, That this Grand Lodge approves of the system of distributing Masonic charity, pursued by the Boards of Relief of the cities of New York and Brooklyn, recommends her subordinate Lodges in those cities to co-operate therein, and to the Lodges in other cities of the jurisdiction, the adoption of a similar plan. (Page 173, 1857).

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Resolved, That before a candidate in a subordinate Lodge advances from one degree to a higher degree, the W. M. of the Lodge shall be satisfied that the candidate has made suitable proficiency in the preceding degree. (Page 173, 1857.)

Resolved, That the first three officers named in a petition for a dispensation shall appear before the Lodge, whose recommendation is constitutionally necessary, and exhibit their work in the three degrees.

PUBLICITY OF MASONRY.

Freemasonry necessarily has two aspects, private and public, and the constant tendency of events is to cause the latter to encroach upon the former. True, our Order is a secret one, and its esoteric doctrines and rites will always remain hidden from the world; but it also has its exoteric doctrines, which ever have been and will ever need to be openly discussed. Masonry suffers in no manner from the instruction of craftsmen, through the medium of Masonic books and newspapers, in the symbology, history and philosophy of the Order; but it does suffer from frequent unwise acts, on the part of both individual Masons and Masonic bodies. The most of these errors owe their origin to the fact that Masonry everywhere is more or less face to face with the world; its members are all men of the world; and the world's habits and opinions unconsciously influence them as Masons. When we are within the tiled precincts of the Lodge, it is comparatively easy to divest ourselves of every-day outside customs and thoughts. There is a sort of magnet, that every Freemason has experienced, in the Lodge room and its associations. The moment his footsteps fall on its chequered floor, and the world is barred from its doors, the things of the world are barred from his thoughts; the ritual flashes upon his memory; he feels, as he feels nowhere else, the wonderful nature of the Mystic Tie which binds him to all his Brethren; he is the denizen of a new world, a sort of Paradise Regained; and it is rare that an unmasonic act is committed within the open body of the Lodge. But when he goes outside and mingles in the busy throng of those who are influenced solely by considerations of business and politics and selfishness, some of his Masonic lessons are forgotten, and then it is that those lapses of conduct occur which bring discredit upon Freemasonry. They are often unintentional, but none the less harmful.

Freemasonry does not covet popularity; and every approach to catering to public opinion is injurious to the Craft. There are a thousand and one different modern societies, whose birth was yesterday, who live to-day and die to-morrow, the corner-stone of whose principles is proselytism; they live by it, and they will die

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by it. Freemasonry is not of this stamp. It commends itself, in words, to no one. Even self-seeking should be unknown to it. To become a Mason is to bury self, to exalt others, to honor principle, and to love the Brotherhood. We want good men, not many men, because the majority of men are not good and true. On what principle, then, can public parades and processions of Masons in regalia be justified? They should *never* be indulged in. They are entirely foreign to the nature of Ancient Craft Masonry. True, we are accustomed to see Masonic Knights Templar, with their beauseants, waving plumes, and warlike attire, marching along our highways, going on pilgrimages, and encamping for a time on the tented field; but they are a military as well as a Masonic Order, and not Masons pure and simple. The purity and simplicity of ancient Masonry can be found alone in the first three degrees. It owes its universality to these and these must ever remain its bulwark.

Some things in Masonry may be made public; but our charities *never*. So soon as we let our left hand know what our right hand doeth, we infringe upon a plain duty which we owe to ourselves and the brotherhood. Charity, to benefit both the giver and receiver, must be secret; whenever it is otherwise, it is tainted with ostentation, pride, and self-complacency, and is not Masonic. Give promptly, give generously, give privately, is the creed of Freemasonry; and whenever any of its apostles do otherwise, they demonstrate that the tie which binds them to the world is stronger than that which binds them to the craft. Just as it is inexpedient for us to display ourselves in public parades, so it is wrong to display our charities before the world. Both speak best for themselves in their own proper spheres. Praise becomes blame when spoken of either.

Still another breach of Masonic order in the public candidature of brethren for office. In political life there is a *sentiment* rife, that the office should seek the man, not the man the office. This sentiment, in Masonry, is *law*. Who ever departs from it, and courts votes, either by personal solicitation or through the advocacy of the press, proves himself in the plainest manner unfit to rule the craft. The Fraternity is ancient; it is honorable; it seeks to accomplish the highest good in the purest way; but if we seek first to serve ourselves, how can we worthily serve each other? Of course we are glad to see our friends, when competent, elevated to office; but we would not have them ride, rough shod, over some of the wisest and most unvarying usages of the Order. To break down these barriers, is to invite incursions for ambitious brethren who are incompetent, and to open the door to a flood of evils we know not of. All candidature for office is unmasonic.

Let us watch closely the encroachments of publicity upon Masonry. We have hinted at a few leading examples of the evil,

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but the subject is one that cannot be adequately treated in one brief article. We may return to the subject again.—*Keystone.*

A NEW MASONIC EMBLEM.

The all seeing eye has from time immemorial. been one of the most expressive of our Masonic emblems. It teaches us that there is One who sees our every act. His eye is on us in the silent watches of the night as well as in the blazing light of day, and however devious a path our wandering feet may take, He traces it out. He knows, too, the secret thoughts of our hearts, and his ear is all-hearing, as his eye is all-seeing.

It occurs to us that the All-Hearing Ear should be placed on our charts as a most expressive emblem. It would serve to remind the careless talking brother that the great I AM, not only sees his acts, but hears his words; hears him when he speaks slightingly of an absent one; hears him when he reherses a tale of scandal; hears him when he makes a harsh reply; hears him when he attributes to another, unworthy motives; hears him when he tells that which is not strictly true; and, above all, on that all-hearing ear smites the rude jest, the unfeeling sarcasm, the obscene story, and the brutal oath. Is it not, then, worthy of a place on our charts?

The sight of the All-Hearing Ear among our emblems would also be a source of consolation, as well as reproof. It would remind the generous hearted brother that his kind words are recorded where his kind deeds are registered; that they fall not unheeded on the ear of Him who hears the cry of the needy; that his words which make for peace are not lost in empty space, but are treasured up for him, and in the end will shine as jewels in his crown of glory.

We have called the All-Hearing Ear a *new* masonic emblem; that was an inadvertent expression; it is as old as the everlasting hills, and has treasured up all sounds since the morning stars sang together. Yet not to its possessor are the songs of the Saints, and the music of their spheres, more dear than kind words, gentle tones, and the simply expressed sympathy which comes fresh and warm from the true masonic heart.—*Tidings.*

THE usefulness of a pious life, earnestly devoted to doing good, as God requires, cannot be estimated till the heavens and the earth pass away. God has kindly established a reach to earthly usefulness that will not fully appear till the revelations of the great day. —SIMMONS.

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ENTRAPPING A MURDERER.

A SPECULATOR'S STORY.

In the year 1833, I went to the Red River country with a view of speculation in horses, land, or anything that might give promise of a profitable return for a cash investment. Of course I carried a good deal of money with me, but knowing I was going among a wild, lawless class, of every grade and color—among half-civilized Indians, negroes, gamblers, thieves, robbers, murderers, and assassins—with perhaps a few settlers with some claims to honor and honesty, if they could be sifted out from the mass—I thought it the safest plan not to *seem* well off in the world's goods. Accordingly I secured my money in a belt about my body, put on a very coarse, rough dress, which by intentional carelessness soon had a very mean, slovenly appearance, and allowed my hair and beard to manage matters their own way, without any troublesome interference of razor or comb. Thus prepared, and armed with two revolvers and a bowie knife, I passed over some dangerous territory in comparative safety, and flattering myself that no one guessed my riches through my apparent poverty.

In fact, on two occasions, I began to think it might have been to my advantage to have looked a little more respectable. The first of these was when, in traveling through the Choctaw nation, I found a drove of horses that pleased me very much, and was told by the owner, in reply to my question as to what he would take a head for the entire lot, that he was not in the habit of naming his price to every wandering beggar that chose to satisfy an idle curiosity. I was disposed at first to put on some dignity, and get indignant, but concluded, after a careful survey of my person, that the man had good cause for speaking as he did, and so merely assured him that I knew an individual who wished to buy horses, if he could get them at a fair price. The horse owner, however, was not disposed to believe my statement, and so I passed him by, with the resolve that, if nothing better turned up, I would give him another call under a more advantageous appearance. As the second instance alluded to was similar to the first, it may be passed over without further notice.

But out of this same cause grew a very remarkable adventure, which it is my present purpose to relate.

While passing between two settlements, over a very lonely, gloomy horse path, leading through a dark, hemlock wood, and while in the most solitary part, there suddenly came before me, leading from a thicket on the right, a human figure of most startling appearance. It was a man of medium height, but of a stout, powerful frame all covered with dirty tatters, that he appeared to

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have worn and wallowed in for years. He had no covering for his head or feet, and his skin was so coated with grime that it was difficult at a first look to tell whether he belonged to the white race or not. His face high up on his cheeks, was covered with a dirty-brown beard, and his matted hair hung in wild profusion all around his head, except a little space before his swollen, blood-shot eyes, and altogether he looked like a madman or human devil. His hands held and swung a formidable club, and his attitude, as he leaped into the road before me, was one of fierce menace and defiance.

I stopped in alarm, and while fixing my eyes sharply upon his, quietly slid my hand into a convenient pocket and grasped the butt of one of my revolvers, firmly determined to keep him at the short distance that divided us, or kill him if he advanced.

For perhaps half a minute we stood silently regarding and surveying each other, and then, resting one end of his club on the ground, and partly leaning forward on the other, he said, in a course, gruff tone with a kind of chuckling laugh:

"Well,——me! I's in hopes I'd got a prize at last; but if you're better off nor me you dont show it, by——! Stranger, who ar' you? and whar you from?"

"Well," returned I, feeling highly complimented, of course, that I resembled such a villainous-looking object as himself, "some people call me beggar, and I know I don't pass for a genteel gentleman."

"I'll sw'ar to that—haw! haw? haw!" was his chuckling response. The world haint made much of you, mor'n it has of me. I see steal in your face as plain as daylight.—Say, what jail lost you last?"

"Never mind that!" said I, "probably neither of us have got our deserts."

"Well, if you had been decent dressed, looked like you had five dollars about you, I'd have knocked your brains out!" pursued the villain, with a broad grin. "As it is, you can pass—for I can sw'ar you haint got a red?"

"Much obliged for your candor, anyhow," rejoined I.

He still stood before me, looking straight into my eye, and now seemed to be pondering some new idea. Presently he muttered, as if to himself:

"I think he might do." Then a moment after he said to me: "I say, old fellow, how'd you like to make a raise?"

"How would I like to eat when hungry?" I answered, thinking it not unlikely that the scoundrel had some dark project in view which, by seeming to chime in with him, I might discover.

"Well, I've got a plan," he said throwing down his club, as if to assure me of his pacific intention toward myself, and quietly advancing to my side. "I've got a plan that will give us both a heap of

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money, and it'll take just two to carry it out. I've been wanting a pal, and if you'll join in I'll go you halves."

"If there's any chance to turn a penny, I'm your man," said I.

"Good!" returned he; "you look like a trump, and I'll bet high on you. I don't know," he added, eyeing me sharply, "but I may be deceived—but I think I'll risk it. If you go for to play any game on me, you'd better look out for yourself, that's all."

"Do I look like such a scamp as that?" returned I, in an indignant tone.

"Well, let's take a seat and talk it over."

We found an old log and sat down; and after some preliminary conversation, my new and interesting acquaintance unfolded to me a most damnable scheme, the substance of which was as follows:

He knew the country well for miles around, and the exact position and condition of every settler. One man, lying in a rather lonely quarter, about five miles distant, was a speculator in horses and cattle, which he sometimes bought up and drove to market. He had a good deal of money, which it was supposed he kept secreted in his dwelling; and to get possession of this money was of course, the object in view. The trouble was, that the man himself was a brave determined fellow, who always went well armed, and had, besides his wife, two grown up sons and a daughter, which was a force too great for any one individual to encounter. About a mile from him lived a poor widow, who had nothing worth stealing except her clothes, which would be valuable in carrying out our plan. This plan was to rob the widow first of her clothing, dress me up in them, and have me seek lodging at the speculator's house. Then in the night, when all the family should be asleep, I was to unbolt the door, let in my confederate, and we were to attempt the murder of the inmates—the robbery and burning of the house to be the concluding scene.

I secretly shuddered at the atrocity of the contemplated crime, but appeared to receive the disclosure with the business air of the most hardened wretch, inquiring as to the amount of money we should thus probably obtain, and objecting to nothing but the great risk we should have to run, both before and after the accomplishment of our purpose. I permitted my eager companion to gradually quiet my fears, and at last consented to act.

When everything had thus become settled, we struck off into the fields, to avoid being seen, and just before night came in sight of the widow's house. As my companion was acquainted with the premises, I insisted that he should procure the female garments—but solemnly warned him that if he harmed the poor woman in the least, I would have nothing further to do with the affair.

As good luck would have it, the widow was not at home, and my murderous friend managed to break in and get the necessary

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clothing without doing any further damage. The widow being a large woman, I had no trouble in arranging the dress so as to pass in a dim light as a tolerably respectable female; and then having agreed upon the story I was to tell, how I would manage matters, and the signal that would assure my accomplice of all being right, we went forward together, till we came in sight of the house to be robbed, when I made my nearest way to the road, and continued on alone, reaching the dwelling about an hour after dark, and just about as the family were concluding their evening meal.

Had my design been really what I had led my villainous companion to believe, I certainly could never have gone forward with such confident boldness; but feeling my conscience all right, and knowing I was acting from a good motive, I kept up a wonderful assurance, feeling curious to see how well I could play my part, and to what extent I could carry the deception.

I asked for lodging for the night, and something to eat, and was kindly and hospitably received. The first that sent the blush of shame and confusion to my cheeks, was the coming forward of a young lady, about eighteen, beautiful as an houri, and in a sweet gentle tone asked me if I had walked far, if I was much fatigued, offering to take my hood, telling me I should soon be refreshed with a hot cup of tea, This was a little too much for my equanimity. I could have got along with all the rest, without being especially disturbed, but I was then a young unmarried man, and, though not particularly susceptable to female attraction in general, I thought I had never looked upon so lovely and interesting a creature before. I stammered out some unintelligible replies, kept my hood well down over my face, and asked to be permitted to have a few minutes' private conversation with the master of the house.

Of course this request caused considerable surprise—but it was granted—and as soon as we were alone together, I told him in a few words who and what I was, the strange adventure I had met with, and disclosed in full the plot of my road acquaintance to murder and rob him. He turned pale at the recital, and seemed much astonished, but begged me not to mention the design to his wife and daughter- He then called his two sons—strong, determined fellows —recounted the plot to them, and arranged to have every thing go forward as if the scheme were being carried out as its vile author designed.

It took some shrewd management to keep me to my part without letting the females into the secret; but it was effected; and before midnight I cautiously opened the door and looked out, There was my man, ready and waiting.

"Is all right?" he whispered.

"Yes, come in."

As he crossed the threshold, the father and sons sprang upon him.

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But the fellow was strong and desperate, and perhaps had some slight suspicion of the truth. With a wild yell he cleared their united grasps at a bound, leaving a large portion of his rags in their hands. The next moment the whole four of us were in chase of the villain, as he ran across the road to gain the cover of a wood about twenty rods distant.

"Fire" shouted the father; "shoot down the scoundrel!"

We were armed and prepared, and at the word four revolvers began to crack behind him. But he seemed to lead a charmed life, and still he ran on, keeping a short distance ahead of us. Once I fancied I saw him stagger; but he gained the woods and disappeared, and we reluctantly and with deep chagrin gave up the chase.

When we returned to the house, the wife and daughter were both terribly alarmed.—Of course an explanation followed—the host being disappointed of making the capture, as he intended, without exciting their fears.—There was no more sleep in that house that night.

The next morning we went out to the wood and discovered a trail of blood. We followed on for half a mile, and found the ruffian lying dead, face downward, his hands firmly clinched, upon some bushes. One of the sons recognized him as a suspected murderer, who had a couple of years before left that part of the country. He was buried with little ceremony. I was warmly thanked for the part I had played to save the family; but from no other did the words sound so sweet to me as from the lips of the beautiful maiden.

The family pressed me to stay with them for a while, and I staid —long enough to lose my heart and win another. Strange as it appears, in looking back to it, the event of that villain leaping into the road before me changed my whole fortune; and sometimes, when I gaze fondly upon my wife, I am tempted to bless the dark and wicked design that providentially led me to so much happiness.

MASONRY to the Masonic Brethren is a search after, and a journey towards Light. The Masonic Light is truth. It is the inclination of truth by means of symbols and instructions. Teaching a pure morality by its lessons and lectures, it is also a great system of philosophy and of religious truth concealed by symbols. It is the Isis veil unraised, holding out to the ancient mysteries, the same used by the sages of ancient Egypt and Greece.—*Pike.*

THERE IS no contending with necessity, and we should be very tender how we censure those who submit to it. 'Tis one thing to be at liberty to do what we will, and another thing to be tied up to do what we must.

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THE OLD MAN'S WILL

BY C. B. BARTLETT.

Old Oliver Smith, in his threadbare suit,
Hears the boys of the village laugh and hoot,
"There goes the miser, so poor and old,
Starving and scrimping to heap up gold."
But the old man thinks, with a quiet smile,
"Let those idle scoffers wait a while,
Till time, which sifts the wheat from chaff,
May show that the poor have cause to laugh."
The old man goes to the promise sure,
"Who feeds the hungry and clothes the poor,
To the very least of them all, shall see
He has done his duty also unto me."

The years roll by, and the will is read,
And blessings descend on the giver's head,—
For many a farmer of wealth and skill
Owes his start in life to the old man's will.
It hears the orphaned children's cry,
And the blushing maiden's modest sigh,
And it soothes the poor man's dying bed,
For it gives to his starving children bread,
And it claims its share of the perfect bliss
Which crowns the lover's ecstatic kiss;
For it furnishes gold for the golden band
Which binds them together in heart and hand.
"God help the widow! so poor and old,"
And He does, for the miser's hoarded gold,
For his perfect love to the old man gave
Both the wish to live and the power to save."

Ye sordid slaves of the shiny pelf,
Who love the gold for its own poor self,
Who know that the cash you love so well
Is dragging you down to the depths of hell,--
If how to leave it you'd like to know,
Yet take it with you when you go,
To the bank which seven-fold interest pays,
Where no thieves can steal and no rust decays,
So that riches take wings and upward fly,
And the camel springs through the needle's eye,
Go clothe the poor, and the hungry fill,
And follow the text of the old man's will.

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THE PRISONER AND THE FLOWER.

There is a beautiful story in French of a prisoner who became exceedingly attached to a flower. He was put in prison by Napoleon because he was supposed to be an enemy of the government. One day as Charney (for that was his name) was walking in the yard adjoining his cell, he saw a plant pushing up from between the stones. How it came there he could not tell. Perhaps some one carelessly dropped the seed, or perhaps the seed was blown over the wall by the wind. He knew not what plant it was, but he felt a great interest in it. Shut up within those walls, away from all his friends, not permitted to interest himself with either reading or writing, he was glad to have this little living thing to watch over and love. Every day, when he walked in the court, he spent much time in looking at it. He soon saw some buds. He watched them as they grew larger and larger, and longed to see them open; and when the flowers at length came out, he was filled with joy. They were very beautiful. They had three colors in them, white, purple, and rose color, and there was a delicate silvery fringe all around the edge. Their fragrance, too, was delicious. Charney examined them more than he ever did flowers before; and never did flowers look so beautiful to him as these.

The captive guarded his plant with great care from all harm. He made a framework out of such things as he could get, so that it should not be broken down by some careless foot, or by the wind. One day there was a hailstorm, and, to keep his tender plant from the pelting of the hail, he stood bending over it as long as the storm lasted.

The plant was something more than a pleasure and a confort to the prisoner. It taught him some things that he never knew before, though he was a very learned man. When he went into the prison he was an infidel. He did not believe there was a God; and among his scribblings on the prison wall he had written, "All things come by chance." But as he tenderly watched his loved flower, its opening beauties told him that there is a God. He felt that none but He could make that flower; and he said that the flower had taught him more than he had ever learned from the wise men of the earth.

The cherished and guarded plant proved of great service to the prisoner. It was the means of his being set free! There was another prisoner, an Italian, whose daughter came to visit him. She was much interested by the tender care which Charney took of his plant. At one time it seemed as if it would shortly die, and Charney felt very sad. He wished that he could take up the stones round; but he could not without permission. The Italian managed to see

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the Empress Josephine, and to tell her about it, and permission was given to Charney to do with his plant as he desired. The stones were taken up, and the earth was loosened, and the flower was soon as bright as ever again.

Now, Josephine thought much of flowers. It is said that she admired "the purple of her cactuses more than the imperial purple of her robe, and that the perfume of her magnolias was pleasanter to her than the flattery of her attendants." She, too, had a cherished flower—the sweet jasmine—that she had brought from the home of her youth, a far-off island of the West Indies. This had been planted and reared by her own hand; and though its simple beauty would scarcely have excited the attention of a stranger, it was dearer to her than all the rare and brilliant flowers that filled her hot-houses. She thought much of the prisoner who took such care of his one flower. She inquired about him; and after a little time persuaded the Emperor to give him freedom. And when Charney left the prison, he took the plant with him to his home; for he could not bear to part with this sweet companion that had cheered him in his lonely prison life, taught him such lessons of wisdom, and was at last the means of setting him free.

Some, perhaps, would say that the seed of this flower got into the prison-yard, and took root in the earth between the stones by *chance*, and that this was all very *lucky* for the prisoner. But this is not so. Nothing comes by chance. God sent that seed there, and made it lodge in the right place for it to grow. He sent it to be the means of good to the poor prisoner. Little did Charney think when he saw that tiny plant first pushing up from between the stones, that by it God would free him from prison, and what was better, deliver him from his infidelity.

We invite attention to the card of the Mayhew Business College, on back of cover.

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EDITORIAL.

WHAT DOES MASONRY INCULCATE?

This inquiry is answered by the enemies of our institution, and those who are influenced by prejudice, that it inculcates evil. That its teachings are dangerous to all that is good. That its real designs are to overthrow governments. Especially governments that are for the elevation of humanity. The bitter foes of Masonry would have the profane believe that not anything is inculcated in our secret assemblies but that which will tend to ruin society, and make demons of the members of our fraternity.

We here declare, and all true Masons will bear testimony of the truth of what we say, that true Masonry inculcates, in the first place, implicit trust in God. And this trust would be negative, and useless, without corresponding action. Masonry requires obedience to all of His laws. We say "true Masonry," from the fact that there is a spurious system taught as Masonry by our enemies, and by a class of unworthy members.

Both of these classes are to be shunned. Our outside enemies, however, as far as Masonry is concerned, are not to be feared. But as citizens, they would have the community believe that they are the only safe custodians of good law, wholesome morals, and pure religion. At the same time, when we try them by those tests, we find them the Ku-Kluxers of society, and the confidence gamesters of the world.

So with those who are among us. They, when citizens, were of that class, but have played their confidence game, and have been permitted to step over the threshold of the temple of Masonry. Their purposes were to bleed the unsuspecting and trustworthy brotherhood. This class teach Masonry, in their lives, as being a system that harmonizes with their own selfish acts, and it is the counterfeit and bogus of Masonry, and they are the Ku-Klux of our Order. And to the true and upright it is spurious. No step in real Masonry can be taken without a firm and solemn declaration, from the heart, of a trust in the Great I Am. It can be no idle tale, or unnecessary ceremony. To be true Masonry, it must be real, with-

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out hypocricy. The first thing seen in the Masonic Lodge is the Bible, containing rules of practice, expressions of faith, and lessons of truth to lead the neophyte into a higher life.

Then, casting a glance of the eye upward toward the rising of the sun, a symbol representing the initial of Deity, reminding him that before God, all worthy and true Masons bow with unfaltering reverence. Trust and obedience are the first lessons taught to the initiated into our mystical campact. And every subsequent step taken only harmonizes with the primary. Light and perfection go hand in hand in the whole Masonic pilgrimage of life.

AN IRRELIGIOUS LIBERTINE.

It is utterly impossible for an individual under this cognomen to gain admittance into the sanctuary of a well regulated Lodge; unless it is accomplished by deception. By this title a person is designated as being destitute of moral principle. Masonry takes this view of such a character. It is a man who is governed by no moral law. The law of selfishness, and self-gratification, disregarding every moral restraint, and violating every virtue, is his rule and code of morals.

He is one who hesitates not to trample into the dust all the sacred rights of others; if so be he can thereby advance his own selfish aims and ends. It matters but little to him at whose cost or whose loss, whether of wealth or character, if he can reach the object for which he selfishly craves. Such a person is one of the worst characters in a community. The highwayman, and the midnight assassin are better men. The honest atheist, who regards virtue sacred, is a safe associatie compared with the *libertine.*

No Lodge should ever allow itself to tamper with such a character. And if members of the fraternity would refuse to receive the petitions of persons who are unfit for the temple of Masonry, much trouble now existing in the Order would be avoided. Individuals who cultivate nothing but selfishness are unfit to become Masons, and will never be any benefit to Masonry. In spirit and truth, such men never become true Masons. They may become exact and expert ritualists, place every *sylable*, *letter* and *character* where they belong, and they, themselves live in open rebellion to all the bright precepts of Masonry. They may mechanically understand all *right angles*, *horizontals*, and *perpendiculars*, and yet neglect their spiritual and Masonic meaning, and utility.

In the "Ancient Charges of Masonry" we find this character mentioned: "A Freemason is obliged by his tenure to obey the

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moral laws; and if he rightly understands the art, he will never be a stupid *atheist* nor an *irreligious libertine.*"

By this we are taught that the term implies a rejection of all religious truth; a disregard and a neglect of all moral restraints and obligations which are enjoined upon us as citizens. It describes an individual who opposes and rejects every emotion of good, and repudiates every inspirational impression.

It matters not how many become Masons, if they possess the required moral and mental qualifications, when a recommendation is sought. We would that every man could come with all necessary requirements, and be received in due form. And we are of the opinion that the only way to reform society, and bring humanity upon that grand eminence is to have the moral and spiritual organizations of the world demand a higher standard of goodness and purity. A great reform is needed in this direction in all the civil governments. The constituents should require a higher moral grade of character to administer and make laws for the people. And Masonry is one of the best organizations to bring about that desired end that exists. Unite and cement a fraternity into one solid army of true-hearted brothers, with whom no contention can exist, only that which will produce the greatest harmony. Having for their aim and object moral integrity and honest purposes, and humanity will rise upon a higher plain.

NORTHERN LIGHT LODGE, NO. 40., AT MAUMEE CITY, OHIO.

This Lodge received its dispensation to go at work upon the temple of symbolical Masonry in 1817. It was given by Henry Brush as G. M. It laid away the tools during the anti-Masonic excitement, which was the 27th of December, 1827, when they elected officers and closed. The silence that followed was some eighteen years. And how joyful must have been the sound of the gavel when it was heard in the East again. A short time since we visited this Lodge, and were much delighted in learning something of the early history of Masonry in the Maumee Valley.

Worshipful Brother, R. E. Richards, of Rubicon Lodge of Toledo, has published a brief sketch of the history of Masonry in the Northern District of Ohio. It contains some 64 pages, and is full of interest to the Masonic student. During our visit, the Secretary of the Lodge gave us a copy of the By-Laws of Northern Light, adopted in 1846, after they were again called from this long interval of refreshment to labor. There were some things in these By-Laws that are now pronounced unmasonic, have gone out of practice, and

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would be considered at variance with the principles of Masonry, as now understood.

Article 5 reads as follows: "When any office shall become vacant by death, resignation or otherwise, * * * such vacancy shall be filled forthwith, and the persons so elected, shall hold their respective offices until the next annual election."

It is now considered that the highest officers of a Lodge cannot resign But if by death or removal the first is vacant, the S. W. acts by virtue of his office, and so on in case of death of the Wardens. And the Lodge cannot open or elect officers, only by a dispensation from the G. M. They can only elect on the day fixed by the Grand Lodge as the annual election.

Article 12 had some things in it that would be considered very much out of square at this day and generation. After balloting the second time, "the brother who gave it, may, if he thinks proper, declare in open Lodge his objection." This should never be allowed, for it utterly destroys the secrect ballot. Then, after the brother stated his objection, "if the objection be thought by a majority of the brethren insufficient, the Master shall appoint a committee of three to make strict inquiry into the merits of the objection, who shall report at the next meeting, when a ballot shall again be taken, and if the black-ball again appear, from the hands of the brother first giving it, this precludes all further inquiry."

As we remarked, the brother should never be allowed to say how he votes. For if one is allowed to say that he cast a negative ballot, another brother would have the same right to say that he cast a positive ballot; and so, let the whole Lodge declare their ballots, secresy is destroyed. Then, again, when the negative appears the second time, and the brother makes known his objection, the Lodge were allowed to take a vote relative to the merits of that objection, and if a majority thought it insufficient, the case was referred to a committee, whose duty it was to make strict inquiry into the merits of the objection, and report, then another ballot was had, and if the brother still cast a black-ball, the whole matter was dropped. By this mode, we see that the ballot was not secret, and the investigation by the last committee was as much to inquire into the cause and motive of casting the rejecting ballot as to inquire into the character of the candidate. In reality, it was putting the brother who cast the ballot on trial, with the privilege of coming out victorious if he still persisted. The Lodge all vote as they did first and so does he. But the last vote of the Lodge, in truth, stands againts him, and in favor of the candidate, and his vote stands not only against the candidate, but every member of the Lodge.

Article 13. "After a petition is regularly received by the Lodge, and entered upon its minutes, it shall not be withdrawn without

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the consent of the Lodge, at three-fourths of the members concurring therein."

We believe that it is now universally considered, or at least nearly so, that a petition cannot be withdrawn, but the ballot must be spread.

Article 22. "The Secretary was to enter suspended every member who appeared in arrears for dues for one year, but forthwith notify him. If within a time, which the Lodge shall determine, the member so suspended does not discharge his dues, he shall be expelled."

It is now claimed that no member can be suspended or expelled, only by a fair trial, which must be by charges and specifications. No member can be legally suspended or expelled in any other way. If he neglects his duty to his Lodge, he must be summoned to appear and tell why he is thus remiss, and if he disregards the summons, then he can be tried for contempt, which is unmasonic, together with a violation of his vow. But for nonpayment of dues alone, we do not believe that the sentence of suspension or expulsion should ever go upon any Masonic record.

Article 26. "After the first visit, visitors must pay the same dues as regular members, excepte when remitted by the Lodge." We are not prepared to say but that this would be a good regulation. For we believe that as long as a member of the Order or the Lodge is bound to those non-affiliates, they should be *compelled* to contribute to the wants and needs of the organization they seek to visit.

Section 6, of the Rules of Order was rather a singular rule. At least it would be so viewed at this day and generation: "The Master, or presiding officer, shall be the judge of order in debate, subject to an appeal to the Lodge by three brethren."

We believe the modern doctrine to be that there can be no appeal from the rulings of a Worshipful Master. By some this may be considered wrong. Not so, if the Lodge has a Master who is in spirit and truth a Mason, and knows how to govern and rule. If the Lodge is unfortunate in having a Master whose rulings are unmasonic and illegal, there is a direct remedy, go to the Grand Master, who will look into the complaint, and declare the law which must govern the case.

This much we have been induced to put on record, with our remarks, relative to an item of history of one of the oldest Lodges in the West. It is well for us to keep in memory the fathers of our Order, to talk of their zeal, to study their ideas, and profit by all the good they practiced, and hold in sacred rememberance the grand tenets of Masonry, which they preserved in faithful breasts, through the dark night of persecution and unrighteousness.

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THE MYSTIC STAR:

A Monthly Magazine,

DEVOTED TO

FREEMASONRY AND ITS LITERATURE,

JAMES BILLINGS, Editor,

SOL. BAYLESS, P. G. M. and T. F. GREEN, Associate Editors,

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THE MYSTIC STAR.

JULY,——1872.

AN ADDRESS DELIVERED BY REV. BRO. W. S. HOOPER, AT A MASONIC FESTIVAL IN BUTLER, ILLINOIS.

It is very pleasant for us to day to meet in this sequestered grove, having laid aside the business cares and toils of the world, to engage in the festivities of our annual festival day.

We have not come into this pleasant spot for the purpose of entering into elaborate argument; for that were wearisome. We have not come for the purpose of defending the time honored principles of our noble order against the encroachments of its enemies, for they need no defence. So great, noble and true are these principles that none of the well informed, but the infidel or atheist will attack them because they are the same as those of our common religion. They are not antagonistic to Christianity as some claim.

We argue not in their favor, nor in their defence, because the wise man who opposes such principles must be so depraved that scarcely could he be saved; and the ignorant man who opposes could not be convinced, and the argument would be wasted.

Masonry has many enemies. Some who like the serpent hiding beneath the shadow of the forest leaves, hide themselves behind the virtues of nobler men who with boldness, speak out their opposition; and yet at the same time many of these men are pure Masons at heart.

For as Masonry is a principle and not a clique, nor organism, all men who possess its principles are Masons. It possesses every moral principle and virtue, save only that of pardon of sin through the blood of the Lord Jesus Christ, and every good man who has the principles of virtue enstamped upon his heart is a Mason whether a member of the order or not, and many of our opposers in this wise are Masons of the purest stamp.

We come not to say that our principles are better than those of our common Christianity, for they are the same. We dare not say

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that all those of the mystic brotherhood are good men, because there are many who are immoral and vicious. We dare not say that all who have knelt at the Masonic altar, are men of consistent virtues, because many times those consecrated vows have been broken.

We dare not say that the great light of Masonry (holy and true that came first to the eye of him who beheld the three great lights, as the scales fell from his eyes, and when it was said "let there be light") has been the light to his pathway and guide to his erring feet because in many Masonic homes that brilliant light of divine truth has the gathered dust of days and weeks upon its covering, and its pages have not the finger stains upon them that an earnest workman may have made when fresh from his daily toil.

We come not to-day to claim a virtue that is not ours. Not to screen the guilty one from blame; not to claim a laurel we can not wear; not to tear the coronet from a victor's brow. Nay, but we come with humble hearts, with feelings akin to a sacred brotherhood, to enjoy a day away from the animosities and perplexities of life, to meet in the grove, like the sacred ones where our earlier fathers met, so sweet and sacred then, so pleasant now. And as we meet, I have thought, how many meetings have they held within great nature's lodge room; how many towering cliffs have screened them from a worldly gaze while they sung their maker's praise; how many times has the grassy turf been pressed by Masonic knees around the mystic altar, within the grove; how many vows so sacred and so pure in ancient times have been sealed in kisses upon that volume, and on the tufted grass, between the towering cliffs and beneath the broad spread canopy of heavens eternal arches, with God and heaven's shining host as the solemn witnesses of the scene.

We come not for defense or praise, but in this place we meet as a fitting emblem of the dwelling place of him whose name we celebrate to-day. We see a fitting emblem in this grove of the toils, trials and privations of that ancient master. We should find in the occasion, thoughts that would carry us back to those days of trials, to those days and hours when the eloquence and the sublimity of that man swayed a moral and spiritual sceptre scarcely equaled by man before or since. From the teachings of that saint we should learn lessons that will carry us through this life in joy, and land us in triumph on a better shore.

We come then not to boast to a disbelieving world, but to speak words of truth and soberness to Masonic hearts.

We presume there never has been a society or organization of any kind in this world, which has not had times of adversity and prosperity. None that have lived in the undiminished splendor of a shining sun.

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Masonry in common with everything, has had its storms and persecutions, and some even within the memory of the living. The driving storms of adversity have howled fearfully about us. The very forests have shivered and fallen to atoms. The earth has been torn in sunder, rocks and mountains; the forest hamlet, and the city of the plain; the noble edifice, and the magnificent palace, have all alike fallen before the sway of the giant tempest. Nation after nation, empires, kingdoms, republics, churches and governments have crumbled, tottered and fallen in the lapse of rolling years; but amid all of the falling, Masonry has stood firm and unshaken like the towering oak that has breasted the thousand storms, and to-day she is extending her majestic arms and encircling the vast universe of man in her kind embrace.

She acknowledges no particular class as her kindred or children; but all alike, if free from earth's direst vice, infidelity, may be embraced in her extended arms. The Arab roaming wild in his uncouth barbarous state, or prowling o'er his desert plains. The wild American Indian in his savage way, now thrilling the world with his pure native eloquence, or howling behind his flying prey. The Turk wandering along the dusky streets of his native capitol, or basking in careless indolence beneath the azure heaven, or resting his weary form beneath his native tree or vine. The Russian away in his northern clime, dashing o'er his frozen snow, or bounding o'er his mountain slopes. The Chinese in his native simplicity and conceit, listening to the chatter of his birds, the rippling of his brooks, or the roar of the oceans as they surge their waves against the rocky shore, having all a place within the mystic lodge.

In fine there are none too lowly to be abased, and none too high to be exalted. There are none so blind they may not be darkened; there are none so bright they may not be enlightened.

Her language is familiar in every nation and among all people. Not the island of the sea, nor the far distant land where it is not spoken, and where, if in an hour of danger the word is spoken, danger hides behind her curtains of protection. Her's is a significant language, spoken by all who have stood around her altar.

We have thought that the time may come, when the ancient hill where once the temple stood, but where now the pagan mosque is reared upon its ruins, that Masons may gather around a Christian altar, and speak every language under the sun, may go in and out by divine command bearing the word of truth for the convertion and the healing of the nations, as will be in the great day when from the temple in mid air Jesus will send the angels to convert the world.

It must be remembered that besides Masonry there is but one other organization that has a universal language. That language is spoken in every nation and by every tongue of people.

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She has not been selfish in her demands, nor in her principles, but of good to man in general.

In the dark ages, when gloom and sadness seemed to have settled over the land, literature, art, science and all that moved and stirred the heart of man seemed on the wane; when darkness reigned as the universal monarch of the age and claimed whatever of grandeur earth possessed, and all alike flocked to her unfolded standard, as she waved her triumphant scepter o'er their heads; setting her shrine upon every headstone, and ruling by the supremacy of her throne. It was then, that the true merits and greatness of our noble order stood out in beauty by preserving God's divine word and sacred truth; when it had with ruthless hand been plucked from every harth stone and torn from every altar, and it was only by its restoration, that the clanking chains of darkness were cast off, and literature doned again the beauty of her intellect. Science gathered courage. Art and architecture assumed their former grandeur and religion started forth freshly animated by the long hidden truths of God's word.

"There is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been owned in common by two brothers, one of whom had a family; the other had none. On the spot was sown a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in separate shocks, the elder brother said unto his wife: "My younger brother is unable to bear the burden and heat of the day; I will arise, take of my shocks and place them with his, without his knowledge." The younger brother, being actuated by the same benevolent motives, said within himself: "My elder brother has a family, and I have none; I will contribute to their support; I will arise, take of my shocks, and place them with his, without his knowledge." Judge of their mutual astonishment, when, on the the following morning, they found their shocks undiminished. This course of events transpired for several nights, when each resolved, in his mind, to stand guard and solve the mystery. They did so, when, on the following night, they met each other, half-way between their respective shocks, with arms full. Upon ground hallowed with such associations as these was the Temple of Solomon erected—so spacious and magnificent, the admiration and wonder of the world. Alas! in these days how many would sooner steal their brother's whole shock than add to it a single sheaf!"

In principles of this kind we get that universal benevolence characteristic of Masonry.

Let the wayfaring man be cast upon a foreign isle and ask but the crumb and the loaf falls into his lap; go to the battle field where the rippling brook and the tufted grass now stained with human blood tell the sad tale of man's woes; go where the booming cannon and the clashing of arms spread death in their airy path; go where the wounded groan and the dying shriek in their last agony and pass to their God; go where the blood is flowing, go to the battle's fiercest fight; go to the widow's cottage when the last faggot

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burns into dying embers, and the last morsel is eaten by the famishing children; go to the new grave of the brother as the rattling clods upon his coffin tell of earth's mutations, and in all these behold the benevolence and affection of Masonic hearts.

We need not deny that there is much fictitious in our ceremonies. We need not stop to date the antiquity of Masonry, and claim its origin with Adam or with Solomon, but rest content in the assurance that all good men of whatever age of the world were Masons at heart whether members of the so-called order or not; but there is an antiquity about it that can not be denied, viz: the tradition.

There was an evident design on the part of our Creator in carrying out the knowledge of the earth, to perpetuate it by tradition and writing; and while for long ages there were no methods of conveying truth with the pen it was preserved by tradition; and while yet most of all truths are enrolled upon the historic page, others, doubtless, are still carried through traditional channels, and this last is the highest Masonic claim we make.

While it is true that the meeting of lodges of this day are for the pleasure of the members yet it destroys not its tradition.

This traditionary chain was completed with Moses, at which time, and during whose life God introduced the written instruction for man, for the population of the whole world had become so great that it was no longer practicable to convey it through tradition, and to keep the forms of religious worship uncontaminated.

The first knowledge of the world was given from God to Adam, the common father of the race, and through him to Methuselah, who was cotemporary with Adam in his age and with Noah in his youth. Through these not only was the knowledge of the creation as designed by the heavenly father of us all kept intact, but transmitted to others. Noah carrying these historic facts through the flood gave them to his sons, all of whom gradually passed into a state of idolatry except Shem, who kept the principles of religion perfect and pure.

After the lapse of many years, when idolatry had obtained the control of the men of Egypt, and when Abraham, who was cotemporary with Shem in his age and Isaac in his youth, saw the very strange manner of the worship of Osiris (the Egyptian name for God) went over into the land of Mesopotamia and conferred with Shem relative to the true worship of the divine being.

Thus the traditions were carried down to Abraham and so through to Jacob, Joseph and to Moses.

When Abraham went down into Mesopotamia, Shem made him a priest, or conferred upon him what in Masonic lore is known as the degree of the High Priesthood.

There was a great significance in the statement that Moses was learned in all the wisdom of the Egyptians, because he had not

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only become acquainted with all principles of their legislative ability, but of every art and science, and in every principle of their worship. He was also well versed in all their Masonic knowledge. For we are aware of the fact that among them were some of the brightest of the mystic tie. And when he went down into the land of Midian, Jethro conferred upon him the doctrines of the Noachidae, a people who had preserved intact the teachings of Noah, and also the degree of the High Priesthood, thus bringing to Moses a very closely connected link of tradition, after which the writing was inaugurated to preserve knowledge.

While many doubt this remote antiquity and place the entire organization in Solomon, there must be this distinction, namely that he only reorganized the dismembered elements, as Abraham and Moses reinstated a pure worship.

Abraham reorgnized the principles of worship to preserve the Egyptians. Moses to save the nation of Hebrews from further slavery, and Solomon to protect the workmen from imposition in their travels.

While our forms and ceremonies are very different from ancient times, and our history is not as extensive, nor does our present tradition reach as far as the written history, yet the principles are the same as those of the ancient church, and the Masonry of to-day is claimed as the perpetuation of what once was the true church. It is not, however, a church. It is not a Jewish church because we lack their forms, the ceremonies, and their sacrifices. Not the Christian church because it does not embrace and practically teach the forgiveness of sin through the Lord Jesus Christ.

Many men have fallen into the error that a strict adherence to the teaching of Masonry is sufficient of itself to save the soul.

Now, we answer that it embodies every sublime truth of religion, save that of pardon, yet in its present form it is not intended for a religion, but for the pastime and social improvement of its devotees. And, again, that class of men who make this pretense to Masonic virtue rarely ever live squarely up to the principles of the order, much less try to save their souls in any other way.

Yet while it embodies such noble and pure principles of morrality, there are many who disregard them ; but let me exhort you, brethren, by every principle of love, by the vows of your altar to seek through Christ the pardon of sin and prepare to meet in the grand lodge on high, for no Mason, except he be redeemed by the purifying blood of Christ, will ever get to that happy land.

Our common Christianity is more deeply indebted to Masonic ties for its Bible than many are willing to acknowledge.

There is no volume that has had a harder struggle for its perpetuity than this book of God.

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In the day when that beautiful temple was completed by Solomon, there were but a few copies, perhaps two; one within the king's hand and the other hid within the sacred vault for future generations to unveil; and in the lapse of rolling years the one or few visible ones passed into destruction and the nations into idolatry, and the world was without a Bible. The workmen by thousands had gone from the temple with only the principle in their hearts and no volumes in their hands. Years after, when among the ruins, workmen found this book, secreted by the builder of that edifice in the ancient vaults of the temple where God had commanded it should be placed, and lifting a paving stone brought it forth to light.

During the Romish persecution, when Catholicism reigned triumphant, and when their bonfires were kindled with copies of God's word no hand could preserve it, save those few who were firm and undiscovered; but in the lodge vaults it was safe, and afterwards became the brilliant light to the land.

At an early period in the history of England, when the principles of the mystic band were well known; but at a time when God's word was perhaps not in all the land, there came a certain stranger and abode within a cave not far from York. His language was strange, his actions queer. Time after time he was seen addressing the Great Spirit. There were strange actions about the hermit (Alfred) that aroused the people to inquiry. The Duke of York visited him, and although there was no conversation, yet by these Masonic emblems they became aware of the fact that both were brethren of the mystic tie. These ancient Britons were worshiping an unknown God by signs, and knew not of revelation until this strange hermit unfolded that blessed word of God.

We are often charged with that dreadful crime of secrecy; whereas in all the vast universe most of all things is locked within the vault of secrecy.

Can any one unfold the hidden mysteries of God's works? Can we unlock the mysterious union of man's spiritual, physical and mental nature? Can we unfold the unspoken thoughts of a man's heart? Can we unlock the treasure vaults of earth where the gold, the silver and precious stones are hid? Can we gaze into the mountain's treasure? Can we roll back the ocean's depths and look therein? Can we behold nature's mysterious workings as she bringeth forth the corn and the wheat? Nay, they are mysterious secrets to us all. There are secrets in the ocean's depths, in the raging tempests that sweep the land; within the silent zephyr that fans the cheek; within the magnificent cataract and in the rippling brook. Secrets in the silver moon, in the golden sun and in the spangling star of heaven's azure blue.

Secrets within the sacred altar of every sanctuary on earth, and

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on the hearthstone of every father's home. Yea, everywhere and in all things. One of old hath said, "It is the glory of God to conceal a thing but the honor of kings to search out matter."

It is that which has revealed and developed all knowledge and science, and without it we were all in ignorance. It has been instituted to compel investigation for scientific truth; that men may learn they must search the hidden things for knowledge.

In Masonry there is nothing secret except a few words and signs by which we may know each other, and a few traditions known only to us.

There is not a thought in all her teachings but which comes from God's written word. Not a sentence in those teachings but came from God. Not one but is recognized by every devoted Christian. Not one but forms a part of our common Christianity. Not a word among her passwords, save one, but is found in God's holy word, and if a man cannot endorse God's word, he cannot endorse Masonry.

If he cannot endorse the teachings of our common Christianity he cannot endorse Masonry. If he endorses the teachings and the life of John the Baptist, whose eloquent voice awakened a slumbering world into repentance, and prepared the pathway for our dear Redeemer. If he does not discard the truth breathed forth by John the Evangelist and upholds that heavenly saint, he cannot and he dare not discard the principles and the motives of the brethren of the mystic tie.

But if a man casts off God's word. If he disbelieves our common Christianity. If he discards John the Baptist, and John the Evangelist. If he ignores every principle of morality and virtue, then with safety he may say there is no good in Masonry.

But while we exalt the principles of the order to so high a standard, we do not say that every member of the same has been true to those principles, nor do we say that every Mason has been consistent to his solemn vows. There have been and are recreant Masons, as well as recreant Christians. There have been Christians who snatched at the gaudy bauble of sin and proved false to their trust and their religion. There is not a church but has its hypocrites; not a dogma but has its proselytes; not a doctrine but has its false believers; and so there is not a lodge but has its false brethren. There are men who have joined the order and have taken the vows; have been exalted to an high estate and placed in positions of trust and honor; who have proved recreant to every trust, to every consecrated vow, false to their honor, false to their homes, false to their altar, false to their oaths, false to their brethren and false to their God. They may be members of the order as others are of the church, but they are not Masons any more than a hypocrite is a Christian. It is not the name but the spirit that makes the Mason.

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Oh, brother of the mystic tie, how can you meet God's blessed words with the sacred impress of your lips and then profane the name it holds so high. How read its pages and know the sublimity of its teachings, and disgrace the morality and temperance it inculcates.

An ancient writer in that word says: "Thou shall not take the name of the Lord thy God in vain." Another says, "Wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise." Another great, noble and eloquent orator stood with the boldness of a true Christian and in mighty eloquence "reasoned of righteousness, temperance, and the judgment to come," until the haughty king trembled upon his throne. And you Masons with uplifted hands, above these great lights of Masonry, and in consecrated vows have pledged your acceptance of these truths. How dare you profane your Maker's name; how dare you touch the inebriating cup; how can you do these and be true Masons.

I tell you just so sure as the church of the nineteenth century needs the refining fire and purifying power of divine grace to purge and sanctify it, so does Masonry need purging from center to circumference.

We speak often of the Mosaic pavement and the checkered floor of human life; but I tell you that human life is not the only checkered floor that many Masons will tread. The eternal floor, all checkered with human woes, pangs and sins, jealousies and malice, will yet be trodden by Masons who are recreant to their sacred trusts.

We speak of the "lamb skin, or the badge of innocence, more honorable than the Roman eagle, the star or garter or any mark of honor worn by king or potentate;" but have you paused to consider, are you worthy to wear such an emblem? That of a lamb that never dreamed or conceived an unholy thought; whose lips never uttered the sound of sin; that which in earlier days was the propitiation for man's transgression.

Oh! how many of us will ever wear on that golden shore that beautiful emblem; how many there will cluster around that high altar; how many who have met ruffians at the gates of life, and have lost their lives in the defense of principle; how many who have received wages for labor performed by others, and have carried the mysterious stone with a new name; how many who have presided over their brethren; who have seen the holy fire fall from above; who have hung their harps upon the willows because they that carried them away captive, required of them a song; who have trodden the dreary desert way from Jerusalem to ancient Babylon; who have drank from the silvery stream and fallen from the river's bridge; who have stumbled among the rocky caverns of the dreary

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river way, and descended the darkened vaults of human sorrow; have felt the clanking chains of the culprit doomed to death and then saved by the treachery of a recreant. I say of all these, how many will wear that badge of innocence upon the eternal lodge. I tell you, they that are righteous and only they.

Beauty and propriety are two of the most sublime of Masonic teachings, all of which are from God's word and embody everything of interest. And from the very fact of their divine authenticity ought to claim the most consistent observance from every one. Every action should be measured by the principles of its morrality, and every thought by its standard of right for there is no standard of morals so high.

There was a time when men sealed their contract with each other by giving a white stone with their name written thereon, that in coming time, when in danger or distress, if that stone were presented to the other party it would always insure protection. So of Masons, they have that emblematic contract in their hearts, and many carry the keystone with that mysterious name written thereon, and where ever we go that binding contract will find protection for the holder. So should Christianity be; common principles of humanity should move and actuate our hearts to deeds of benevolence and love, unassisted by principles of selfishness.

We love to contemplate the many things of beauty in our order; to think of God's word as our guiding star as it guides us through the sea of life; as it gleams along the wide waste of the waters of human life and points to the distant port of rest. Her pillars of wisdom, strength and beauty are the noble standards of pure and holy virtue, and amid the turmoils of this earthly life they should be our support. Do they sustain you, my brother?

Can you look upon that broken column, and old father Time himself, armed with that hope destroying scythe, unrobing the pure maiden of her well earned laurels, teaching us that however great the grandeur of earth's honor and glory, that they will be discovered by that unerring hand and torn from our brows; that none will escape. Nay, not one. The brightest victory that ever perched upon the warrior's standard; the most glorious name that ever greeted the statesman's ear; the brightest coronet that ever decked the kingly brow, will all be taken by the great leveler of all mankind.

Seeing this fact, and knowing that the All-Seeing eye is cognizant of our every action and thought, and knoweth full well the chain by which we are bound, are we squaring our lives by the principles of virtue and honor, and preparing to meet on that tessalated floor of the eternal lodge, where angels gather in clustering groups to welcome us home.

Never has there been a nation of people who were destitute of a

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national standard to inspire their people and their warriors in the hour of their battle and their conquest on many a gory field.

The crimsoned stripes and the whitened bars and the glittering stars of our national emblem, have been the conquerors that have led Americans to many a victory. So of the ark of the covenant with ancient Isreal. It was the standard in the hour of battle. It was the inspiration of her warriors, when the tramping host of the eneny came. It was her shield of protection in the hour of greatest danger. Within that ark the great treasures of Israel were securely locked.

So with us brethren. The great treasure of principle are within and around our altar. How sweet the memories that cluster there; whether in the shady grove, or on the lofty summit. In the valley's bower or in lodges wall, the pleasant thoughts of that altar are none the less strong. There fell the pall of darkness from our eyes; there the light of divine truth was made stronger than ever; there we were bound by ties stronger than a three-fold cord; there the mystic chain first bound our hearts, and there we felt how pleasant it is for brethren to dwell together in unity, It is like the precious ointment upon the beard, even Aaron's beard that ran down to the skirts of his garments; and as the dew of Herman and the dews that descended upon the mountains of Zion.

THE LANDMARKS OF MASONRY.

Freemasonry owes its wonderful stability and perpetuity entirely to its Landmarks. Without these, it would have been as changeable in its principles, and as short-lived in its existence, as the thousand and one societies it has in almost every decade seen born and buried. These Landmarks are *sui generis*; you can find no laws analagous to them, in their inherent character, search where you will among other institutions. Hence it is difficult to indicate their nature. You cannot compare them to the unwritten, or common law of the land (although they are sometimes so compared); nor to the statute law; nor to constitutional enactments. All of these *may be changed.* Judges every day are overruling the ancient decisions of courts at law; legislatures are repealing old statutes; and the sovereign people are modifying their constitutional compacts. Every one of these, no matter what the safeguards by which they are surrounded, may be and are continually altered. But the Landmarks of Freemasonry are in their very nature *un*alterable. There is no "higher law" to which they must submit, for they are the "higher law" itself. No man or body of

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men can make any innovation into the body of Masonry, which they constitute. Like the laws of the Medes and Persians, they alter not; hence there is no other Masonic subject of so much importance to every member of the craft, or which requires more skill in its treatment. In the present article we shall endeavor to indicate their general character and origin, and in future ones we shall from time to time take them up individually, and discuss their separate import.

The *land* of Masonry is a figurative one, but its *Landmarks* are real; and both derive their origin from our First Great Light, the Holy Bible. The craft are not communists; they seek no agrarian ends; but they *are* equal participants in their figurative land, the domain of Masonic truth. It constitutes the inheritance of every Freemason, and by word, sign and symbol, we endeavor to plant it in the heart and engraft it into the life of every brother. Masonry originated in the Holy Land—the land of promise, the birthplace of mercy, the theater pre-eminently of lofty deeds and divine manifestations. Our mysteries were first elucidated among the Temple builders of King Solomon; and back to that age and country we must go to learn the origin and meaning of the ancient term Landmark.

Stone pillars alone, in olden times, marked the boundaries of land, and in the absence of anything analagous to our modern deed, with courses and distances accurately indicated, of course the highest value was set upon them. Hence the law: "Thou shalt not remove thy neighbor's landmark, which *they of old time* have set." "Cursed be he that removeth his neighbor's landmark." [Deut. xxvii; Proverbs xxii.] And even among the heathen, landmaks were sacred, so sacred that a god was reputed to preside over them, whose name was *Terminus*. "Garlands and libations were offered to his majesty, hymns of praise were chanted to his honor, and this preserver of legal boundaries of land was often crowned with chaplets of flowers. The Romans deified the *termini*, or landmarks. Ovid alludes to the custom of sacrificing a lamb and sprinkling them with its blood, and Juvenal says "that annual oblations were made to them." We have been thus careful to give the origin and derivation of the name by which we designate the unalterable, fundamental laws of Freemasonry, because they teach, more forcibly than aught else can, their solemn and binding nature. If God himself commanded that the ancient landmarks should not be removed, and if the heathen deified him whom they conceived to preside over their boundaries, what a lesson of respect and even reverence do these facts teach every Freemason, with regard to what the craft have analogously called the Landmarks of Masonry. By them we are enabled to distinguish friends from foes, brothers from cowans; by them we have secured to us our inalienable rights and time

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honored privileges; by them we are taught to worship the One only Living and True God, and to look forward after death to a joyous resurrection. What can be more inestimable to a Freemason? It is by a strict adherence to these alone that our ancient order has come down; and there is only one thing that can ever jeopardize its existence throughout all the future, and that is a departure from our glorious Landmarks. These intact, Masonry is as sure to behold the end of all things, as that end is sure to come. Let us, then, religiously guard them from perversion or change. They are ancient but not antiquated nor obsolete, and no wisdom can add to or subtract from their excellence.

On account of the high esteem in which the Landmarks have ever been held by the craft, there have been at times attempts made to add to them, and authorities now differ as to their exact number. The only safe plan is to recognize only those which manifestly are ancient, and to repudiate those which are as manifestly modern. The best test, perhaps, of the antiquity of an alleged Landmark, is its present universality. Those fundamental priciples the craft-universal now recognized as of binding force, must be the true Landmarks, while those that are to a large degree variant in various parts of the world, are evidently innovations.

Hereafter, at intervals, we shall discuss the undoubted Landmarks of Masonry one by one, and from this study, if judiciously pursued by each brother for himself, much that is interesting and valuable to him as a craftsman cannot fail to result.—*The Keystone.*

APOLOGIZING FOR MASONRY.

A PORTION OF AN ADDRESS OF P. G. M. BROMWELL.

In his allusion to the Bible as the corner-stone and light of Masonry, he remarked as follows:

"And this volume belongs to the lodge, but how is it held? The lodge has jewels, but the Holy Writings are not among them. The lodge has ornaments, but the Holy writings are no part of them. But the lodge has *furniture*, and here we find this Book the first of all. The lodge has *lights*, and among them *great lights;* and behold the Holy Writings is the *first* great light, shining before all, and over all, and through all.

In contemplating Masonry in its grand aspect as the temple of truth, with all the sublime associations connected with its interior mysteries, how lame and impotent appears the conclusion that this or any thing like it sprang from a society of operative builders. It seems a small thing even to dwell upon, that is the most ancient of institutions. It seems a small thing comparatively that it has rear-

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ed its lodges in every land, and left its symbols and jewels amid the rubbish of oriental temples and beneath the forest-grown mounds of the Ohio valley. It is a small thing that its Grand Lodge sit in every capital of the civilized world, and that its words of wisdom are explained in a hundred languages. It is a small thing that in all ages, kings, princes and potentates, the most illustrous from Solomon to Garibaldi, have borne the Grand Master's gavel, and worn the badge more ancient than the golden fleece, and more honorable than the star of garter, or any other order which a man can bestow except he be a Mason.

Wherefore we will dwell not on any of these things, much less follow the example of those who deem it proper to dispute in behalf of the Craft upon such occasions as this, by "giving reasons," "answering objections," and in short *apologizing for Masonry* before the world!

Let him who wishes to make apologies, make them to Masonry for himself, and answer objections, if any, to his own conduct; and the venerable institution will take care of its own grand career. What signifies it to Masonry, that selfish or mistaken men even now are engaged in the profitless task of striving to overthrow its bulwarks, even in some portions of this free republican land. Not a generation has passed but some were found engaged in the same work. Crowned heads have united with mitred hierarchs in this labor; but the sceptre and the crozier combined were too light to smite down the pillars of the porch. The fires of persecution have been fanned to raging flames, but they have been only "as the crackling of thorns under the pot;" while the bush of Moses, ever burning, is never consumed.

Yet it may be proper to offer one or two reflections. In this land, whose principles of free government have been nursed in Masonic lodges through perils and persecutions, in olden despotic realms, we might think it strange to hear of organized warfare against this institution in the name of liberty and law. For this Federal Government is represented by a flag which bears the three Masonic colors—the red, white, and blue—with a five pointed star of the ground floor for every member of the Union; and the great seal of our Federal State shows the Masonic unfinished pyramid, and the Omniscient eye above.

Stranger still it might appear to us to find again a crusade on foot to put out the lights of our altars in the name of holy religion. Is it a harm to religion that three hundred thousand men out of one nation are banded together and devoted to an institution whose laws, teachings, and ceremonies, and accumulated literature, all tend forcibly and continually to inspire regard for the Holy Writings, and familiarize its votaries with the wisdom and excellency of those sacred pages?

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Has any man another or better Bible to offer than that which is the furniture of the lodge?

Has he found a God other than the Lord Jehovah to whom a lodge or temple may be erected? Has he a better rule for life than that taught by the signet of Zerubbabel or the plumb line of Amos? Does he find fault with the lessons wrought in the workmanship of Bezaleel, and the form and furniture of the most holy place?—Does he abhor the teachings veiled in characters of the two saints John; and are the cherub and the palm tree the only things of vanity and superstition, to be smitten and profaned by his iconoclastic hands?

When Masonry is swept away, what substitute will be offered for an institution which makes loyalty a landmark, and holds with more or less restraint so many thousand within the influence of moral and religious truths?

Nay, he has nothing to offer but a triumph in behalf of his own peculiar prejudices and opinions; a triumph barren of good results to man, and wholly illusive. * * * * *

As to us who are here so-day, we shall go, never all to meet in one place again on earth. Even now we miss familiar faces, long loved but not lost, and we know that the evergreens are growing above the forms of some who were lately a part of our assembly.

Where our diverging paths may lead us upon earth, we know not; but not long or far, until we reach the outer veil, which opens but on the undiscovered country and the hidden life. One by one and two by two are our brethren entering, and soon all must pass. But the first great light alone shines through the *inner* as well as the outer court, and with seven seals enclasped, let each take due notice and govern himself accordingly.

In that Grand Lodge, in whose length, and whose breadth, and whose height are equal, may yet be united in a bright fraternal chain, all those who may be found worthy when the Lion of the tribe of Judah shall recognize his own, and the hand of the faithful shall receive the white stone with the new name written therein; and Truth, all triumphant, shall reign eternal and universal, to the glory of the Grand Architect of the Universe.—*Masonic Review.*

TRUE generosity rises above the ordinary rules of social conduct, and flows with much too full a stream to be comprehended witin the precise marks of formal precepts. It sanctifies every passion, and adds grace to every acquisition of the soul; and if it does not necessarily include, at least it reflects, a lustre upon the whole circle of moral and intellectual qualities.

FOUL HEARTS alone abhor foul suspicions, and fancy others to be what they know they might become themselves.

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AT THE LAST.

This beautiful poem was suggested upon reading and comprehending the sentiment of the following passage: "Man goeth forth unto his work and to his labor until evening."

The stream is calmest when it nears the tide,
The flowers are sweetest at the eventide,
The birds more musical at close of day,
And saints divinest when they pass away.

Morning is lovely, but a holier charm
Lies folded close in Evening's robe of balm;
And weary man must ever love her best,
For Morning calls to toil, but night to rest.

She comes from Heaven, and on her wings doth bear
A holy fragrance, like the breath of prayer;
Footsteps of angels follow in her trace,
To shut the weary eyes of Day in peace.

All things are hushed before her as she throws
O'er earth and sky her mantle of repose;
There is a calm, a beauty, and a power
That Morning knows not, in the evening hour.

"Until the evening" we must weep and toil,
Plow life's stern furrow, dig the weedy soil,
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.

O! when our sun is setting may we glide,
Like Summer evening down the golden tide;
And leave behind us as we pass away,
Sweet, starry twilight round our sleeping clay!

NEVER give up when you are right. A frown is only a muscular contraction, and cannot last long. A laugh of derision is but the modified bark of a cur. If you can be laughed out of the good or the good out of you, you are weaker in intellect than the fool, whose argument is a guffaw, and whose logic is a sneer.

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CORRESPONDENCE.

We learn by the following, that our worthy co-laborer, Brother Green, is hard at work in the southern portion of Illinois. We hope that our friends will keep us apprised of what is going on in the different portions of our country. Let us have your news of the prosperity of the cause and all things in general pertaining to the good of our Fraternity. ED.

Tuesday, the 23d inst., was an extremely interesting occasion to the brethren of Mt. Carmel Lodge, No. 239. An intimation to a few surrounding lodges, including that of Princeton, Ind., that this would be a regular communication, with work in the third degree, and that R. W. Bro. T. F. Green, of the MYSTIC STAR, would be present and assist, drew together the largest concourse of Masons ever assembled in this place. Our large and commodious hall was not only crowded but overcrowded. R. W. Bro. Patten, of Mt. Vernon, Deputy Grand Master, together with five Worshipful Brethren, were seated in the East, to the right and left of Bro. Green, while the hall was packed with about 75 other visiting brethren, from surrounding lodges, besides a large assemblage of our own members. The occasion passed off in the most happy manner possible, and the brethren dispersed at about 11 1-2 o'clock, only at the peremptory wishes of the locomotives which were waiting to take our visitors to their homes. Now, that we have and will soon have more railroad facilities in this section of Egypt, the pleasant habit of lodges visiting each other is obtaining vogue, and with happy results, expect a thorough revival of our ancient craft in this locality. Z.

MT. CARMEL, ILL., April 25, 1872.

WASHINGTON.—Washington was initiated in Fredericksburg Lodge, Virginia, November 4, 1752; passed March 3, 1753, and raised August 4, 1753. In 1788, April 28, he was associated with Robert McCrea, William Hunter, Jr., and John Allison, in the charter of Alexandria Washington Lodge No. 22, Washington as its first Master. This Lodge attended his burial, December 16, 1799.

IF MEN would but hate themselves as they do their neighbors, it would be a good step toward loving their neighbors as they do themselves.—*M. Laurin.*

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FAITH, HOPE, AND CHARITY.

BY MRS. L. E. ALLEN.

The following furnishes a beautiful scene for a Sunday school exhibition: Five little girls, three of whom represent Faith, Hope, and Charity are introduced. Hope brings an anchor and lays it down, while Charity brings a white mantle and covers them all with it. The responses are given by two of the number, and at the close Charity is crowned with pure white flowers. We give this in our journal, hoping that many Sunday schools may use it as one of the sweetest things of the season.

FAITH

An emblem beautiful I hold,
But by-and-by,
Instead, I'll wear a crown of gold
Above the sky.
Across a streamlet, dark as night,
A plank is laid;
A light illumines where I tread—
Beyond is shade.
Though shadows gather dark and drear
I will rejoice,
For just beyond I gladly hear
My Savior's voice.

HOPE.

I am of joyful mien,
Nor look for sorrow;
If shadows fall to-day,
Light shines to-morrow.
What though the Autumn gives
Its withered treasures;
Bright Spring shall bid them live
In greater measures.
She rides my tiny bark
Upon life's ocean;
Fast anchored to the rock,
Heeds no commotion.

CHARITY.

I have a beautiful mission, too,
Listen, bright sisters, I'll tell it to you.

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Ages ago, when the world began,
Envy crept into the heart of man,
Sowing the seed which the envious must,
Almost destroying my beautiful Trust.
So I said to her, "Daughter, take heart, take heart,
All will be well, act we nobly *our* part.
Who knows but beneath all the coldness we see,
Some heart sadly whispers, 'none careth for me.'
What, though they have sinned and gone astray,
From the comfort and joy of the shining way,
Yet, the 'all seeing eye' of the Father knows,
And alone takes note of their secret woes.
So I made me a mantle so pure and bright,
As broad and as long as the curtain of night,
And each of the evils I could not cure,
I covered it o'er with my mantle so pure.

RESPONSE TO FAITH.

Gladly we welcome thee, sisters three—
Bright Faith, sweet Hope, and pure Charity :
Beauteous Faith, not content to wait
For the opening wide of the "pearly gate,"
Lingers forever with longing eyes,
Close by the portals of Paradise.

TO HOPE.

And Hope, sweet sister, we welcome thee ;
The sorrowing love thee most tenderly,
And say as the burdens off they take,
"Were it not for hope, O, my heart would break."
Steadfast and sure, thou shalt never fail,
With thy mystic emblem within the veil.

TO CHARITY.

And thou, sister Love, with thy garment white,
Art almost too pure for a mortal's sight,
For thou thinkest no evil and sufferest long,
And the weakness of others but maketh thee strong,
Though Faith lifteth up, and in Hope is no shame,
Yet Charity beareth another's blame.
Then of Faith, Hope, and Charity—beauteous three,
Charity ! give we the crown to thee.

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SOUND MASONIC DOCTRINE.

We find the following in *Pomeroy's Democrat*, and as we wish to preserve all laws, we transfer them with pleasure :

The covenant makes the man a Mason. The Grand Lodge is but a body of Master Masons, and in all its legislation must be confined to and governed by such covenants and nought beyond. The matter of *dimission* is a lodge affair only, for the contract is a *joint act between the lodge and the individual Mason*, which each Masonic body should regulate for itself, without having its rightful prerogatives usurped by a Grand Lodge, which ought to be the protector instead of the destroyer of the inherent powers of those bodies which alone enable it to exist. It may recommend, but it cannot force its subordinates to adopt any regulation subversive of vested rights; for those vested rights are Landmarks, and Landmarks cannot be removed.

The *covenant* of a Master Mason, *by which alone he is bound, does not require him to become or remain a member of a lodge* when he is raised. It is free to him to do so, or to decline doing so. If he elects to do so, and he is admitted a member, it is a bargain for the time being between him and the lodge he selects. It is not a life contract. It is a time agreement between the lodge and the member, in which the latter contracts that on the payment of a stipulated sum annually or otherwise, he shall enjoy all the privileges which such membership confers ; and which privileges the lodge on its part contracts he shall enjoy so long as he contributes. This is the joint act of the lodge and the member.

When the member is desirous – no matter what may be his reasons- of dissolving his connection with his lodge, and thereby forfeiting all his rights of property and privileges in the same, it is only necessary for him to pay his indebtedness to date, as per the contract *joint act* ; give notice " at a stated communication in open lodge or in writing, addressed to its Master or Secretary," when the lodge performs its portion of the contract by giving him a receipt in full and an honorable discharge.

The idea of a majority of a lodge preventing the freedom of action of a member, and compelling him *nolens volens* to continue his membership, would, if tolerated, reduce him from the grade of a *Free*-mason, and make him the *slave* of a capricious or dollar-and-cent cabal.

This subject, affecting as it does the independence of every brother Mason, is of such importance that we shall quote admitted authorities to sustain our position.

T. S. Paruin, Past Grand Master of Iowa, said :

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"We do not believe a Grand Lodge has the power to compel a brother to unite with any lodge; and when he has united, it has no power to prevent him from dimitting, if he be in good standing."

Sam. Lawrence, Grand Master of Georgia, in 1855, wrote:

"The doctrine and practice is, that any member in good standing, who has paid his dues, is entitled to a dimit."

Wm. S. Rockwell, whose memory is cherished among our most illustrious brethren, decided "that any member in good standing, who has paid his dues, is entitled to his dimit." Dr. Albert G. Mackey considers this to be in strict accordance with the uniform usuage of his Grand Lodge.

In New Hampshire, the Com. on For. Cor,, 1858, in their report, concurred in by the Grand Lodge, said:

"Your committee are inclined to subscribe to the opinion, that every member has the right to dimit without giving any reason; and, when requested, it is the duty of the Lodge to grant the request."

The Constitution of the Grand Lodge of Ireland sustain our views:

"Every member is entitled to retire from his lodge on making regular application."

The M. W. Bro. W. Hubbard, an admitted authority, whose decisions on Masonic law have been accepted as correct in principle and practice, declared:

"In all cases where the dues are paid, and the member's standing is fair, it is customary and justifiable for the lodge to grant an applicant a fair dismissal."

And last, but not least, Bro. Mackey expresses the following opinion:

"I cannot deny to any man the *right* of withdrawing whenever he pleases from a voluntary association. The laws of the land would not sustain us in the enforcement of such a regulation, and our own self-respect should prevent us from attempting it."

This *compulsory membership* has deterred many, who are now non-affiliated, from affiliating with a lodge, which was governed by such laws as those *proposed*; for if they were once entrapped, they would cease to be FREE.

Compulsory service is as foreign to the genius of Masonry, as it is to American institutions.

Section 114, Article 6, Title 2, is an improvement.

It reads:

"It is the duty of every Mason to belong to some lodge and contribute to its funds. Any Mason who does not contribute to the funds of, or belong to some lodge, shall not be entitled to visit any one lodge more than twice, or to join in Masonic processions, or to receive assistance or relief *from a lodge*, or Masonic burial: and all

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unworthy, or suspended, or expelled Masons are strictly denied these privileges."

The words "*from a lodge,*" which we have above italicized, have been added to section 51 of the present Constitution, and defines more clearly the claims of non affiliated Masons. It is not only an improvement, but is in accordance with Masonic justice.

While it does not deny the claims of a distressed non-affiliated Mason, on his more fortunate brother, as an individual, it very properly shuts the door of the treasury of the lodge against him, inasmuch as he was not himself a contributor to the funds of any Masonic organization by whom the wants of others might be supplied.

WEARING MASONIC JEWELS.

BY E. H. ENGLISH, OF ARKANSAS.

"By some the wearing of masonic symbols is condemned, because since Masonry has become popular, an imposter is occasionally detected in false colors, and now and then an unworthy Mason is seen parading the symbols of the craft about his person. But the logic that would persuade us to forego the wearing of the beautiful symbols of our order because bad men desecrate them, would strip us of all ornaments, and indeed of all clothing. Bad men wear all that is ornamental as well as all that is useful, and they parade the insignia of all societies. They array themselves in the 'livery of Heaven to serve the devil in.' But the innocent lamb need not abandon his white fleece, because the sly wolf covers his deformity with a similar, but stolen garb. Masonic symbols often serve as a means of introduction, and lead Masons to become agreeable traveling companions, who might, without them, fail to recognize each other, and remain indifferent strangers. Where the imposter is found clothed in our symbols, the intelligent Mason discovers his cloven foot too readily to be seriously imposed upon; and the abandoned craftsman poorly conceals his vicious habits with a jewel. It is like a diamond in a swine's snout.

"Not long since, I went to a lodge in a great city, where I was a stranger, and unfamiliar with the streets. The work, and a banquet which followed with speeches, lasted until the herald of Peter's fall clarioned the midnight. On leaving the hall, I missed the way to my hotel, and rambled until I became confused and bewildered in the maze of streets and houses. Taking my stand by a

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lamp post, I inquired of several late street walkers the way to my hotel, and received for answer the name of the street, and number of the house, which left me no wiser than before, because I did not know where I was, nor the direction to the street named. Finally a gentleman came along in whose bosom I perceived a triangle. 'Sir,' said I to the stranger, 'I presume from the symbol you wear in your bosom that you can lead the blind by a way they know not. As on several previous occasions of my life, I need a guide.' 'Where do you desire to be conducted?' said he 'To the Spencer House,' said I. Take me by the arm, 'come,' said he, 'go with me, and I will prove that to be true which you have doubtless often heard asserted—that two are better than one.' He proved to be a Mason of rank, kindly accompanied me to my hotel, and though our meeting was accidental, and as strangers, we paraded as friends and brothers.

MONOLITH TEMPLES.

The largest existing monolith temple in Egypt—*i. e.*, a temple hewed out of a single block of granite—is that of Tel-el-mai, on the Delta. It is twenty-one feet nine inches high, thirteen feet broad, and eleven feet seven inches deep. Large as this structure is, it was exceeded by that of Amasis, which was also on the Delta, and which Herodotus states required three years to transport, with the aid of two thousand laborers, from Elephantine to Sais, a distance, ordinarily, of twenty days Nilotic navigation. According to the same venerable authority, a third and still larger monolith temple was the glory of Latonia, a city which stood on the western branch of the Nile, and distant about twenty miles from its mouth. The most wonderful thing (relates the father of profane history) that was actually to be seen about this temple, was a chapel in the inclosure, made of a single stone, the length and height of which was the same, each wall being forty cubits square (sixty feet), and the whole a single block! Another block of stone the roof, and projected at the eaves to the extent of four cubics."

According to these admeasurements, supposing the walls to have been only six feet thick, and the material granite, as in other monoliths, this monument would weigh seven thousand tons, being 76,032 cubic feet, without the cornice, which was placed on the roof. This cap-stone, although comparatively of inconsiderable weight—two thousand four hundred tons, if six feet be taken for its thickness—displays a wondeful example of the union of skill and power in its elevation through the air to the altitude of more than sixty

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feet. If any doubt exists respecting the ability of the ancients to transport and uplift such enormous masses of stone as these, it is set at rest by M. Jomard, the celebrated Egyptologist, who gives a sketch, in his work on Egypt, published by the French Government, of a huge block of granite situated almost a quarter of a mile from the modern town Syene, where it was abandoned for some unknown reason while on it way from the quarry. It bears numerous traces of instruments in the work on its surface, as well as evidence of its having been intended for a colossal statute.

M. Jomard's diminsions are—the largest twenty-two and two-tenth meters, and for the body and back, six and one-half meters, or about seventy-two and twenty-one English feet, which, at thirteen cubic feet per ton, yields nearly 2,500 tons! This block of granite is probably the largest in existence of which there is indisputable proof of its having been moved by sheer manual force.

THE WORLD, GOD'S TEMPLE.

BY N. P. WILLIS.

The perfect world by Adam trod
Was the first Temple built by God:
His fiat laid the corner-stone,
And raised its pillars one by one.

He hung its stary roof on high—
The broad, illimitable sky;
He spread its pavement, green and bright,
And curtained it with morning light.

The mountains in their places stood,
The sea, the sky; and all was good,"
And when its first pure praises rang,
The "morning stars together sang."

"Lord, 'tis not ours to make the sea,
And earth, and sky, a house for thee;
But in thy sight our offering stands,
A humble Temple, made with hands."

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CHRISTIAN KNIGHTHOOD.

What stirred the stalwart Knights of old
And made them resolute and bold,
Well worthy of their spurs of gold,
Their plumed casques and falchions bright?
The tripple virtues* fired their will
All moral duty to fulfil.
And bade them wield the sword with skill,
But always *in* and *for* the Right!

And need we not in these our days,
When Wrong is robed in courtly ways,
And Envy's shaft to pierce essays
The buckler of our fair renown,
With mobile tongue and keen-edged wit,
Repel the recreant, who would hit,
In coward-wise, our fame; and sit
Content, and could he rend our crown?

We see in Vision's golden glow
What Birth and Beauty did bestow
On Chivalry; and well, I trow,
Were *then* Love's gifts and trophies won;
But now a craven spirit chills,
Or half congeals, the living rills
That feed the heart; and Meanness fills
Old Leberality's polluted throne!

Why can't we, in such traceful hour,
With all its wealth of light and flower,
Catch resolution's priceless dower,
And do as did the Knights of old?
'Twere worth the venture! Then I claim
All Swordsmen of the Shrine† should aim
At Honor's prize and Knightly fame,
And let illusions be dispelled!

* Faith, Hope and Charity. *Cf.* 1 Cor. xiii.
† Knights Templar.

YOU MAY glean knowledge by reading, but you must separate the chaff from the wheat by thinking.

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THE RHETORIC OF MASONRY.

There is a rhetoric in the Masonry of a beautiful temple, no less instructive to the eye than that of language is to the ear. He, however, who best understands the latter will best appreciate the former: hence, how necessary to him who aspires to an honorable station within that temple is the pursuit of an art which, while it instructs it adorns, and strengthens while it enriches. Many a lesson of great practical wisdom may daily be received from the contemplation of the rising structure of a stately edifice, and to no man is such likely to prove of more good than to the Master Mason himself. He there may learn how the proper disposition of well-prepared material, united by the impliments and laws of art, furnish grace, strength, and beauty to the eye, and wisdom to the understanding. Order of arrangement, care in preparation, correct adjustment and regular construction, speak a language the pen can but feebly describe. A lesson is imparted at the same time to the contemplative mind that will produce its fruit in due season. The idea intended to be conveyed by the juxtaposition of certain parts conformable thereto, each in his own appropriate place, reminds us of the well selected, well turned, and weighty words of a strong and graceful sentence. Independently, in the former case, of the use intended, and in the latter, of the mere sense conveyed, there is an effect produced both upon the heart and upon the mind which is sacred to the shrine of the secret source of knowledge. So in rhetoric (or the art of speaking or saying what we have to say clearly, elegantly, and effectively,) there is much labor required, both in the construction and proposition of the verbal materials of that temple, which is displayed in the architecture of an eloquent address. It may be profitable to contemplate how the justly proportioned pillars rise from their solid bases to the crowning capitals, as the idea developed reaches consummation by the graceful ascent of word upon word; how lightness and grace are achieved by joining arch to arch, even as the apt allusion, passing on from point to point, ornaments, while it upholds the general idea. We may now, perhaps, from these random remarks, the better comprehend the reason why the poets of ancient Greece and Rome have so frequently used the phrase "to build the song," or poem. The term always struck us as forcible and descriptive in relation to those notions; for as we derive from them the noblest models of architectural excellence, so do we of poetical rhetorical works. They have ever been, and ever will be, models of excellence to all the world. It is true, a great Masonic Temple owes its origin to a source than which none can be

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loftier; and we opine that the everlasting principles inherent in its order are such as to demand the respect and admiration of ages yet to come, as they have undoubtedly of those that are gone. A finished temple and a finished discourse are analogous in their structure and effect, and often mold the embryo aspirations of posterity to great perfection. Surely by one whose duty it may be from time to time to lecture in the lodge, and to pay the Craft with the wages of knowledge, holy knowledge and experience, the Masonry of rhetoric and the rhetoric of Masonry should not be deemed unworthy of his serious attention.

KEEP AN EYE OUT FOR THE IMPOSTER.

We hope that all will be on their guard. Put the scamp at the cross-bar hotel to board for a season.

GRAND SECRETARY'S OFFICE, GRAND LODGE OF THE STATE OF LOUISIANA, F. AND A. MASONS,
G. L. HALL, NEW ORLEANS, May 9th, 1872.

Sir and Brother:—An individual claiming to be a Mason, named Jose Amoro Y. Rubia, who was expelled in 1861 by Los Amigos del Orden Lodge No. 5, under this jurisdiction, is traveling about the country claiming assistance as a Mason; has been in Canada and was in Boston a few days since.

Please notice him and put the Fraternity on their guard. Yours fraternally.

J. C. BACHELOR, M. D. G. Secretary,
Per F. A. DENTZEL, Assistant.

There is no nobler virtue than charity, and it is the pride of Freemasonry that her children are ever ready to succor the weak and relieve the distressed. In England—as the "Monde Maconique," one of our French contemporaries, justly remarked on a recent occasion—our resources are more centralized than in other countries, and the results of our beneficence are more tangible and better defined.

But there is another form of charity to which we desire to call the attention of our readers; there is another and a much less satisfactory mode of affording relief than by our contributions to the great Masonic schools or the institutions for aged Freemasons and the widows of our deceased brethren. We means casual relief to applicants who, because they assert their claims as Masons, are forthwith assisted, and go on their way rejoicing in the hope of future plunder. Experience—the real test in such cases—prompts us to declare that in nine instances out of ten the charity so be-

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stowed is absolutely wasted ; nay, it even results in positive injury to the cause of the truly necessitous Mason who is mulct of the advantages he might otherwise receive were our bounty strictly confined to those whose application will bear the test of scrutiny. Brethren young in the craft are more especially the victims of those specious individuals who having obtained by some means or other the certificates of genuine Masons, make a trade of the sacred precepts of the fraternity, in order to lead dissolute lives and revel in a state of blissful idleness.

AN ALLEGORY.

[The heart, the heart, still let it be a pure and sacred thing.]

PART I.

My father gave me the citadel, and charged me to preserve it as I would preserve his love ; to keep it with all keeping, for out of it are the issues of life. He said that some of the neighboring citizens might seek to possess it, for the beauty of the gardens around it ; of these I was to be particularly watchful. They would, most likely, seek to besiege the citadel by scaling the walls, and looking in at the windows, pretending to be only admiring the flowers, or listening to the music ; but all the while seeking to ingratiate themselves with my attendants, by whispering soft words in their ears. Three of them are great favorites with the citizens, namely, Vanity, Pride, and Ambition ; because they never think of doubting the truth of their promises, nor perceive the hollowness of their praises. So you must endeavor to keep these attendants confined, lest any of the strangers should see them ; never let them come to the gates or even look out of the windows. Indeed, I wish they could be banished altogether, for they are discontented, disagreeable creatures, and often put the citadel in confusion. Ambition is less vicious than the others, and may be made useful if only kept in proper subjection.

But it is impossible to banish them altogether, for they have had possession ever since the citadel was built, at least I think they had.

But in order to preserve the citadel, you keep the gates well guarded.

First by Prudence—and then Idleness and Poverty can not enter; for they generally come together, and Sorrow and Suffering are ever with them. Next by Wisdom, and then Impiety and Vice

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cannot enter, even though painted and dressed in the trappings of finery. And lastly by Truth; and then Flattery will never seek to enter, for they hate each other with a perfect hatred.

[The rose that all are praising is just the rose for me.]

PART II.

For some time after these arrangements had been made, the citadel remained in perfect peace. Many strangers came to the gates, and spoke to the guards; some of them came often, and spoke kindly, and then Gratitude led me to the gates to admire and speak to them; and Friendship was smiling at my side, and they kissed her tiny hands. She sighed deeply and her soft eyes were dimmed with tears when they departed. I was half inclined to leave her behind the next time the strangers came, for she is a sensitive creature, and I did not like to see her weep. But Hope whispered that they would soon return. And then Joy came and kissed the tears from her cheek, and she smiled and danced to the sound of his harp.

But there was one of the young strangers whose frank and courteous manner easily gained him access to the gates, and his praise was in all the citadel. I sometimes thought that if he sought to besiege it, there would be few to resist him; he was eloquent, and they listened to him with deep attention; they praised his genius, and Ambition pointed to the laurels he had won; they said he was kind and generous, and I knew he was so, for the poor blessed him. He must have been valiant, for I saw that the timid ones drew closer to his side when danger was near, conscious that he would protect them.

Now had Ambition entered.

And young Love was there. What had he to do there! the bright and beautiful flower that was given to cheer us in this dark and gloomy wilderness, to shed around our path a slight, rare taste of the joy and brightness of that place whose very atmosphere is love, and where coldness and indifference can never enter?

I ran to the gates to see what the guards were doing; Prudence, weary with watching, was fast asleep; she waked up, and rubbed her eyes, but could give me no advice about the matter. Wisdom smiled and said she saw no harm in the youth, she believed he was honorable, but it would be better not to let him get acquainted with all my attendants.

But what could I do now? they had listened to the voice of the charmer, and I could not keep them back. Besides, Friendship was an enthusiast, and when the youth spoke to her, her eyes were sparkling with admiration; she was mistaken for her roguish

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brother, while he with a demure look and sober step had passed the guards. It might well have been so, for they are twins; it is not easy for strangers to distinguish them, and I could not be always watching.

And the moon shed her calm silvery light upon the bright, happy faces, as they stood together and listened to his low whispered words.

And winter is when those we love have perished,
For the heart ices then. * * * * *

PART III.

Then the storm came and passed over the citadel, but not without withering some of the flowers; and one, the fairest and brightest of them all, one whom I had loved since childhood, was drooping and dying. Love and Friendship were clinging around her weeping, and trying to get Hope to come to them, for the invalid loved to hear the sound of her sweet voice, but she was lying at a distance dangerously wounded, the physicians had almost given her over, she smiled sadly, saying, "when the cold winter passes away, the warm genial sun will revive us all." But alas! the summer sun comes not to revive the flower when the winds have torn it from its stem. I bent over her and pressed my quivering lips upon her pale, cold brow, but she heeded not my touch. Grief was rending her garments and weeping aloud.

The whole citadel was in mourning.

Joy had taken up the timbrel and harp, and left the citadel offended, because Friendship and young Love had hung down their heads and wept at the sound of his glad voice, and Prudence said he had better not play, for the chords of his harp were broken, since the day that Grief had taken it to sound the funeral knell over the grave of my favorite flower. Alas! my eyes ached to look upon my sweet flower, but she had gone to bloom in the garden above.

Soon Resignation came, and with her calm, low voice hushed the tumult, and stilled the beating of the rain against the windows, and drawing down the long sable curtains over the citadel, left it to sleep in peace.

And in the morning, Hope, the day-star from on high, who had so long been a stranger in the dwelling, came and drew aside the curtains, and wiped the dewdrops from the long silken fringes, and fanned my feverish cheeks with her soft wings.

Friendship was again smiling by my side. I too looked up and smiled, when I remembered my Father's promise; though Sorrow should endure for a night, yet Joy cometh in the morning.

And lo! he was peeping in at the windows.

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SENSATIONALISM IN SCIENCE.

BY R. H. PATTERSON.

Are there more Worlds than One?

A golden key opens many locks. Exploring the arcana of cosmical Science with a new torch, we have found that the heat and light which sustain life on our planet, instead of traveling down to us from the sun through the wastes of space, are developed within the domain of earth itself. We have found that heat and light are but forms of the grand cosmical force which in its simplest form is called gravitation or attraction, and which is more or less inherent in all matter. We have also shown, or maintained, that, like the great cosmical force of which they are forms, heat and light do not ray out indiscriminately, from all parts of the sun alike, but only toward other orbs—their development being dependent upon cosmical interaction: the sun himself, in fact, being an inert magnet but for the surrounding orbs which excite him to action, themselves being simultaneously excited by him. And lastly, we have found that the development of heat and light, instead of being an exhausting process, the effect of intense self-destroying combustion, is as natural and as inherent a quality of matter as gravitation itself, and no more wastes a body than color or weight does.

Science has peopled the skies with fables and monstrosities, almost as marvelous as those with which the young and lively muse of Greece peopled her Olympus—that wide-spreading realm of the gods which hung over and interlaced with the whole Grecian world. Hesiod would have been delighted to see the myth of Saturn devouring his children adopted by a staid body of savans at the present day, as a scientific doctrine representing the actual condition of our solar system. As one of its first consequences, our new doctrine makes an end of this extraordinary hypothesis. It sweeps away, as a grotesque myth, the notion that the sun is a fiery ogre, ever-wasting in self-consuming flame, and recruiting his failing substance and strength by sucking in and devouring orbs, until, in a period marvelously short, he and they perish together—like the fabulous juggler who first swallows his brothers, then swallows himself. Instead of a solar system ceaselessly consuming itself from the first hour of its creation, we have given to view a new theory by which a conservation of force takes the place of endless destruction of force takes the place of endless destruction and waste, and by which the phenomena of the solar system are brought into har-

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mony with that economy of force which, in principle at least, is acknowledged by modern science to pervade the universe.

The views above summarized, and previously expounded, constitute in effect a new system. They form an entire new basis for astronomical calculations and speculations. And it is hardly an exaggeration to say that their adoption will necessitate a radical reform, a complete revision of the doctrines of cosmical science. By a few instances, out of the many, we shall proceed to show the new elements which our system introduces into astronomical calculations—beginning with a problem which has excited no small amount of interest even on the part of the general public.

Are there more worlds than one? This is a question which excited a keen controversy some years ago. The point at issue was, Is the earth the only inhabited member of our solar system? The upholders of the negative answer to this problem relied upon—or at least might have relied upon, if they had fully availed themselves of the arguments which the present dogmas of science place at their disposal—three different objects, each of a very formidable aspect. It was maintained that the sun being a mass of fire—matter in a state of cumbustion far exceeding in intensity any thing possible or even conceivable on our planet—could not be inhabtied by any race of beings imaginable by us. And a like inference was dogmatically made in regard to Mercury and Venus, in which planets the heat, according to the established theory, must be too great for any existence save that of the fabulous salamander. On the other hand, the outer planets—those farther than our planet from the sun—were held to be too cold to support living inhabitants. Even at Mars—if the present doctrine be correct—the cold must be too great to support life of any kind as it exists on our planet. And at Jupiter (according to the same doctrine) the amount of heat and light is only one-twenty-fifth of what we enjoy here: so that this magnificent planet must be always, and in all parts, subjected to a worse than arctic night. Thirdly, it was said, somewhat over-boldly, that the moon has no atmosphere, and that there is no good ground for believing that the distant planets are better circumstanced. How do we know, it was said, that the other planets have atmosphere? and if no atmosphere, of course, no life.

In fact, we are somewhat ashamed to say that the general opinion seemed to be that the earth was a particularly favored orb, and that the others were created chiefly, if not exclusively, for the sake of the human race on earth. In the words of the high priest of this school, chief expounder of its tenets, our globe "is the domestic hearth, and only (inhabited) world, in the universe." The sun is regarded as simply ministering to our existence; and in regard to our sister planets, which were all but denied the humble honor of being useful to us, it is suggested that their *raison d'etre* is merely

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to furnish problems for the human mind, and to excite a portion of our intellectual powers which would otherwise have lain dormant.

According to the system which we have propounded, there are at least two new elements to be taken into account in this question. One of these is the vast influence of an atmosphere on the effects of the cosmical force which generates heat and light. Secondly if—as we hold—heat and light are not a mere indiscriminate efflux from the sun, but the result of cosmical interaction, it is obvious that the development of heat and light depends not simply on the distance of any orb from the sun, but also upon its magnitude: for, *deteris paribus*, the larger the planet, the more will it excite the solar action, the greater will be the heat and light generated in its atmosphere.

Now, first of all, let us ask, What is an atmosphere? This is a most important, indeed a cardinal point of the problem: for unquestionably if a planet has no atmosphere, it can not support life of any kind conceivable by us. Is, then, an atmosphere a covering, a vestment, which a planet or other cosmical orb may have or not, just as a man may or may not wear a coat? Is it an accident, or exceptional phenomenon, of cosmical existence?—or is the possession of an atmosphere the normal condition of great organized masses of matter, such as the planets and the other grand orbs which compose the universe? We advance the latter opinion: we maintain that the possession of an atmosphere is the normal condition of the planets and of all the great orbs of the universe.

WE ARE BROTHERS ALL.

SUNG AT THE OPENING OF THE GRAND LODGE OF NEW JERSEY

With grateful hearts we meet again,
As craftsmen tried and true,
United by the golden chain
That binds the "enlightened few."
To thee, our God, who reign'st o'er all,
O! teach us, through Thy boundless love,
That we are brothers all.

Grant that our councils, by Thy aid,
From discord may be free;
And that each word and act be sway'd
By gentle Charity.

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Impress upon each Mason's heart—
  Let whatsoe'er befall—
To act the true fraternal part,
  For we are brothers all.

O Lord! imbue us with a share
  Of wisdom from on high,
That all our workmanship prove square
  To Thy all-seeing eye.
Grant that our footstps may be freed
  From every sinful thrall;
That we may show, by word and deed,
  That we are brothers all.

FAITH, HOPE AND CHARITY.

FAITH.

As points the needle which directs
  The ship upon the ocean's breast,
Until the mariner detects
  The distant port he's sailed in quest,
So Faith points to a port above,
  Where all is bliss without alloy;
It points, as on life's sea we rove,
  To that far haven of endless joy.

HOPE.

As gleams the lonely beacon light
  Athwart the wild, tempestuous sea,
And shows the storm-tossed ship, at night,
  A harbor safe, whence she may flee,
So Hope, upon the sea of life,
  Will rise a beacon to the soul,
And guide us on, through danger, strife—
  In safely to our destined goal.

CHARITY.

As dew is to the drooping flower,
  As rain is to the budding rose,
That, grateful for the needed shower,
  Their loveliest colors all disclose,
So Charity infuses joy,
  Distills its gifts on all around,
Which otherwise, for want, might die
  And lose its sweetness in the ground.

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THE SECRET MYSTERIES OF THE OCEAN.

Mr. Green the famous diver, gives the following sketch of what he saw at the "Silver Banks," near Hayti: The banks of coral on which my divings were made are about forty miles in length, and from ten to twelve in breadth. On this bank of coral is presented to the diver one of the most beautiful and sublime scenes that the eye ever beheld. The water varies from ten to one hundred feet in depth, and so clear that the diver can see from two to three hundred feet, when submerged, with but little obstruction to the sight. The bottom of the ocean in many places is as smooth as a marble floor; in others it is studded with coral columns, from ten to one hundred feet in height, and from one to eighty feet in diameter. The tops of those more lofty support a pyramid of pyramidal pendants, each forming a myriad more, giving reality to the imaginary abode of some water nymph. In other places the pendants form arch over arch; and, as the diver stands on the bottom of the ocean and gazes through the deep winding avenues, he finds that they fill him with as sacred an awe as if he were in some old cathedral which had long been buried beneath old ocean's wave. Here and there the coral extends to the surface of the water, as if the loftier columns were towers belonging to those stately temples that are now in ruins. There were countless varieties of diminutive trees, shrubs, and plants, in every crevice of the corals where the water has deposited the earth. They were all of a faint hue, owing to the pale light, they received, although of every shade, and entirely different from plants that I am familiar with that vegetate on dry land. One in particular attracted my attention; it resembles a sea fan of immense size, variegated colors, and the most brilliant hue. The fish which inhabit these 'Silver Banks' I found as different in kind as the scenery was varied. They were of all forms, colors, and sizes, from the symmetrical goby to the globe-like sunfish, from the dullest hue to the changeable dolphin."

A MAN'S greatness lies not in wealth or station, as the vulgar believe; nor yet in his intellectual capacity, which is often associated with the meanest moral character, the most abject servility to those in high places, and arrogance to the poor and lowly; but a man's true greatness lies in the consciousness of an honest purpose through life, founded on a just estimate of himself and everything else, on a frequent self-examination, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not do that which he thinks and says and does.

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JURISPRUDENCE.

Q.—Has a lodge any right to reconsider a ballot?

A.—No. Under the regulations of Masonry, we can not see any safety in the reconsideration of a ballot. In questions that are decided by a majority, a motion to reconsider is in order, provided the motion comes from one of the majority. But in Masonry, when the ballot is secret, we have no means of knowing, in fact it can not be known what kind of a ballot any one casts, who is in the majority or minority. Therefore, there is no such thing as reconsidering a ballot.

On casting a ballot for a candidate or for a member, one negative ballot rejects. The ballot can be spread the second time, if only one appears, to rectify mistakes.

Q.—Can charges be withdrawn without an investigation.

A.—No. Unless the accused consents with the accusor to have them withdrawn. If all the parties are agreed, then they can be withdrawn. If the accused is guilty he is entitled to a fair and an impartial trial. If accused wrongfully he has the right to demand an investigation, and vindicate his innocence and character.

Q.—Are Masons bound to obey every edict that a Grand Lodge may make?

A.—Yes, if they are in harmony with the landmarks of Masonry. But if they are contrary to, and subvert the ancient landmarks, they are unconstitutional, and no Grand Lodge edict can make them of any binding force. All such edicts are void and of no effect whatever. The Grand Lodge may pass an edict, and every time it is obeyed a landmark is violated. Grand lodge edicts are not all infallible. Their rules and resolves are fallible, and often times are unmasonic, unlawful and unconstitutional. This is very frequently exhibited by their own deliberations, in reconsidering and rescinding their own acts.

JURISPRUDENCE OF THE GRAND COMMANDERY OF INDIANA.

Q.—Is it proper and right for a member of a Commandery, while working the Red Cross, to appear in full dress as Knights Templar?

Q.—Is it proper and right for any Sir Knight to appear in costume as a Knights Templar at a funeral of a Master Mason, without being under the command of the proper officers of a Commandery?

Q.—It it proper and right for the Commander of a Commandery to permit a Sir Knight to appear in a public procession of the Order without being in full dress costume as a Sir Knight?

A.—Very judiciously, the Grand Commandery decided the fore-

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going negatively. And we would say that any Sir Knight desiring to appear contrary to these decisions is not worthy of being a Knight. It would be as proper to put ones winding sheet on at such places.

MASONIC LAWS OF MISSISSIPPI.

Resolved, That any subordinate lodge which shall not properly punish the offences of profanity, intemperance and gambling—crimes against the fundamental principles of Masonry—shall forfeit its charter.

THE DOOM OF THE WORLD.—The *North British Review*, discoursing on the doom of the world, has the following:—"What this change is, we have not even conjecture; but we see in the heavens themselves some traces of destructive elements and some indications of their annihilative power. The fragments of broken planets, the descent of meteoric stones upon our globe, the whirling comets wielding their loose material at the solar surface, the volcanic eruptions in our satellite, the appearance of new stars, and the disappearance of others, are all foreshadows of that impending convulsion to which the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus residing, as it were, on the cemeteries, and dwelling upon mausoleum of former worlds, let us learn the lesson of humility and wisdom, if we have not already been taught in the school of revelation."

POPULAR SCIENCE.

ADVANTAGE OF ACTIVITY.—As animal power is exhausted exactly in proportion to the time during which it is acting, as well as in proportion to the intensity of force exerted, there may often be a great saving of it by doing work quickly, although with a little more exertion during the time. Suppose two men of equal weight to ascend the same stair, one of whom takes only a minute to reach the top, and the other takes four minutes, it will cost the first little more than a fourth part of the fatigue which it costs the second, because the exhaustion is in proportion to the time during which the muscles are acting. The quick mover may have exerted perhaps one-twentieth more force in the first instance, to give his body the greater velocity, which was afterwards continued, but the slow supported his load four times as long.

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EDITORIAL.

MASONRY DIVORCED FROM PRACTICAL LIFE.

The practical lives of many who have crossed the threshold of the Masonic temple, utters this sentiment: "Don't trouble us what the symbolry of Masonry teaches, but give us the degrees. The 32d or 33d is what we want." And when they are thus crowned, as far as real Masonry is concerned, they stand like so many divorced cases on record. There are thousands who have never entered into the true married life, only by the legal ceremony. The real object and aim of that life they have never known or considered. To all the high and noble callings, and eminent duties growing out of that life, they have ever stood divorced.

Thus it is with many who seek and knock at the door of Masonry. The great aims and ends to be achieved, the moral and intellectual benefits to be obtained, are not what they expected when they applied, therefore they are on the Masonic docket as divorced members. They never deemed that they were carrying any superflous corners with them. They consider themselves about as smooth "as they make them," and have no idea that they are to be bettered by Masonry, but that Masonry has been saved from ruin by their timely aid, connection and support.

Thus it is we have a great amount of modern Masonry (perhaps it has always been so) that is of a sickly growth. Symbolic Masonry as a system of truth, is good for nothing, except so far as it acts upon character; and it is made to act upon character, not by its parrot lessons, but by its reformatory means and designs in reaching the conscience. By making men better and improving them. It places the neophytes in a position to improve themselves. Masonry places her symbolic tools in their hands, and tells them how they are to be used, and in what manner they must be applied.

There are some who seem to have no higher aim than the gratification of the grosser elements. Their habits of life and indulgencies of passions are repugnant to every moral principle. And, instead of becoming a smooth ashlar, and the angular corners growing less, they enlarge and stand out more prominent. They may be

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good ritualists, and theoretically understand what are right angles, horizontals and perpendiculars. But when morally applied to a practical life, they live completely divorced from them.

WANT OF AN ARM.

We find in the January number of the *Masonic Review* an inquiry made by R. A. M., relative to a Master Mason who, having lost an arm, desires to receive the chapter degrees. He lost his arm in defending his country.

Our Brother Moore, through the medium spirit of "The Old Chair," utters the following sentiment, which by many will be considered heterodox of the first rank:

"'The Old Chair' believes there is no *old* or *general* law affecting the question. There is a universal law, which requires that a person applying for initiation must not be maimed. But suppose such an one had received one or two degrees, and were then to lose an arm, must he stop just there, and receive no more "light in Masonry?" "The Old Chair" is not aware that any law exists to prevent it. Then why should the loss of an arm prevent a worthy Master Mason from receiving the chapter degrees? Some years ago the Grand High Priest of Ohio decided that a maimed person could not be exalted in the chapter, and the Grand Chapter approved the decision; since which time this has been the law in Ohio, and probably other States."

"But is there any *reason* for it? "The Old Chair" knows of none, and is inclined to think it ought to be rescinded. The present Grand Master of Ohio is minus a hand—by an accident—since he became a Mason. Who will say that he is not just as good and true and active a Mason as though he had not met with this misfortune? If he can be a Royal Arch Mason, (and all confess him to be a good and worthy one) why not the brother to whom R. A. M. refers? There are laws made, sometimes, when no *good* and sufficient reason can be given for their enactment."

The sentiment promulgated by "The Old Chair" indicates that some of the glue in its joints has lost its adhesiveness, and it has become somewhat sickly and unsafe for use. When a brother has become maimed after he has received light, he cannot be cast aside. He is one of the fraternity so far as he has gone. And like our most worthy and excellent Grand Master of Ohio, who at heart and soul is good and true in every way, and remains as such, he must be one of us.' But to say that a person with one arm is as good when he is called upon to give and receive all that is required to exemplify the

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work, and prove that he is a R. A. M., is begging the question. The present Grand Master of Ohio will not claim that he is as good, when called upon to take all the positions required, with one hand as with both. Neither do we believe that Brother Moore will claim it, when out from under the mediumship of "The Old Chair."

Again, Brother Moore says that "The Old Chair" is not aware that any law exists to prevent a one arm person from receiving the chapter degrees. Then immediately gives us the law in Ohio, made by the Grand High Priest of that State, sanctioned by the Grand Chapter. But he asks is there any *reason* for it? With the kind sympathy of that "Old Chair," perhaps there is not much of that sort of reason. How is it, that a person can be obligated to observe all rules, laws and edicts of a Grand Chapter, and they say that Ohio has no law to prevent a person from receiving the chapter degree, while it has a law declaring that a maimed person cannot be exalted in the chapter. It is possible that Brother Moore can understand his logic, we must confess, however, that we are unable to reconcile what he says with the law in Ohio.

Let us for a moment adopt the doctrine of Brother Moore. Let us discard the old qualifications that a person must be hale, sound, not maimed and impaired, in any manner disqualifying him from taking any position required of him in Masonry. One good and true man comes with one arm, another with one foot, the third with the loss of both arms, a fourth with both feet, and still another with the loss of both arms and feet. There is no stopping point. Our sympathy governs our reason in this matter. There is no law to prevent any of them. But how shall we know them to be Masons? They can neither give or take what is required to be known as Masons, or obtain that knowledge to prove ourselves to them as such. They may commit every syllable of the ritual, but the unknown language by which we must be tried, they cannot give or receive.

Unless Brother Moore and that class of sympathetic reformers remodels the entire system, destroy its right angles, perpendiculars, and horizontals, we connot receive this unfortunate class.

Our feelings of sympathy will go as far for all classes of humanity as any brother's can. Still, we remember well how we received the light. We have a vivid recollection that we received that light in a certain prescribed form. That form and manner cannot be changed to gratify our feelings. The humanitarian sympathy in our hearts and enlarged souls must not lead us to destroy what we have received.

CHARITY is as much of the tongue as of the pocket.

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REFUSED PERMISSION.

In the December issue of the *Masonic Review*, Brother Moore remarks upon giving the candidate who knocks at the door of the Masonic temple consent to go where he pleases to join Masonry. He says, "unless some good reason is known why the individual should not be a Mason, he should be permitted to join the lodge he prefers. It may be in a place more acceptable to him, though not quite as near as the lodge that has legal jurisdiction over him. Or his friends may belong to that lodge, or a variety of causes may conspire to make him prefer the other lodge. In all such cases he should be indulged in his preferences."

Now, we feel called upon to say a word here. We would have no particular objection to the lodge giving consent to a candidate to join the lodge he prefers, if the lodge in whose jurisdiction he lives shall have his case come up before them as an application for the degrees of Masonry, and it be referred to a committee, the lodge have a report on his character and fitness to receive Masonic light. Then have the ballot spread for that consent, and if clear, grant the request. We cannot see how every member in the lodge can have his rights protected without a unanimous secret ballot in giving this consent.

The choice of the place where to join can never be granted to the profane upon any other rule. If consent is given by a resolution, and a majority vote, the right of some member who may know that the applicant should not be made a Mason, is violated.

We know Brother Moore says, "Unless some good reason is known." But how can that *good* reason be obtained, Masonically, only by a secret ballot? A member may know something which is a valid objection, that he is bound to keep a secret. Touching the mode and manner of obtaining recruits, not anything should be done to interfere with the rights of the members.

We cannot see in what way Masonry is to be benefitted by granting the whims of the outsiders, by allowing them to choose where to join. Brother Moore says, "his friends may belong to that lodge." It may be possible that the fact of his friends being there is a *good* reason that he should not be permitted to go there to join. For his friends may be poor judges of his real value. In most cases we esteem Brother Moore to be right, but now and then, far between, he shoots wide of the mark, in our opinion, which may be wrong, and he right. Yet so it looks to us.

VALUE the friendship of him who stands by you in a storm; swarms of insects will surround you in the sunshine.

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INSIGHT INTO THE PHILOSOPHY OF MASONRY.

When the attentive student of Masonry seeks to comprehend the moral and intellectual power of her symbolry, he will readily perceive that duty is enjoined upon him in all of his transactions of life. The great problem to solve, how far must he go to answer the demands? He is not required to demean himself, in order to harmonize some discordant elements, to gratify outside appearances which may make a demand upon him: For this would be like putting new cloth into an old garment, in time the rent would be worse.

We verily believe that there exists an internal philosophy in the system of Masonry, which will prepare the mind to cope with the antagonisms of the world. If the mind can truly comprehend the real, by the external symbol, and adopt the teachings of that symbol, then the neophyte in Masonry will advance, improve, and more light will shine in his pathway.

We look upon the symbol, apply it to certain tests in our common avocations of life, and learn that it answers the object. But what will it do for us when we use it in a moral sense? Take the compass, we see it makes its exact circle. There is its center; and from that center a perfect, straight line to an outer line, and in every direction from the center it is exactly the same distance. The circle is true, no zig-zag line is drawn. The moral lesson is, that a Mason should keep himself upon equally as true a circle in his Masonic journey of life. In traveling upon this circle he is not required to turn away from what is right, to the injury of himself, in order to comply with an unjust demand made by others. He may make angular corners when it suits others, and do himself injustice, wrong and demoralize himself.

There are those who have eyes but see not, they have ears but hear not, only as they see and hear themselves through their own selfish faculties. And Masonry teaches us a lesson that those who see and hear thus, are not the wisest and best of mortals. We may still be left in darkness when we comply with the demands of selfishness, even when we do so, by avoiding a collision. Masonry teaches us to hold fast to our integrity, even if we lose our life by so doing. Individuals may demand of us that which would be a lasting disgrace upon us, by compromising our Masonic integrity.

The true philosophy of Masonry consists in carying out that wisdom, skill and integrity, marked upon the trestle-board by the grand officers of the old Temple. And the sincere and ardent aspiration of an unselfish Mason is, "Light, more light!" and clearer

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light, which will bring him out of darkness and teach him his duty. It is thus that the divine light will shed its rays upon his whole journey of life. The laconic declaration made by the Supreme Grand Master, "Let there be light," will enable him to emerge from all darkness. He will live in a higher and nobler life.

Thus it will be, that the sun of his righteousness will dawn upon his pathway, and guide him to its meridian splendor. Every Mason who will conscientiously follow in this light will feel its glow, and enjoy its benefit. It will be a faint glimmer of God's light upon his soul, which admits of no shadow.

PROPER MATERIAL FOR THE TEMPLE.

It is not unfrequently the case that erroneous decisions are made in the selection of the right kind of materials which should be placed into the walls of the Masonic Temple. Owing to the selfishness of man, and the deceptions practiced in all circles of society, it is not strange that frequently the master overseers may judge hastily upon the work and value of work presented for their inspection. This may arise from their own ignorance of the practical utility of all designs drawn by the perfect workman, or architect of the edifice, when completed.

Every Mason, in a certain sense, is the custodian of Masonry. It belongs to him to carefully inspect every particle of material that goes into the symbolical Temple of Masonry. And he is responsible for every defect found in the walls. As true and responsible overseers of Masonry, we may imagine ourselves prepared to judge correctly of the worthiness of the candidate for the mysteries of our Order. We may be acquainted with the one who knocks at the door. Of what we have seen of his acts in the past, we may firmly believe that he will conform to every law, observe all rules, and obey every summons. That he will do all in his power to mould himself to the real spirit of Masonry. From what we have learned of him as a profane, we are of the opinion that he will make a good Mason. But when we have given him a fair trial, we find that we have been deceived. He does not answer the bill. He fails to become acquainted with the great principles of Masonry. Masonry does not make what we had discovered as bright in his character more prominent and noble.

But when he presents himself, free from all mercenary motives, and selfishness, and comes with heartfelt humility, as one in darkness, and seriously desires light to shine upon his pilgrimage jour-

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ney of life, he is a proper person to receive the sublime mysteries of Masonry. If he enters the lodge with such feelings, he will give heed to every lesson, and will profit by every instruction given him. He will morally apply every right angle, horizontal and perpendicular to his habits of life, and improve thereby. When he takes the first step in the symbolic art, he clearly discovers where he needs to remove some superfluous corner, and imbue his soul with the cement of brotherly love. At every rehearsal of the ceremonies he becomes more and more interested, for he discovers more of the beauties of Masonry. As he advances he imbibes more of her chastity and tolerance, and drinks deeper from her unfailing and unfathomed fountain.

It is occasionally—and here are our mistakes—that the neophyte is brought to the altar of Masonry, and he stoically and methodically complies with the requirements. He has no moral conception of the symbols. There are individuals whose natural sight is so imperfectly developed that it is utterly impossible for them to see a thing out of plumb. They are not able to prove a square. So there are many who are incapacitated to see a moral problem in any symbolical diagram which may be presented to their minds.

With such individuals the beauties of Nature present no charms; the songster of the grove no melodies; the flowers no pleasing perfumes; the fruits no gratifying tastes; and the blending of colors no harmony. And when they are brought to bow to the altar of Masonry, they discover no valuable lessons in the appeals made to God. They see no benefit in the exhortation to virtue, or in any of their human obligations and duties. All the teachings of Masonry to illustrate the symbols have no meaning with them. Such are dead weights, and the drones of the Masonic hive. The intellectual and mental paupers of Masonry.

MASONRY is not intended as a reformatory institution, and if we admit the profane, the intemperate and immoral in the hope of making them better, we deceive ourselves, and degrade our sublime mysteries.—*The Freemason.*

TO A certain extent the above is true. But we cannot see how a rough ashlar can be smoothed, polished, and fitted for the mystic walls of our Masonic temple, without some process of progress and reformation. The profane and intemperate are not the only persons who need to be reformed, enlightened, and made better. When the Masonic gavel is used to knock off superfluous corners, it is a Masonic process of reformation.

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EDITORIAL NOTES BY THE WAY.

If you desire to travel into a good country, among a first-class people, upon an excellent railroad, and pay an extortionate fare, take the I. C. R. R. The first place after leaving the great western metropolis is Kankakee. It is some time since we have journeyed this way, and we meet with improvements upon every hand. Kankakee is surrounded by one of the richest farming districts in the State. Our congenial companion and brother, R. Ashley, one of the Grand Lecturers, resides in this place. In every direction where he is known we hear a good report. Our Order is most permanently established in all this region. Members of the Craft are upon the immovable foundations of Masonry, which no enemy can undermine.

CHEBANSE.—This was the next town we visited. Here we have a Lodge doing work upon the great temple, and many a noble craftsman, who adorns the profession, resides here. While here we visited a place called Sugar Island, where we found Brother N. S. Curtis, one of our Michigan Masons, who has purchased the flouring mill and power here. From what we could judge, he has made an excellent investment, and one which will in due time, if well managed, yield him and his partner a competence. We bespeak a word to all in this region to give them a call. We are sure that the inhabitants will find it to their mutual benefit to patronize this firm, and have excellent work to order.

CLIFTON—Here a few of the Craft, desirous of enjoying the privilege of meeting, petitioned for a dispensation, and were permitted by the M. W. G. Master to engage worthy men to work in the quarries, and fit the rough ashlar for the walls of the temple, and we learn that they are doing good work, and are guarding the door of Masonry with commendable zeal.

GILMAN AND ONARGA each have the banner unfurled, and have many noble craftsmen, who are not ashamed to own that they belong to our Fraternity.

BUCKLEY—We are informed that this is one of the best working lodges in all this district. At the time of our visit quite a number were away, but we renewed the acquaintance of many, and formed new ones. We predict a bright future for our Buckley Brotherhood. Let them, in zeal, accompanied with true knowledge, go on in the noble work, and good must follow.

LODI—We had but a few moments to stop here, and passed on and endeavored to cross the river Jordan, at the water fording at Paxton.

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PAXTON—Here, as usual, we found the passage well guarded. Many a traveler has lost his life by not having the correct pass. We found our old worthy brother of Tyre, by the name of Hoag, here intercepting the passage of all who are not worthy. The banners for the several orders of Masonry we hung upon the outer wall. If any of the Craft should chance to wander across the plains, and come to Paxton, let him be sure to call for refreshments at the Bennett House, where he will find Brother A. W. Plattenburg, the affable proprietor, at his post, who will most cheerfully administer to the wants and comforts of his guests. Everything is in order, and the traveler is made to feel that he is at home and in good hands.

LUDLOW—The lodge at this small town is doing some work. Our stay here, however, was very brief, and we were not able to learn much about the prosperity of the Fraternity at this point.

RANTOUL—There has been some confusion among the workmen at this place. But we learn that things are moving more smoothly now, and the members are gaining more confidence in the success and benefits of Masonry.

CHAMPAIGN—At this point we find a live town, and business seems to flourish. The Masonic Craft is progressing, and much good work is being done through the instrumentality of Masonry.

URBANA—This place is improving very rapidly. It is near Champaign, and the two places are somewhat rival towns. Both are fast growing into notoriety, and eventually will be but one. The Masonic Fraternity are permanently established in these cities, and Masonry in her laudable mission has a noble work to perform.

NORTH CAROLINA.

We have been favored with a copy of the proceedings of the Grand Lodge at its eighty-fifth annual communication, in the city of Raleigh, Dec. 4th, A. L., 5871. It makes a volume of 274 pages. We express our thanks to the Grand Secretary for this valuable work. We shall publish some of the laws of this jurisdiction from time to time, so that our readers can compare notes. We learn from the Grand Master's address that the evils of profanity and intemperance are crimes practiced by Masonry, which is a shame and a disgrace. The Grand Lodge has taken steps to suppress the evil; we hope that it may succeed. At some future period we shall, if we can find room, present some extracts from the able address of the Grand Master.

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EVIL DOINGS.

An unmitigated falsehood, started by the lips of an enemy will travel round the world, before truth can be put in pursuit to repel the injury committed. Especially if the channel is blockaded to truth, through which the calumny was conveyed. And when the custodian of a malicious slander assumes that truths or answers are unworthy of consideration, and they are prohibited from reaching those who have been deceived, for the time being his unrighteous ends are accomplished. But, in the course of events, his brood will return to his own domicil to roost.

The one who feasts his darkened soul upon slanders and falsehoods may come to the conclusion, like the midnight assassin, that the present moment is the time and place to strike the deadly blow, in order to accomplish his pernicious purposes and designs. The rays of that sun which shines in his pathway has so seared his conscience that he concludes that he must make hay while he is thus favored with an opportunity.

The robber does not wait for daylight to take your purse. Neither does the slanderer wait to let you know that he intends to throw his poisoned arrows at your reputation. It is enough for him to gratify his most cherished end and aim.

THE FOUNDATION OF SECRECY.

When we look over the pages of nature and read its beautiful lessons, we no longer wonder that secrecy is so prominent a feature of the sublime system of Masonry. Those who compiled and combined the great principle of Masonry only followed the order or the designs of Nature in establishing its foundation. When we commence to trace out the intricate lines drawn out by infinite wisdom, we find that all is grand and beautiful, and are born in mystery.

Go in what direction we may, let us touch upon any point of the universe, we come in contact with night and silence. We journey but a short distance ere we meet mysteries that we cannot understand and pronounce. In our hearts we feel tokens of love we cannot fathom, and receive favors of which our right or left hands know not from whence they come. So it is with our beloved institution. It works by love in secret. Let a member wander to the uttermost parts of the earth, and he will find her fruits growing

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fresh and fair. In every land where her banner has been unfurled, there a mysterious bond of union is formed, and its strength is tested by a cable that cannot be broken. There are no powers combined that can destroy Masonic integrity, or obliterate the indelible marks made by the symbolry of Masonry. The bulwarks of Masonry are indestructible, therefore she is a perpetual institution, and must ever be successful. The secrecy is the secret of her perpetuity, like her protege in nature. Nature is lasting and perpetual, because of its mysterious and secret foundation.

THE AMERICAN HAND CORN PLANTER.—This convenient agricultural implement is one that comes within the reach of every person cultivating but a few acres of land. One man will plant, and do it more accurately, one-half as much as can be done with the two-horse planter, thereby saving the expense of a team, and an expensive planter. They are manufactured by T. HORTON, Bluffton, Indiana, for $5 00. It is decidedly an improvement upon all other Planters, and a great saving in planting corn, and at a trifling expense. It is made substantial, is light, and works like a charm.

WE HAVE a number of requests to publish the names of the officers of Lodges. We would be glad to comply with all such, but our readers will discover at a glance, that every number of the STAR could be filled up with the mere names of officers, to the exclusion of all other matter. In our large cities, where there is more visiting, it is somewhat excusable.

OUR co-laborer, Brother T. F. Green, is one of the grand custodians of the work in Illinois. He is a faithful brother, and in all respects worthy of the confidence reposed in him. And we are sure that the brotherhood will avail themselves of his skill wherever he may journey.

IN OUR list of Grand Lecturers, we omitted the name of J. H. Fawcett, of Bureau Lodge, No. 112, Princeton. The omission was entirely unintentional on our part, as we consider Bro. Fawcett one of the best lecturers in the State, and cheerfully recommend him as such.

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THE MYSTIC STAR.

AUGUST,——1872.

FREEMASONRY.

AN ADDRESS BY THE LATE REV. BRO. A. W. BRUCE, OF LAFAYETTE, INDIANA.

[By the kindness of the widow, we are permitted to publish this excellent address in the MYSTIC STAR. The author was an active worker in our Fraternity, while among us, and the reader will join with us in thanking Sister Bruce for this Masonic paper, from the pen of our worthy and talented Brother, Companion, and Christian, Sir Knight. He yet speaketh to us, in the true spirit of Masonry. From time to time we shall publish articles from his writings, illustrative of the great principles of our Institution.—ED.]

FREEMASONRY.

Life has been called a pilgrimage, and perhaps no term could be selected, more expressive of its uncertainties, changes, and hopes. It is a pilgrimage through a region of varied aspect; beneath a checkered sky of cloud and sunshine. Man is one of a good company of pilgrims, as diverse in character as in feeling, in language as in complexion; yet all united in one common object, all pressing forward to one common goal, the ocean of eternity. As the strings of an instrument, responding to the same touch, but each vibrating to its own peculiar tone, produce one harmonious melody, so all hearts respond to the same touch of the Divine Master, each with its own peculiar measure, yet all uniting to perfect the great work for which they were created,—the glory of their Maker. As a pilgrimage, life is joyous to some, yet, at times, wearisome to all; changing and uncertain, in all its stages,—youth, manhood, and old age. Yet, on this journey, however dreary—to each one however desponding—there appear green spots, as welcome as are the oases

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of the desert to the panting caravan,—where the sparkling waters and cool herbage invite to refreshment and repose. Here the weary spirit loves to linger, renewing its vigor for the journey onward. Here, like the good old Patriarch, we erect a pillar of remembrance, in token that God hath dealt kindly with us. These are the way-marks along the travel-path of life, to which memory often returns in seasons of labor and conflict, and brings back fresh courage for future conquests. To such a green spot have we this day arrived. How refreshing thus to meet and interchange friendly greetings. How delightful, when the signal is given to exchange refreshment for labor, to unite in lightening each other's toils, strengthening each other's hands, and sharing each other's burdens.

Whenever, on such an occasion, brethren come together, clad in the robes of brotherly love and charity, it is not too much to affirm that heroic spirits, once with us in the flesh, are looking down from realms above, rejoicing in the fruition of their Masonic hopes. They died in this faith. It supported them through many a day of trial, when the heart was ready to sink beneath the load of obloquy and reproach which their persecutors, some in ignorance, but more in malice, heaped upon them. We have already borne the burden intended to crush us, and have emerged from the ordeal untarnished. I would not mar the present pleasure by narrating by-gones; it is sufficient that we are one in feeling,—in action, in purpose,—brethren of the Mystic tie, with cheerful hearts and ready hands, resolved to complete the erection of our moral, spiritual, and Masonic edifice, and so promote the benefits of Masonry. Yes, Masonry, so much reviled, so little understood! Venerated for its antiquity, yet suspected for its mystery. Yet, whose genial influences, like the dews of evening, are felt, but seen only in the crystal tear resting on the eye of gratitude, dissolved by that sunshine of which it is the precursor.

I do not, however, stand here the mere eulogist of Masonry, for she needs no eulogy of words. The epitaph of that distinguished Mason, the great architect, whose remains rest in the splendid temple of his own creation—"Circumspice"—(*look around*) is the best eulogy of living Masonry. Look around at the temples she has reared in every land; look at her altars, bright with the fires of truth, in every clime; look at her children—their name is legion—engaged in brotherly love, relief and truth. To whom is civilization indebted for the perfection of architecture and the arts? Masonry. She gave the first impulse to the systematic dissemination of learning. When, during the dark ages, the clouds of darkness and superstition rested upon the nations, she was the chosen guardian of literature and science—and when those clouds lifted, and the horizon became clear, there came forth from her inner sanctu-

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ary a chosen band, to show to the people that there still remained a remnant of the wise and the prudent.

Much has been said and written, respecting the origin of Masonry. Ridicule has been too frequently cast, by the ignorant and unthinking, upon her pretensions to great antiquity. Yet, the jeers of the ignorant and the scoffings of the profane, have not in the least affected those claims. The mosses of antiquity have gathered around her columns. The wisdom of ancient sages is treasured up within her archives. Her principles are indeed coeval with the origin of man, but we pretend not to claim for her an existence, as a distinct organization, in the earliest ages.

When God walked with man in the Garden, then and there were taught him the cardinal doctrines of Masonry. Unbounded love, and holy reverence for the Being who created him. Purity and holiness were attributes of his mind. Earth poured forth her treasures for his corporeal nature, and he was bidden to explore and use. Heaven, through ministering angels, supplied his spiritual aliment. He felt no physical pain; made in the divine image, he held converse with his God. Yet, he felt a void within—a want unsupplied. With no experience, he sought a supply, and learned through mistake. Then humanity yearned for sympathy, and thus was foreshadowed what to the end of time is to be human necessity. The world grew older; sons and daughters became denizens. Still there remained that want first felt in the Garden—that yearning after "some better thing." Still their pressed upon them a necessity of the human mind,—to know more, learn more, realize more. Man felt within himself the strength of intellect. His inventive and imitative powers were called forth; he explored the recesses of nature, and pried into the secrets. The vegetable and mineral kingdom became curious subjects of investigation. He studied the stars in their courses, and gave them their familiar names. The earth and the sea delivered up to him their treasures, and he walked forth the master mind over them. But did he grow happy as wise? Though one of a mighty throng, he was still conscious of the want at first felt in the Garden. This pressing necessity began to assume other forms. Associations are sought that pursuits and feelings might be harmonized. Men united for mutual support and encouragement—for intellectual improvement, and for social enjoyment. Still the shadow remained on the dial-plate. Still there was an unsupplied want. Still man felt, and to-day he feels, that something more is needed to satisfy his immortal cravings *to know!*

Among the institutions, thus originating in a law of nature, arose Freemasonry. But when, and where? It was foreshadowed in the Garden; the foundation was laid there; but where, and when, was the superstructure reared? This has been a fruitful source of discussi on in the Masonic world, and to various period

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and causes has its rise been ascribed—to the Crusaders, to the Jesuits, to the Commonwealth of Cromwell. Time and talents have been wasted in the defense of their favorite theories, by ingeneous authors. The general belief among Masons, however, places its origin at the building of King Solomon's Temple. Then Freemasonry was established as a distinct order. You are all, doubtless, familiar with the peculiar incidents attendant upon the construction of the great Temple. It was reared under the immediate supervision of the Almighty. Day by day it advanced in beauty and grandeur; no sound of the graving tool or workman's hammer heard, for the stones were fashioned in the quarries of Lebanon, the metal columns cast in the clay ground near Zeradatha, and the wood work in the forests of Libanus; until after seven years of labor, the sunlight gleamed from its burnished dome and sides. Three Grand Masters presided over the work, and 3,300 overseers, 80,000 fellow-crafts, and 70,000 entered apprentices assisted. With what feelings of pure but grateful satisfaction must this mighty multitude have assembled to witness its dedication; when the Grand Master Solomon, clothed in his sacred vestments, blessed the people, and stretching forth his hands to heaven, uttered that supplication for mercy on his brethren in their hour of need, so beautiful and touching for its earnest simplicity,—"Hear thou in heaven, thy dwelling place, and when thou hearest forgive." What a deep sense of Jehovah,s presence must have filled every bosom, when the fire came down from heaven and the glory of the Lord filled the place. How fervent their emotions, as with their faces bowed down to the ground, they worshiped and praised the God of Israel, saying,—"The Lord is God, and His mercy endureth forever."

This was the first grand assemblage of Masons. Up to this period,—the present from thence,—we can trace the existence of our institution. Along the track of history, both sacred and profane, we have glimpses of its progress. As the footprints of the rock enable the naturalist to determine the existence and character of the ante-deluvian animals, so does a trait, a word, or a symbol, in the historic records which have come down to us from antiquity, exhibit Masonry. Although all this cannot be explained to the uninitiated, it is clear and distinct to the intelligent Mason.

The Temple completed, this great body of operative Masons was dispersed. They traveled into various lands, constructing temples and palaces, and disseminating moral and intellectual light. This is neither the time nor the place to enter into an examination of the connection of Masonry with the Egyptian rites. The remains of buildings in Egypt at the present day, prove that architecture had, in that land, reached, at a very early age, a high state of perfection. There is but little doubt that Egyptian architects assisted

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at the building of the Temple. From the similarity existing between some portions of their ceremonials and doctrines, it is probable that Masonry borrowed somewhat from the Egyptian mysteries, but that they were identical with each other, we have no proof and but little reason for belief. Immediately subsequent to the completion of the Temple, a sect existed in Judea, called Essenes, which was unquestionably Masonic.

It would be tedious and unprofitable to follow Masonry in her course through the world, to the present time. She flourished especially during the middle ages, under the protection of the Jesuits, throughout Europe—and again declined when cast off and anathematised by the Popes, as opposed to their tyranny and superstition. She found a resting place in Great Britain, into which she was introduced by the architects who founded the Abbey of Kilwinning. From England, Masonry was given back to the Continental Kingdoms, probably by the adherents of King James II., who, on his abdication of the throne, sought refuge with him in France. In defiance of persecution, she has continued to flourish there, and has numbered among her votaries the greatest, the wisest, and the best. Prince and subject bow at the same altar.

In the year 1730, Lodges were established in different parts of our country, and provincial charters were granted by the Grand Lodge of England. The Grand Lodge of New York was thus originated, originally holding a charter from the Grand Lodge of England, and worked under it until our independence was achieved, when it assumed an independent position in the Masonic world. Lodges were established, and State jurisdictions followed each other, until every added star to our National flag, has been immediately followed and upheld by created Grand Bodies, in all the departments recognized by our venerated institution. And wherever we have erected our temples, they have been filled with noble souls, and hosts of worthies, admired and respected for their virtues and talents, have at various periods accepted distinguished positions among us; living, and dying, firm and consistent Masons.

But let us turn to a subject of more immediately personal interest to such an audience as the present—and of far greater importance to us, as Masons—a brief consideration of the cardinal principles of Masonry. These are the tests of her excellence—by these must she stand or fall. Within the walls of a Lodge, the inquiring spirit meets companions. There dwell, in a degree, that unity of spirit, which in a perfect state is only found in the heavenly temple. The seeker after truth enters our portals. He may come fretted by worldly disappointments, bowed down by misfortune, oppressed by care. He may feel solitary amid the crowds which throng the

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thoroughfare. But here he listens to words of sympathy, of kindness, which meet him at every step. A chord is touched—strange that chord has been sounding ever since his birth, yet he has not heard it. The discords of the world have overpowered it. But he hears it now—and as it thrills through his frame, he begins to feel how good and pleasant a thing it is to dwell together in unity. He discovers that friendship is something more than a name—that deep within the recesses of the heart, lie emotions which only need to be warmed into life by contact with kindred spirits. He realizes the true nobility of his nature. The intellectual and moral functions are brought into healthful action. As an individual, he is conscious that a change has come over his higher nature. He sees moral beauties that fill his ideal of virtue an manly worth. The genius of Masonry has touched with her magic wand his strong heart, and the living fountains of brotherly love, relief and truth, make what was barren before, bud and blossom as the rose. He no longer walks solitary amid the multitude. In each countenance he beholds the strands of that three-fold cord which draws him, as by magnetic influence, to the excellent precepts of his profession. He looks upon all as brethren, and is bound to all by the ties of brotherhood. His unruly passions are subdued, and the gentler emotions aroused into activity and life. As the colors of the spectrum, though of varied brilliancy and intensity, when blended, produce a clear, unsullied white, so the feelings of the heart, though of varied depth and power, are united and harmonized by the medium of Masonry, and brotherly kindness and charity are the characteristics developed, while truth and relief become the cardinal principles of action.

I have spoken of Friendship. It is a hackneyed theme ; but how dear to the friendless is the friend ! What a charm in the very name,—one whom you may trust TO THE END ! How readily the mind turns to the domestic circle—to that union of hearts which throbs with but one common pulsation. Here is an illustration, beautiful in character, as intense in degree. The wife's devotion has ever been the theme of poet's song and the minstrel's strain, and filial love has been promised a blessing in its fulfillment. Desolate, indeed, must be that heart which cannot look back to the quiet joys of home. Hard is the lot of those denied the parental endearment. The mother's love,—how it comes back to the lone wanderer, like a long-forgotten strain, to cheer him in his lonliness, soothe his wearied spirit, and sing to him of heaven. The feeling of bitterness at the world's heartlessness, gives place to kindlier emotions as we think of that earliest, truest friend.

Throughout all animate creation is this feeling recognized. The principle holds everywhere. The humble ant shows attachment to its fellow laborer, and the honey bee will allow no intruder in its hive. They are all drawn toward each other, by instinct, if you

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please, but still drawn, and in reality by a love their own species, implanted in them by an all-wise God, for their own good. And so up through the scale of created beings is the ruling principle evident, increasing gradually in power, until in man, under the guidance of reason, it is fully developed and displayed. It is the basis of patriotism—that love of country which nerves the arm, and fires the heart to protect the great principles of union and freedom, or our hearthstone from the touch of the oppressor. It imparts hope to the exile, when some home-melody strikes his ear, with all its loved associations. High and low, rich and poor, acknowledge its power. It heightens the pleasures of the palace, and alleviates the miseries of the hovel. Even the vicious, whose hearts have been worn away by the constant droppings of evil, are subject to its influence. What noble instances of heroism has it produced; cheering the dying martyr in his agony, and giving patience to the prisoner in his solitude. It was seen at the cross, when amid revilings and reproaches, the faithful band of disciples stood by and witnessed the last agony. It guided the lone woman at early dawn to the sepulcher, to see where they had laid their friend and Master. It is the golden thread which supplies the web of human life, imparting to it its strength and its beauty.

We claim not for Masons that they exhibit alone in all its fullness, this divine principle, but we do assume that the lessons of wisdom presented night after night and day after day, to the eye and ear of the youthful Mason, have a direct and powerful tendency to induce those kind feelings—that earnest desire to benefit his fellow, which belong to true friendship. We all know and feel the influence of daily associations, how productive they are, either for good or for evil. Thus the habit is acquired in our Lodges of thinking well of our neighbor, and this is the first step toward seeking to do him good. We learn to look upon our fellow man, not as one who can be used to advantage, but as one who has claims upon our sympathy and regard. We are taught to shun moroseness, jealousy, and suspicion—and to cultivate courtesy, affability and frankness. The heart, thus alive to the gentle feelings—thus full of mercy and brotherly charity—must be possessed of honor, the distinguishing virtue of a just and upright Mason. His is that world-wide charity which looks abroad upon the whole human family, and recognizes all as brethren—that charity which looks to the moral as well as physical improvement of man, which seeks to clothe him with the armor of truth; to present him with the shield of faith, and crown of virtue; that charity which labors for man's intellectual advancement and strives to raise him from the degradation of ignorance and vice, and elevate him to the standard of noble manhood, for which the Creator designed him. How inspiringly beautiful is the description of this God-like virtue, by St.

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Paul: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or tinkling cymbal; and though I have the gift of prophesy, and understand all mystery and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, it profiteth me nothing; and though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, still I am nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in inquity, but rejoiceth in the truth; believeth all things, hopeth all things, endureth all things; and now abideth Faith, Hope, and Charity, but the greatest of these is charity." Graphic as is this description, it is yet strictly in consonance with Masonry.

The young Mason is taught patience—patience under trials and affliction, patience under obloquy and reproach. If the world taunt him as one whose profession is better than his practice, let him diligently examine and see whether, in some particular, he is not wanting in that strict consistency which should mark his course through life. He must not return taunt for taunt, but rather good for evil. There is, indeed, a point beyond which forbearance ceases to be a virtue, but much may be borne before that point is reached. "Charity suffereth long and is kind." He is taught humility—to be lowly in his own eyes, willing to listen, anxious to learn, "fervent in spirit, serving the Lord." If God has endowed him with superior gifts, he is to use them for the benefit of his brethren; but not, by unnecessary display, to excite envy and jealousy. True merit is never obtrusive, nor does it ever go without its reward. The lowliest flower often exhales the sweetest perfume, and is the especial object of the naturalist's care.

It is said of an ancient philosopher—one at whose feet many had sat to gather the words of wisdom—that to a flattering disciple he replied: "My daily experience is, that I know nothing." He was not unconscious of his own powers; he knew the value of his own acquirements; yet his thirst for knowledge was still unsatisfied. He had often grasped at the shadow in pursuit of the substance. He had not been able to sound the depths of the well of truth. The young Mason is taught that such is the experience of all. "Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly." He is taught to control his passions. Mildness of demeanor should ever mark his conduct—his daily life. He is directed to "set a guard at the entrance of his thoughts; to place a watch at the door of his lips; to put a sentinel at the avenue of his actions—thereby excluding every unqualified and unworthy thought, word and deed;" and while thus guarding the outposts, to examine at set sea-

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sons, the chambers within, and see that they are swept and garnished. He "rejoiceth not in iniquity, but rejoiceth in the truth." He is taught to despise no means of instruction—to follow any path, however uninviting, if it but lead to wisdom. The listening ear and the attentive eye are his—to catch every ray of light, if it be but of twilight brightness; to drink in every sound, though it be but as a whisper. He is to love wisdom for wisdom's sake—to follow her paths because they are paths of pleasantness. In that Book, which he is taught to cherish as a great light in Masonry, wisdom and happiness are ever inseparable. "God giveth to a man, that is good in his sight, wisdom, and knowledge and joy." Wisdom possesses a sustaining power, and he who is conscious of his own weakness, is eager to cling to it as a tried friend. "Wisdom is a defense, and money is a defense; but the excellency of knowledge is, that wisdom giveth life to them that have it." It giveth life in this world, for it imparts fresh vigor to the soul, and supports it amid difficulties. It giveth life in a better world; for true wisdom—that knowledge of God which brings forth fruits of righteousness—will be a passport for us into that Temple where the work and the workmen are alike pure and perfect.

But, while thus seeking his own moral and intellectual improvement, and that of his brethren, the duty of relieving the afflicted and needy is imperative upon him. The command of God, as laid down in his law, is the Masonic Rule, and thus it reads:

"If there be among you a poor man—one of thy brethren—thou shalt not harden thy heart nor shut thy hand from thy poor brother, but thou shalt open thy hand and shall surely lend him sufficient for his need, in the which he wanteth. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee, in all thy work, and in all thou puttest thy hand unto. When thou cuttest down thy harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, the fatherless and the widow, that the Lord thy God may bless thee in all the works of thy hands. When thou beatest thy olive tree, thou shalt not go over the boughs again; it shall be for the stranger, the fatherless and the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, the fatherless and the widow. I command thee to do this thing."

Charity thus exercised, is doubly blessed. It blesses him who gives, and him that takes. To the man whose mind is indeed taught, there is no pleasure as great as the consciousness of having done a good action. The incense of prayer and praise is doubly fragrant when perfumed by deeds of benevolence and kindness. All of us need a brother's helping hand. We start on life's voyage

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down the stream of time—the banks are strewn with flowers—we do not see the hidden thorns—we do not inhale the lurking poison—we glide on gently, the distant mountains bright with hope, and all beyond an expected Paradise. But will the stream be always smooth? Shall we not feel the thorns? Shall we not inhale the poison? How cross the mountains? The pilgrim's staff may break in ascending the rugged heights. How welcome then a brother's hand, to ease us a little of our burdens.

I cannot permit an occasion like the present to pass without alluding to a charge which has been, and continually is, advanced against Masonry—a charge baseless, however founded. It is concerning its antagonism to revealed religion. Men continue to insist that it teaches a refined system of Deism. They fulminate their anathema's against Masonry, as the mother of all harlotry connected with "secret societies." A sufficient reply to all such charges is seen in the kind of men who patronize the Institution; men who are not flattered by being called the peers of any among their opponents. Our venerated Institution does not boast of the quality of its membership, nor does it fear comparison, in high moral worth, with those connected with any body, or association, banded for its overthrow. Its ability to judge what is, and what is not congenial with "Revealed Religion," is at least the equal of any among its accusers. While freely admitting their honesty in considering it a dangerous institution, it is not moved in the least, except with regret, at knowing the honesty to spring from hierarchical purposes, aided greatly by ignorance. The noblest and best in all ages, who have served at her altar, and whose praise has been, and is known in all the churches, should certainly be received by the world as surety that such charges are utterly without foundation. Masonry, the world over, is known to be *unsectarian*. The requisites for membership, are character, and a firm belief in an all-wise and omnipotent Deity. Its purpose is moral, social, intellectual, and, in the most practical sense, as displayed in the Golden Rule, and in the sermon on the mount, religious. The revealed word of God is the Mason's rule of life. His commands, as therein made known, the Mason is enjoined to observe. Masonry has no other *auto-da-fe*. In this respect, and as a moral system, it stands without a peer among sects and human systems. We respect, but do not interfere with each other's peculiarities of belief. Jew and Christian sit side by side, both worshiping the God of Abraham, and of Isaac, and of Jacob. Both are taught, and both believe that God is Love—infinite, unchanging,—and that "*pure* religion, and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world." Until, in obedience to this apostolic declaration, opponents of Masonry present a purer record than they ever have

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done, or purer even than Masons, we must pass by the charges preferred, and continue to love, honor, and obey, the behests of an Institution that, next to God's revealed word, has our undissembled loyality, while teaching good will to all.

Masonry opposed to revealed religion!—She has been, and is, her handmaid—not the rash usurper of her seat. Each has its own peculiar province, and both act in perfect harmony. Religion implants new principles in the heart; Masonry, by judicious culture, fertilizes the soil on which the seed is sown, that it may ripen into grain, and bring forth an abundant harvest. God works by means, and Masonry has been a chosen one to aid in the promotion of man's temporal interests. Within her walls, and only within her walls, all meet on terms of the strict harmony. She leads, by pleasant paths, to the crystal fountains of truth. We have no waters of Jordan, in which the soul, leprous with defilement, can wash and be made whole. We know of no church that has. We should encroach on the attributes of Deity,—we should touch with profane hands his altar, and offer strange fire thereon, did we assert such claims? The church should lead the soul to its God, who alone can cleanse with the water of regeneration. Does Masonry arrogate any thing, when she claims to be only a moral teacher, and social reformer? The true church is more than this; Masonry is *only* this. And her mission is a noble one; nor is it yet ended. When the promised period shall arrive, of universal peace and good will—when the lion and the lamb shall lie down together, and a little child lead them—when an united hallelujah shall swell from all voices,—"Glory be to God, most high,"—when the sword shall be turned into plow-shares, and spears into pruning-hooks, and sighing and sorrowing done away,—then, and not till then, will her mission be ended; then, and not till then, will there be need of no church or priesthood; for sin and misery shall be known no more.

But Masonry is clothed in mystery! Granted. What then? Life is a mystery. The operations of nature are all mysteries. Death is the mystery of mysteries, save the Being of God. But known unto him are all his works, and to him only. What is mystery? It is another name for ignorance. If the whole excellence of Masonry consisted in her mysteries, the argument against her utility might be valid. But her secrets are her keys to her treasures, and we offer them to all, on the simple condition that they are found worthy. Does the church, can it, do less than this? Neither wealth nor exalted station, gain for their possessor a more ready entrance within our portals, than humble poverty. Is this true of churches? We know no distinction of rank or culture. The prince and the peasant meet here on a perfect equality. In this Masonry stands peerless. Our secrets are necessary to self-preservation. As Masonry is universal, so her language is universal. It is

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essential that we should be able to recognize each other, without deception; and our language enables to do so. Is this objectionable? To this singular fact, Masonry owes its perpetuity and universality. Publish it to the world, and its destruction is insured. Men have tried to expose Masonry, but, beyond some doubtful verbiage, they have only exposed themselves. It is ever so. The true Mason is never intimidated by the foolishness of uneasy souls, or shaken by the treachery of pretended friends. Empires have arisen and fallen; whole nations have passed away into comparative oblivion—yet Masonry stands, still vigorous and beautiful. The wild winds of kingly despotism, and the surges of popular fury have beaten against her, but in vain; she is fast anchored, and rides secure from harm.

She has, in all ages, been the pioneer of civilization and refinement. The philanthropist has ever found her a willing assistant, and the missionary has often been indebted to her support. Circumnavigate the globe, and you can scarce touch a spot where the general influences of Masonry are not seen and felt. In the frozen regions of the North, and the sunny lands of the South—throughout the broad expanse, from East to West, her banner is floating. Like St. John, she has been the great forerunner—fitting the untutored mind for the reception of greater truths, by teaching her own pure principles—proclaiming every where through her mystic rites.—"Prepare ye in the desert, a highway for our God."

Brethren, together let us continue to walk within the porches of the Temple:—Together will we still tread the Mosaic pavement. We will not forget that we have a work to do while the day lasteth; we will come up together with the specimens of our skill, fitted and prepared for the builder's use, ourselves made as living stones for that spiritual building, not made with hands, eternal in the Heavens.

"Still raise for good the supplicating voice,
But leave to Heaven the measure and the choice.
Safe in His power, whose eyes discern afar
The secret ambush of a specious prayer;
Implore His aid, in His decisions rest,
Secure, what e're He gives, He gives the best."

Honor is a pair of gloves, which a worldly man puts on when he goes abroad, to hide the color of his hands, and pulls off when he is alone, to get at his object more conveniently. True religion is a time-piece, which a man of sense puts in his pocket when he is in the street, and draws out and lays upon his desk when he comes in, to direct him in his private business.

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THE UNSEEN HAND.

BY BRO. AL.

An unseen hand has swung the door,
My pilgrim feet go in,
My first step to the Master's shrine
Shuts out the paths of sin.
I seem to hear th' Omnific word,
That woke creation's void,
As o'er chaotic darkness passed
The fiat of a God.

My untaught vision scarce can bear
The glory of the hour;
How bright, oh, Master, is thy face!
I kneel before thy power.
Faint are these emblems of thy might,
Which only seekers know,
In Thee, oh, God, I put my trust,
And travel on below.

I struggle for that greater light
Which shot across the sphere,
And 'mid life's rough and rugged road,
I think to find it here.
But still the angel finger points
Adown the sacred page;
I follow where the guide shall lead
Upon my pilgrimage.

A brother's hand is near my own,
Why should I fear the way?
The light of love is in my path,
While still I watch and pray.
And overhead the starry sky
The Master's power displays:
I bask amid the noon of night,
In Heaven's eternal rays.

"Let there be light;" the great decree.
Then rolled that night away;

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No longer in the Temple's porch
My weary footsteps stray.
An unseen hand has swung the door.
My pilgrim feet go in:
My first step to the Master's shrine.
Shuts out the world of sin.

MASONIC MUTUAL BENEFIT SOCIETY OF INDIANA.

We publish the following extracts from Bro. Martin's report. It is the best system connected with our institution that has ever come under our observation. It devises a plan by which the widows and orphans are provided for, without being a heavy tax upon the Fraternity. The obligations of a Mason binds him to provide for the wants of a worthy brother's family; and this system says to every worthy brother, you can do it yourself.

We wish that every jurisdiction would establish a society of this nature, and let it become a part of the work of every Grand Lodge.—ED.

BRETHREN:—During the present month I have received and turned over to the Treasurer of the Society..... $22,000 00
Reported last month 116,521 70

We have paid *One Hundred and eighty-seven thousand six hundred and forty-five dollars and fifty cents* to the families of fifty-six deceased members. * * * * * *

In the various published letters and documents that I have written as Secretary of the Society, I have avoided, as much as possible, all reference to my own work, or the part which I have personally performed in building up the Society, perferring that those interested should judge of these things themselves, and I shall not now depart from this course. But as certain parties are now claiming to be the authors of the plan of this Society, as a matter of justice to myself, I desire to state that I am the author of the system of the Masonic Mutual Benefit Society of Indiana, and of every document, circular, book, or blank form published or used by the Society. All the essential features of the M. M. B. Society were first brought before the public in publications over my signature. As none of these documents were copyrighted, others could borrow from them as much as they saw fit. During the past two years many societies have been formed in this and other States that have adopted the plans and forms of our Society. Some of them have given us credit, some have said nothing about us, and others, after copying our plans and documents without changing a single sen-

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tence, except the name, have coolly asserted that we copied our plans from them. All these societies are now striving to do business under the shadow of our success.

The system of the M. M. B. Society is the result of years of careful study and research by the author. Its success has not come by chance. It has been the natural result of adequate causes. We are glad to have the system adopted by those who have capacity to *use* it after they have adopted it, and who will make it the means of doing good and of reforming the gross abuses of the life insurance companies. * * * * * * *

A robust young man came to me and said his mother was becoming feeble, and he thought she would not live many years, and that he wished to have her life insured for his benefit; that he thought it would be a good speculation for him, and enable him to pay for his house. He was surprised when I told him that his proposition was a barbarous one; that it would be cheaper and quite as decent for him to starve the old lady, and then sell her body for dissection.

It is noble for a strong man to insure his life for the protection of a feeble parent, wife or child; but it degrades him below the level of a man when he insures the life of his mother, wife or child for his own benefit.

We wish to have it distinctly understood that there can be no gambling with the Certificates of this Society.

The benefits must go to the widows, orphans and dependents of deceased members. Yours Fraternally.

J. O. MARTIN, *Secretary.*

—*Masonic Advocate.*

AN INTERESTING MEETING.

It is generally known that our Jewish brethren take the degrees of Scottish Rite, conferred in the Lodge of Perfection and the Council of P. of J. Beyond these, in the Northern Jurisdiction, several of the grades include so much of Christianity that, hitherto, but few Israelites were willing to pass through them.

In the rituals, as they obtain in the Southern Jurisdiction of the same Rite, there is some kind of modification, so that, while the degrees are substantially the same, yet the forms are such that an Israelite can pass through them without any sacrifice of conscience. We are not definitely informed how this is, and confess we never could understand it—never having seen the degrees conferred in this Jurisdiction.

Such being the fact, however, a few of our Israelite brethren of this city, who have taken the prior degrees in this Jurisdiction,

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petitioned that Chapter of Croix here for permission to apply for the remaining degrees in the Southern Jurisdiction. That all might know the reason for such application, the members of the Chapter met in the Hall, and the applicants were invited to state their case in person, which they did.

Bros. Bettmann, Heinshimer, and Newburg presented their views at length; after which the venerable Judge Storer, Judge Hoadley, Carson, and others expressed themselves pro and con, as to the propriety of granting the permission sought for. At the close, Bro. Bettmann made the following appeal, which contains such noble and truly Masonic sentiments, and so eloquently uttered, that we present it to our readers. He said:

There are times in the life of every man, when the soft words of love fall upon his heart as the gentle dews of heaven falls upon the thirsty ground; and if our present application had resulted in nothing else than in drawing forth the noble sentiments just uttered by our venerable brother Storer, we should be glad to have made it,—but we hope for more. We shall now leave you that you may meditate upon your decision. Let it be kind,—let it be fraternal,—let it be Masonic! We ask this of you in the name of Justice—justice to us who have always loved you,—who never approached you but with our hearts in our hands, and always spoke to you from the fullness of those hearts and not with our lips only, when we called you Brothers.

Justice to yourselves; for you, so famed for Masonic virtues, can not afford to have the stigma of intolerance attached to your names. We ask it of you in the name of charity; not in the every day construction of that word, but in the sublime and holy meaning—charity that consists in a tender regard for the honest convictions, and especially the feelings of others. But rest assured, my brethren, that while you deem necessary to approach the Throne of Grace through Him, whom you call your Saviour, and whom we honor as one of the best and purest that ever lived, we, as sincere in our Faith, as you are in yours, but according to the light of our understanding, hope to meet you all in the presence of Him, whom, after all, you and we unite in calling the "Merciful Father of us all." We ask it in the name of religious liberty, which ought to be doubly dear to you as Masons and Americans. And finally, we ask it of you in that NAME that you carry on your banner in the very characters of the language of our people: we ask in in the name of that banner itself, which, long before Masonry was ever thought of, and when the darkness of idolatry covered the entire earth, was defended by our heroic fathers on many a bloody battle-field—was upheld by them during thousands of cruel years of horrible persecution and inconceivable horrors, with a courage and devotion which ought to elicit your respect and admiration, and should not be turned into an emblem of oppression to us, their children!

We add, that permission was granted the applicants to apply for the degrees in the Southern Jurisdiction.—*Masonic Review.*

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BETTER LATE THAN NEVER.

Life is like a race where some succeed,
While others are beginning;
'Tis luck in some, in others speed,
That gives an early winning;
But if you chance to fall behind,
Ne'er slacken your endeavor;
Just keep this wholesome truth in mind,
"'Tis better late than never!"

And if you keep ahead, 'tis well,
But never trip your neighbor;
'Tis noble when you can excel,
By honest, patient labor;
But if you are outstripped at last,
Press on as bold as ever;
Remember, though you are suppressed,
"'Tis better late than never!"

Ne'er labor for the idle boast,
Or victory o'er another;
But while you strive your uttermost,
Deal fairly with a brother;
What'er your station, do your best,
And hold your purpose ever;
And if you fail to do the rest,
"'Tis better late than never!"

Choose well the path in which to run,
Succeed by noble daring;
Then, though the last, when once 'tis won,
Your crown is worth the wearing;
Then never fret if left behind,
Nor slacken your endeavor;
But ever keep this truth in mind,
"'Tis better late that never!"

WHAT A glorious world this would be, if all its inhabitants could ay with Shakspeare's Shepherd: "Sir, I am a true laborer; I earn what I wear, owe no man hate, envy no man's happiness; glad of other men's good; content with my flock."

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MASONIC REFORM.

The necessity for reform in every human institution is one which perpetually proclaims itself as the days and years roll round; and the true legislator's wisdom is best shown by his recognition of this inevitable necessity in the enactment of laws which shall accord best with the spirit of his time. Some people, nevertheless, are forever reverting to primitive principles, and sighing after ideals of the past, which have long been swallowed up in the advancing waves of the present. These men, like a certain noble lord, would have us exchange a high state of mental development for the physical advantages of the "noble savage," and some even would gladly see the world thrust back into the ignorance and gloom of the Middle Ages, rather than see it move in a direction which is opposed to their own peculiar views. The triumph of constitutional principles in a country like England has not been achieved without a long and dreary probation in the regions of despotism, and neither have the blessings of peace been won, in many instances, until men had previously passed through the fiery ordeal of war. What was good for our forefathers is not necessarily good for us. Reform, therefore, when needed should be the watchword of every admirer of progress who desires to see systems improved but not destroyed.

Now, with respect to the basic principles of Freemasonry—the root and marrow of the whole matter—we desire to record our deliberate conviction that as they are founded upon the eternal laws of truth, any attempt to change or pervert those principles should be met by the craft with the most strenuous opposition. No matter how specious the pretext, or how plausible the proposal, it should be resolutely spurned. For example, the emplied suggestion of one of our correspondents, that the volume of the Sacred Law should be banished from our lodge pedestals, to be replaced by the Book of Constitutions!

Here we have the thin edge of that wedge which has been driven home into the hearts of our brethren on the Continent, much to the regret—we had almost said the horror—of every true Mason. It is this sad negation of every principle of religion which causes our order to be regarded with distrust by all who believe in honor and virtue. It is this pandering to the Rationalists and Romanists which creates for Freemasonry hosts of enemies among those who would otherwise be her natural friends and defenders.

The remark of our correspondent that Masonry is not a religion, we fancy we have heard before; and moreover, it is beside the question, which is simply this: Are we to obligate our candidates

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upon a volume which they acknowledge to be sacred, and thereby render a vow binding on their conscience as men of honor, or are we to use a book which simply contains our own laws and regulations? It is needless to add that if we adopt the latter, there is no longer any safeguard or barrier against the admission of men, who, already defying all law human and divine, would not be likely to pay any particular reverence to those contained in the Constitution of Freemasonry. No frothy declamation about "universality" or the "rights of man" shall ever induce us to consent to any such violation of an ancient landmark, and we therefore counsel our correspondent to advocate Masonic reform in another direction. But, although we resent the least indication of an assault upon the fundamental tenets of the craft, we are by no means blind to the fact that many improvements might be made with advantage in the statutes which govern some of the Masonic jurisdictions, and we are glad to see that an effort is now being made to wipe out a long-standing reproach to the laws of the Grand Lodge of Scotland.

The facility with which Scottish candidates can attain, not merely the craft degrees, but the grades of the chapter, the priory, and the Ancient and Accepted Rite, would never be tolerated in any country. It is but a few months since that a Greek resident in Manchester went to Scotland, was entered, passed, and raised in one day; "arched," as they call it, the next; "knighted" the third; made a Knight Kadosh; and, to crown all, this man—who, probably, knows as much of Masonry as a Malay, and who has certainly never presided over a lodge—has been chosen a member of the Supreme Grand Council, 33d deg., for Scotland! Now, we contend that all this is simply calculated to bring the order into contempt. It not only offends the good and zealous Mason who thus witnesses the promotion, for a *pecuniary consideration*, of insignificant mediocrities, but it disgusts thinking men, whether in or out of the fraternity, with the legislation that can sanction such a perversion of the original designs of the institution.

Some of our Scottish brethren desire to stop these proceedings —at least so far as the craft degrees are concerned—and we heartily wish them success.

From our own experience we safely endorse the statement circulated by Bro. W. J. Hamilton, of Glasgow, and published in our last issue, that Scottish Masons are regarded with some suspicion, and not altogether unjustly, in England; and this unpleasant state of affairs is mainly due to the loose system which prevails in Scotland of conferring the degrees in one day. An English Entered Apprentice cannot *under any circumstances*, be advanced to the second degree at a less interval than four weeks; and a similar period must elapse before he can be raised to the degree of a Master Mason.

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In the interim he is required to make himself acquainted with the principles of the degree to which he has been admitted, and is required to undergo an examination before he can be passed or raised. Bro. Hamilton proposes *two* weeks, instead of *four*, as the interval of probation, and he also is willing to confer upon the Grand Master a dispensing power even within this limit. We will not be captious or ungracious because we ourselves prefer the English system, but honestly hail the movement of Bro. Hamilton and his friends as one which will tend to the permanent honor and advantage of Freemasonry in Scotland.

Nor is the moment inopportune to say a word of caution to brethren of every nationality. Look well to the character and reputation of all who seek admission into our brotherhood. A society like ours must inevitably contain a few black sheep, who, at the time of our initiation, appeared robed in garments of light; but there are others whose true colors might have been ascertained by due inquiry at the time. We do not want men who cheat their creditors, and whose names will be found more readily in the list of bankrupts than in the roll of subscribers to Masonic charities. We do not want the frivolous man of fashion, whose heart is in his varnished boots. Nor, on the other hand, do we want men of the uneducated classes, whose objects can be best attained by joining one of the many excellent benefit societies of the day. But the advocates of progress, the upholders of morality, the lamp-bearers of thought, will ever be welcomed into the bosom of a fraternity whose watchword is "Light!"

TRACES OF ANCIENT MASONRY.

The following extract from an address delivered by Ben Perley Poore, the distinguished correspondent of the press, at the recent dedication of the new Masonic Temple at Washington, will be interesting to the Fraternity. It goes to show that Masonry is of vast antiquity, as most Masonic writers on the subject claim, and that it comes from the East:

Light comes from the East! Journeying there a quarter of a century ago, when I was a young Craftsman, I found legibly inscribed upon stupendous piles of masonry in the valley of the Nile, signs and symbols, the meaning of which I had been taught while receiving my first degrees of Freemasonry, before leaving home. There sculptured, thousands of years ago, yet with their outlines as those of the exterior decorations of the edifice, I saw the all-seeing eye, the mosaic pavement, the blazing star, the square, the circle, the parallel lines, the three vases, the balances, and other emblems well known to every member of the Fraternity present.

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Upon the walls of one edifice, which I remember well, was painted in bright fresco a representation of the procession which came to dedicate it—officers, members and neophites, with their insignia, prepared for work. Indeed, I believe that all readers of history admit the existence, in ancient Egypt, of a powerful secret association, which embraced the foremost men of the nation—the men of progress. The rulers were unwilling to relinquish despotic power, and the ignorant feared to assert their rights, but these enlightened students, concealed by mystery, imparted instruction to all around them. By ingenious hieroglyphics, and by imposing rites, and by curious ceremonials, they explained to men in every station of life their duties and responsibilities. This process of mental culture may seem tedious in these advanced days, but their emblems and their organization and their ceremonies of initiation are eulogized by modern scholars who have examined them, as displaying a profound knowledge of the human heart and its wants. There and thus organized the philosophic and philanthropic idea which we now call Freemasonry.

The Mysterious veil of Isis curtained the cradle of our Order.

In Greece I again saw traces of the working of this sacred ritual, which had been carried there by the Phœnician merchants who transported the grain raised in the fertile valley of the Nile to the more populous but less fertile lands on the shores of the Mediterranean. At Eleusis, as at Thebes, the Masonic visitor now sees well known signs and symbols, and recognizes the familiar arrangement of the now ruined temple. These Grecian mysteries, we are told by the able historical writers, were solemn and religious, and their secresy was sealed by the most positive oblitions, but the end and aim of all this was to encourage virtue, to elevate morals, and by the aid of ceremonies to make known the revelations of reason under the veils of mystery. Some at this distant day may think that this mystery was not necessary. But the fate of Socrates and of Seneca prove that it was not safe for human wisdom to take an open and bold course in instructing mankind. Popular frenzy poisoned the chalice for one of these sages, and tyranny opened the life-veins of the other. The world was full of evils which the law of those days did not reach, and for which a remedy could not be found but in such associations. The brotherhood made voluntary engagements to exercise generosity, forbearance, and benevolence, such as was not practiced by the community at large in which they lived.

GEORGE Macdonald says: "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness."

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A NOBLE EXAMPLE WORTHY OF IMITATION.

Some time ago, Joseph Jackson, a brother of Greenwich Lodge, No. 467, of this city, went to Cuba to seek a better livelihood for himself and family, he leaving the latter in Hudson City, N. J., during his intend temporary absence. Last July he was taken sick of the yellow fever at Maricaibo, at the hotel where he had been stopping, and which was kept by a Spaniard who had married a daughter of one of the Northern States of America. The Spaniard, finding his customer sick of that terrible disease, expressed a determination to have him sent to the hospital; but his wife, looking upon the unfortunate man as a stranger in a land speaking a foreign language, took pity upon him, and persuaded her husband to let him remain at least a short time in the hope that he might get better, and with a desire to render such services as only a woman can do in a sick chamber.—Finding her patient gradually getting worse, she spoke to the captain of an American vessel then in port, and requested his assistance. Upon hearing that the sufferer was an American, the captain delayed the departure of the vessel, which was all ready to sail, and went up to the hotel to look after his sick fellow-countryman. Upon reaching his bedside he found him very low, so low indeed as to be unable to give any information as to himself or family. Desirous of learning something about the sick man, or his family, and as he was ready to start on his voyage North, the captain, in order to be able to communicate with them upon his return to the United States, determined, after he had remained with him two days, to examine the sick man's trunks, and almost the first thing he came across was the certificate of his membership with Greenwich Lodge of this city. Being himself a Mason (Captain R. S. Strout, hailing from one of the oldest Lodges in Providence. R. I.,) the gallant mariner gave orders for the delay of his vessel until his sick brother's fate should be ascertained. Regardless of the danger attending the duty, Bro. Strout watched by the sick man until all hope was gone, and at the end of seven days fell a victim to the ravages of the fever. At his death the captain still looked after the dead brother's remains, and with the assistance of the Spaniard's American wife, secured for him a burial in consecrated ground—a privilege granted to but few foreigners in that almost inhospitable country, when sickness and death marks its victim. The facts of the case were recently made known to Greenwich Lodge, and a committee was appointed to draft a suitable set of resolutions to be presented to the worthy Brother whenever a suitable opportunity may arrive. Such an example is worthy of imitation, even in this city, where contagious fevers are not like-

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ly to interpose to make the duty the more perilous. We hope at a future day to be able to give the name of the noble woman who aided the gallant captain in his work of Brotherly Love and Christian Charity.—*N. Y. Courier.*

"BY THEIR FRUITS YE SHALL KNOW THEM."

BY REV. DR. GIGER.

"A good tree bringeth forth good fruit, and a corrupt tree evil fruit." Now, what have been the fruits of Masonry? Have they not been good? Have not Masons been ever loyal to the principles civil and religious and constitutional liberty? Have they not, with others, freely sacrificed their treasure and blood in their maintenance? Have not many of them been among the most consistent professors of Christianity in various religous denominations of our own and other lands? Have they not manifested a charitable disposition? Has not Masonry refined the feelings, improved the manners and elevated the moral conduct of men, and smoothed the asperities of life? Has it not imparted comforts and diffused substantial blessings, by supplying the wants of the needy, relieving the sufferings of the distressed and cheering the hearts of the desolate and lonely? Are not such good fruits, and do they not authorize and compel the inference that the tree is also good? If, therefore, we have any respect for the divine teachings of our Lord, any regard for His infallible logic, we must conclude that the Masonic Order is morally good, because its fruits are good. If it be a bad institution, it must have shown it. But is it evil to visit the sick? Is it immoral to comfort the disconsolate? Is it bad to relieve the poor and distressed? Is it disgraceful to become the guardian and educator of orphan children? If these are bad fruits, then we admit that the institution is bad. If they are virtuous and good, then we claim that the tree which produces them must be good, and that the benign influence of Masonry aproximates the practical operations of our holy religion, "for pure religion and undefiled before God is this: to visit the widow and fatherless in affliction, and to keep yourself unspotted from the world."

DEAN SWIFT said; "It is useless to attempt to urge a man out of a thing he was never reasoned into."

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CASTLES.

BY MISS H. R. HUDSON.

Near by I heard the children's happy talk,—
  They builded castles of their wooden blocks
Upon the level of the garden walk,
  'Twixt borders gay with marigolds and phlox;

The merry Felix, and the graver Grace,
  Rearing their mimic domes with patient skill,
Till tower and turret, growing from their base,
  Rose to completion at the builder's will.

I dropped my work, and watched them with a smile,—
  The bent heads, bright with brown and golden hair,—
And marked their castles, musing, all the while,
  Upon my grander "castles in the air."

And, "Mine is Windsor Castle!" laughs the lad—
  "And mine is Notre Dame!" his sister cried,
"My bells shall ring and make the garden glad;"
  "On mine shall hang the flag of England's pride."

"And mine," I mused, "is formed of hopes and dreams;
  It makes the happy children at their play
A youth and maiden, building still, it seems,
  Far different towers from these they build to-day.

"I see them, in my castle in the air,
  Shaping their lives with blocks of thoughts and deeds;
Each day is added to the year with care,
  Each moment to its mate succeeds.

"God grant," I murmured, "while the years increase,
  That those who build their tiny castles here,
May build them earnest years of love and peace,
  The noblest castles that a soul can rear.

"God grant them happy castles in the past,
  When seventy years are added to the seven,
Castles of virtuous days, whose walls shall last,—
  The only castles that can reach to heaven."

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WHAT MASONRY IS.

Masonry is *not* ritual, any more than it is a dogma. Ritual is needful for its protection, as dogma is needful for its basis; but neither, of itself, and separate from the practical and essential, is of any possible value. We might practice right angles, horizontals, and perpendiculars, "world without end," but it would not feed the hungry, or shelter and protect the orphan, or build an asylum for the homeless and friendless. The injunction to "aid and assist the worthy, the widow and the orphan," if observed in its true spirit, is of more worth than all the rituals that Webb or Cross ever taught or dreamed of. We should understand and preserve the ritualistic, but not neglect the practical in deeds; remember that Charity is the crowning virtue, and without which all else is but "sounding brass or a tinkling symbal."

Fellow Masons! lend your hand,
To your feeble, faltering brother;
Bear in mind the sweet command—
"Love ye one another."
Sow ye seeds of kindly deeds,
As on through life you're roaming;
Think ye not 'twill be forgot,
Harvest time is coming.

A MASON AT HEART.

At the point on this side of the mountain, where occurred the transhipment of passengers from the west, was moored a canal boat waiting the arrival of the train, before starting on their way "through" to the east. The captain of the boat, a tall and sun-browned, rough, and sometimes profane man, stood by his craft, superintending the labors of his men, when the cars came up, and a few moments after, a party of half a dozen gentlemen came out, and deliberately walked up to the captain addressed him:

"Sir, we wish to get east, but our farther progress to-day depends on you. In the cars we just left, there is a sick man whose presence is disagreeable. We have been appointed a committee by the passengers to ask that you will deny this man a passage in your boat. If he goes, we remain. What say you?

By this time others had come from the cars.

"Gentlemen," said the captain, "I have heard the passengers

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through their committee. Has the sick man any representatives here? I wish to hear both sides of the question."

To this unexpected interrogatory there was no answer; when, without a moment's pause the captain crossed over to the car, and entering, beheld a poor, emaciated, worn out creature, whose life was nearly eaten up by the fell destroyer, consumption. The man's head was bowed in his hands and he was weeping. The captain advanced and spoke to him kindly.

"Sir!" said the trembling invalid, looking up, his face now lit with hope and expectation, "are you the captain, and will you take me? God help me! The passengers shun me and are so unkind. You see, sir, I am dying; but oh, if I can live to reach my mother, I shall be happy! She lives at Burlington, sir, and my journey is more than half performed. I am a poor printer, and the only child of her in whose arms I wish to die."

"You shall go," replied the captain, "if I lose every passenger for the trip."

By this time the whole crowd of passengers were grouped around the boat, with their baggage piled on the tow-path, and they themselves awaiting the decision of the captain before engaging their passage.

A moment more and the decision was made known, as they beheld him come from the cars with the sick man cradled in his strong arms. Pushing directly through the crowd with his dying burden, he ordered a mattress to be spread in the choicest part of the cabin, where he laid the invalid with all the care of a parent. Then, scarcely deigning to look at the crowd alongside, he shouted to his hands:

"Push off the boat!"

But a feeling seemed to possess the astonished passengers—that of shame and contrition at their inhumanity. With one common impulse, each seized his own baggage and then walked immediately on board the boat.

In a short time another committee was sent to the captain, asking his presence in the cabin.

He went, and from their midst there arose a white-haired man, who, with the tear-drops starting in his eyes, told that rough, sturdy captain that he had taught them a lesson—that they felt humbled before him, and they asked his forgiveness. It was a touching scene. The fountain of true sympathy was broken up in the heart of nature, and its waters welled up, choking the utterance of all present.

On the instant a purse was made up for the sick man, with a "God speed" for his welfare.

The true-hearted captain of the boat was Samuel D. Carns, and the incident is worth remembering.

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FAITHFUL UNTO DEATH.

An Incident of the Cholera, in Kingston, Jamaica.

BY J. FLAVIUS ADAMS, M. D.

Previous to the appearance of the cholera in the beautiful island of Jamaica, not inappropriately called "Queen of the Antilles," the nature of this dreadful scourge of nations, and the question as to its contagious or non-contagious character, formed the subject of warm and frequent discussions among all classes of society.

Great triumphs have been achieved over the most dreadful maladies by a proper examination into their primary causes; but the *cholera* seems to have been too much for the skill of even the most eminent physicians.

Nothing could stay the onward march of the pestilence. Every M. D. had his peculiar theory. Many persons signified their determination to live under the Broussais system; others eschewed all manner of phlebotomy, and preferred that of Alibert, or other foreign adepts, making the acquisition of their family physician a *sine qua non* of employment.

We have said that it was the all-engrossing subject. Certain it is, that almost every circle broached its peculiar theory. The old crones, men and women, married and single, racked their brains, and strained their lungs, in finding and stating arguments in support of their opinions. "As for me, my dear," said one, "I feel quite comfortable on the subject, and don't care three straws about the cholera, especially since Dr. ——— has promised to attend me ten times a day, if necessary. The Doctor is a most polite and well-bred gentleman, and has, moreover, studied in France. He is not one that frightens you with a long face and ominous shake of the head like some physicians. He smells so sweet, too—has always some nice perfume about him: and I have got him to promise to import some of the same from Paris. In fact, do as you like; as for me, I never was in better spirits in my life, and snap my fingers at the cholera!"

Alas! poor Edith, when she spoke so defiantly, in the flush of health, she little thought that her own days were so soon to be numbered with the dead! If the higher classes expressed themselves generally in this strain, the same opinions were re-echoed by the middle and inferior ranks of society. Like the garrison of a fortress, protected by supposed impregnable ramparts, the Jamaicans

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looked abroad from their walls, confident in their strength and pride.

Jamaica was the ark destined to ride triumphantly over the waters of desolation. Reports, ever and anon, would come up from Cuba, of the ravages the disease had made in Havana and other places. They scarcely excited a remark. Like the distant rumbling in the atmosphere during the heat of a summer's day, the news was heard, but passed away unheeded. At last the much-dreaded plague *did* come. It first made its appearance at Port Royal; then in Kingston, during the night of the 27th of March; the following day the cholera developed itself with great intensity.

We spoke of the beautiful Edith, and we shall speak of her again, and of her brother. There are those residing in Jamaica who will probably recognize the affecting incident. The last of the beings with whom he could claim the tie of relationship was buried. His sister, a beautiful and amiable girl, one of those mild and lovely beings whose souls seem filled with the purest feelings of human nature, and whose affections flow forth toward all animated things, as though they claimed affinity with all living—and to their friends, who have by kind associations become endeared to them, have no bounds, and on whom their love is poured forth in every act—in the thousand little circumstances of life is blended and shown, so that even a cynic would be constrained to acknowledge there is pure, disinterested love in human nature. Such a sister he had that day buried!

The evening before had seen her among the sick and dying, moving like a redeeming spirit amid the horrors of the cholera plague; but ere the morning sun arose she was a corpse in the hands of her brother. He had that night returned from a sea voyage across the Atlantic, ignorant of the pestilence being in the city, and full of the bright anticipations of pleasure in meeting his mother and sister. He entered his home—it seemed deserted; he ascended the stairs—no one came to meet him. He rushed on through the chambers to his sister's apartment, and saw a female form, apparently at the last gasp of life, writhing in agony, and no one near. He staggered forward—it was his sister!—the gentle Edith—she knew him, and he raised her in his arms, and wildly, madly pressed her to his bosom! She smiled a welcome even at the death-throes.

The high hopes of the future which he had entertained for her—his thoughts, which had long teemed vividly with fond dreams of happiness in store for her—were at once blasted. He sank under the stroke, and no longer wished to live. Oh! who can depict the agony of that brother! Who delineate the sending away of the visions of hope, pride and pleasure, which he so ardently nourished for his "angelic one," as he fondly called her? She was the object for which he lived—the vital principle of his existence—his sun and

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guide. But he was not alone. Alfred M———, his fellow-voyager for many years, had accompanied him to his home—had seen its desolation, and the sad meeting with his dying sister. He had been a sorrowful witness of the death of the lovely, and of the stricken heart of the strong. He did not attempt the fruitless task of consolation—it would have been mockery; but he prepared for the sad duties of burial.

The fair Edith lay beneath the green turf; the dews of one night had moistened her grave. Edwin, the brother, was stretched on the same bed on which she lay the day before; the plague had fastened on him; he welcomed it as a boon. He rejoiced at the prospect of again joining his beloved sister, but he felt for his companion, and, turning to him, he said: "Leave me, Alfred—do not—oh! do not stay, where it is almost certain death! I conjure thee, by our friendship, by that dearer tie of *brother*, to fly from this spot of pestilence; and do not embitter my last moments with the thought that for me you are exposing yourself to an agonizing—oh! a horrible death!"

Motionless, almost breathless, Alfred stood, while he listened to the words; but when he perceived that Edwin paused for his farewell, a smile lit up his countenance—a smile of sorrow, but of fixed resolve. Grasping the hand of his friend in a peculiar manner, he replied: "Edwin, my friend, my *brother Mason*, you remember the first voyage we sailed together from Kingston to London—it is many years since? Extreme danger threatened us; nought appeared to save; all were washed from the wreck; none were with us but God. In His sight, on the bosom of the wide ocean, we clasped hands, and pledged ourselves devotedly to each other. We swore to be *brothers*—to be united till death. We escaped; since then we have struggled against adversity; we have fought on the same battle-ground during martial law. We have again been on the deck of the storm-driven ship, when the sky was black above, and the sea lashed to foam beneath us. When oppressed, villified, persecuted and condemned by men, we have been true to each other—our hearts firmly linked—our love surpassing that of women. And now, at the last scene, on this melancholy occasion, when I have witnessed your affections, and life and its torments are about closing on you, you bid me leave you! You are the only one for whom I have cared for years; you are my only friend, and do you think I would forsake you now? No, never! Let it be certain death—it is my wish; we will go together; we will not separate; we are one—united by the *five points of brotherly love and affection*—better death with thee than life without thee!"

Edwin and Alfred, the two worthy Masons, were found lying on one bed, fast locked in the embrace of death! Faithful to the last, unlike many others, the two friends were not separated by the cholera plague.

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THE LOVE OF THE DEAD.

BY WILLIS GAYLORD CLARKE.

Nothing but limited and erroneous views of the life present and to come, we conceive, can prevent reflecting intelligence from taking that true observation which merges both into one. Intervals there are, indeed, between separation and reunion, but how brief at the longest—how chequered at the best! This is a beautiful sentiment of Goethe, when he compares our little round of being to a summer residence in a watering-place. "When we first arrive, we form friendships with those who have already spent some time there, and must soon be gone. The loss is painful; but we connect ourselves with the second generation of visitors, with whom we spend some time and become daily more intimate; but these also depart and we are left alone with a third set who arrive just as we are prepared for our departure." In this view of human life, there is nothing to displease the idea of earthly communion with those who are absent. It is a curious truth that when two living friends part, they are as it were dead to each other, until they meet again. Letters may be interchanged, but the *present* of the one is not the *presence* of the other—and what gloomy event may not happen between! So that in this respect, to be out of sight in the estimation of affection, is as it were to be out of the world. How little difference, then, between absence in a world of peril, or transitory continuance, and death indeed? Save only that absence is probable, and death is not. It is a trite simile, perhaps, that in this world we are like ships on the ocean—each striving alone amid the strife of the elements; and in the far forward distance shadowed before us are the dim outlines of the land of death. Some reach it soonest; but thither all are bound—and there, their state is fixed, immutable, eternal. No change comes there, to the dwellers in the land of the blest, with its waters of crystal, beyond the shadow, "where the bright islands of refreshment lie."

No darkness there divides the sway,
'Twixt startling dawn and dazzling day;
But gloriously serene
Are the interminable plans—
One fixed, eternal sunset reigns,
O'er the wide, silent scene.

These two emblems of the progress to that gate where, ere they pass, all who enter must "lay down their symbol of mortality"—

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express the course and goal of life, sublunarily considered. Slowly, one after another the race of mankind are passing away; there are sad partings and sweet remembrances. Let the first be viewed as merely separations for a season; a friendly severance of holiest ties in hope of quick renewal. Above all, oh thou that readest, if thou are a mourner, be faithful to the injunction of the dead. In that diversified book of Southey's, "The Doctor," he describes the tranquil pleasures of a bereaved husband. They were 'to keep everything in the same state as when the wife was living. Nothing was to be neglected that she used to do, or that she would have done. The flowers were tended as carefully as if she were still to enjoy their fragrance and their beauty; and the birds who came in the winter for crumbs, were fed as duly for her sake, as they formerly were fed by her." The calm communion of the present and absent becomes religion, hope, fidelity; enduring tenderness, beyond the stern frigidity of time; and well may each one of that retrospective brotherhood, large always in the world, who have lived and lost the lovely, and have, with theirs, to meet the world's encounters, thus greet adoptedly the dear departed:

The love where death hath set his seal,
Nor age can chill, or rival steal,
Nor falsehood disavows;
And what were worse, if thou cans't not see,
The wrongs that fall on thine or me.

"For me," says the eloquent Sir Thomas Brown, "I count the world not as an inn but as an hospital—where our fathers find their graves in our short memories, and sadly tell us how soon we shall be buried with our survivors." How comfortable a thing it is then to cherish and remember the dead—knowing it is but for a season, and then union will come.

MASONIC COMMANDMENTS.—Practice charity; protect chastity; respect the ties of blood and friendship; face the proud in defense of the humble; kindly assist the feeble; guide the blind; feed the hungry; clothe the naked; raise up the down-trodden; be a father to the orphan; guard the altar; protect the government; love man; adore God.—*Holloway.*

KIND WORDS, looks and acts, are the small currency of social life, each of inconsiderable value, but in the aggregate forming the wealth of society. They are the "excellent oil" which keeps the machinery from rusting, wearing or creaking. They are the dew that refreshes and nourishes the otherwise arid fields. They are the sunshine of an else murky, dreary world.

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ILLINOIS INSTITUTION FOR THE EDUCATION OF FEEBLE-MINDED CHILDREN.

[We cheerfully call the attention of all readers of the STAR, to the following institution, under the management of Bro. Wilber who is so much interested in the improvement of all classes of humanity.]

This institution, which was inaugurated in 1865 as an experimental school for the education of feeble-minded children, has been so successful in training this unfortunate class, that at the last session of the General Assembly it was organized upon an independent basis, and was incorporated as one of the permanent charitable institution of the State, thus completing the noble circle of public charities of the commonwealth of Illinois.

The design and object of the institution is to furnish the means of education to children and youth of feeble minds, who are deprived of educational privileges elsewhere, and who are of a proper school attending age. It is designed for those so deficient in intelligence as to be incapable of being educated at common schools, who are not epileptic, insane or deformed.

The education furnished by the institution, will include not only the simple elements of instruction usually taught in common schools, where that is practicable, but will embrace a course of training in the more practical matters of every day life; the cultivation of habits of decency, propriety, self-reliance and the development and enlargement of a capacity for useful occupation.

The combination which this institution presents, of practical medical care and proper physical and mental training, with efficient educational resources, will supply, it is hoped, a want which has long been felt and imperatively demanded by this unfortunate class of children and youth of the State.

The improvement and progress of the pupils have been very encouraging, and parents and friends in almost every instance have expressed satisfaction with what has been accomplished in the short time since the school was organized.

The institution is open to the inspection of the public at all reasonable hours; and all are not only cordially invited, but are earnestly requested to visit the school.

It is a State institution, and board and tuition are free during the school year of ten months.

It is the desire of the trustees to ascertain accurately, the number of this unfortunate class of persons in the State, and persons knowing the residence of any in Illinois, will confer a favor by

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reporting the same to the undersigned, as it is desirable that reliable statistics may be gathered in order that proper legislation may be made in their behalf.

The next school year will begin about the first of September, and those designed to apply for the admission of pupils should do so at once, as the accomodations are limited.

Application for admission, information, etc., should be directed to

DR. C. T. WILBUR, *Superintendent*,
Jacksonville, Illinois.

MUSIC AND MASONRY.

Music is sounds combined and arranged so as to please the ear. It excites agreeable sensations, and creates images and emotions in the mind that are pleasing. By its powerful charms discordant passions are harmonized. It becomes seraphic harmony when employed in the praise of the Supreme Architect.

Lucretius ascribes the induction of music to the whistling of the winds in hollow reeds; Franckinius to the sounds of the hammers of Tubal Cain; Cameleon Pontique to the singing of birds, and Zarlino to the sound of rushing waters. It was first regulated by rules 1800 years before Christ, by Jubal, "the father of all such as handle the harp and organ." The flute, and harmony, and concord were invented 294 years later, while vocal choruses were not heard until 556 years before Christ. Pythagoras maintained that the motions of the spheres must produce delightful harmony, which inaudible music he calls the music of the spheres." St. Cecelia is called the patroness of music and musicians, on account of a legend that she so excelled in music that an angel was enticed from Heaven by the fascinating charms of her melody.

Nature's great poet says of the man who has no music in his soul,

"The motions of his spirit are dull as night,
And his affections dark as Erebus—
Let no such man be trusted."

We are afraid that many Masons do not appreciate music as being a part of Masonry. And yet music is and ever will be inseparably connected with masonry. No lodge should be willingly held without songs and music. There should be a piano in every lodge-room. There should be formed in every lodge a musical society or choir, and on all occasions the soul-refining and elevating influence of music should be felt among the brethren.—*Ritual and Gazette.*

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THE PARTING HOUR.

There's something in the "parting hour"
Will chill the warmest heart—
Yet kindred, comrades, lovers, friends,
Are fated all to part;
But this I've seen—and many a pang
Has pressed it on my mind—
The one who goes is happier
Than those he leaves behind.

No matter what the journey be—
Adventurous, dangerous, far;
To the wild deep, or bleak frontier;
To solitude or war;
Still something cheers the heart that *dares*,
In all of human kind,
And they who go are happier
Than those they leave behind.

The bride goes to the bridegroom's home
With doubtings and with tears,
But, does not hope her rainbow spread
Across her cloudy fears?
Alas! the mother who remains,
What comfort can she find,
But this—the gone is happier
Than one she leaves behind.

Have you a friend, a comrade dear?
An old and valued friend?
Be sure your term of sweet concourse
At length will have and end.
And when you part—as part you will—
Oh take it not unkind,
That he who goes is happier
Than you he leaves behind.

God wills it so—and so it is;
The pilgrims on their way,
Though weak and worn, more cheerful are
Than all the rest who stay;
And when, at last, poor man, subdued,
Lies down to death, resigned,
May he not still be happier far
Than those he leaves behind?

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W. L. MARCY.

AN ANECDOTE OF HIS EARLY DAYS.

A correspondent of the *Liberal Christian* tells this story about William L. Marcy:

I spent a day of my vacation at Charlton, Mass. As we rode into the village on the evening of our arrival, we saw an old man on his way from his house to the barn close by, going, with pail in hand, to milk the cows. He was 92 years old. He not only milks the cows, but drives them to pasture and goes after them again every day just as he has done for I know not how many years. In the morning, as we sat under the piazza of the hotel, the old man was seen walking along the street on the other side, with a quick, energetic step, when Mr. Pratt called him over to the house and introduced us to him. He sat down and was very chatty, talking over the times that were long ago, and telling us of the years when he saw such men as George Washington and John Adams and Fisher Ames, and mingled with the great spirits of a generation which seems quite distant from the men of to-day. For General Salem Towne, our venerable friend, was formerly himself a man of mark and influence, well fitted by nature and education to associate with the most eminent of his cotemporaries. The General is often spoken of as "the man who made Bill Marcy." Bill Marcy was a native of the immediate vicinity and grew up to be a wild and hardy youth. He was thought by his parents and by all the neighbors to be the worst boy they knew. One winter he succeeded, in conjunction with kindred spirits, in ousting the teacher from the district school. Salem Towne, then a young man, was summoned as the fittest person to take charge of these unruly youth and complete the term. Everybody thought the new teacher would certainly have trouble with Bill Marcy. But the trouble did not come. The first day had not passed before Mr. Towne had discovered in his pupil an element of real good, and told him so. This, to the boy, was a most unusual acknowledgement, and it touched his heart. Some one had seen good in him. He was, then, capable of better things, and he was determined to make the endeavor.

It was the turning point of his life. Such was his conduct and such his progress in study that his teacher advised him to go on and prepare himself for college. It was a great surprise to his parents, but at the urgent solicitation of Mr. Towne they gave their consent, and he was placed under the instructions of a clergyman in the vicinity of his home. At length he entered college, and passed

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through the course with great success, justifying at every step the confidence and hope of his best friend. In subsequent life he rose from one degree of eminence and usefulness to another, until at last the whole world was familiar with the name and fame of the great statesman of New York, William L. Marcy.

Long years after he had left his school-boy haunts, and when he had come to deserved eminence, he visited Boston, and was the guest of the then Governor of the old Bay State. Among the distinguished men who were invited to meet him was General Salem Towne. When the Governor saw Marcy and Towne greet each other as old friends, he very naturally expressed a pleasurable surprise that they knew each other so well. "Why!" said Marcy, "that is the man that made me. When I was a boy everybody was against me. None—no not even my own father or mother—saw any good in me. He was the first who believed in me, befriended me, told me what I might become, and helped me on in life at that critical juncture. Whatever of merit or distinction I have since attained to I owe to him more than to any other living person." We need not say that the teacher, who has so long survived the illustrious pupil, is proud to remember that he is "the man who made Bill Marcy."

OPPOSITION TO MASONRY OVERCOME.

"Calvin," the Chicago correspondent of the *Presbyterian*, Philadelphia, in his notes from the interior, in speaking of the operations of the Relief and Aid Society of the former city, says:

"What is a church worth that leaves to the world the work of caring for its destitute and suffering poor, and fails to do their very work as a church of Christ? The course of the Masons, Odd Fellows, and other similiar societies should make us blush for our shortcomings in this matter. We read Scripture, as if the words of our Lord were sufficient authority for all the children of this world to be wiser in their generation than the children of light."

Some twenty years ago, Calvin and the writer were members of the same church; he an Odd Fellow of high position—Grand Secretary, we believe—and we, of course, a Mason. Among the poor of *our* church was the widow of a Mason, whom the lodge had supported from its scanty means, aided by indvidual contribution. She, too, was a member, as her husband had been, of the same church, the pastor of which was so bitter an anti-mason that he had compelled the resignation of one of his elders because he had joined the Masons. When he remonstrated, he justified himself upon this

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singular plea—he "did not object to the Masons joining his church and continuing active Masons; but rather that his active church members should join the Masons." He was always "down on the Masons and their pretended acts of charity and deeds of love,"—the church was *the* institution to take care of the poor and needy, and such like arguments as every Mason has heard time and again. Such arguments, if carried into practice, as Calvin, a churchman, on this ground declares, would have left the unfortunate citizens of Chicago destitute of real and practical aid in these days of church influence and power. We determined to give our minister an opportunity of testing his "creed," and so, after conferring with our widowed sister, we suggested next lodge night to withhold our stated supplies for a time, and throw her upon the *warm* charities of the church. The old lady—for she had seen her three-score and ten years of earthly pilgrimage went to her (our) pastor and related to him what the Masons had done, and appealed to him and his church for immediate and constant aid. The next Sabbath our "anti" friend preached a most eloquent (for he was really an able man) discourse upon "Charity, and the obligations of the church to its poor." A contribution of thirty pieces of silver (dollars)—it was in the days of specie payments—was the verdict of the preacher's power over the *feelings*, not judgments of his members. Then he boasted to us of what the church was doing and *going to do*—vain boast! While her money lasted, the "lone widow" and her dependent grandchild fared sumptuously several weeks. But there is an end to all things, and soon he found the end to that "collection." Then he called upon the office-bearers, next upon the members, one by one, but the money came slowly, and soon none at all. Still the widow called for help, and at last, we, too, added our importunities to hers for the much needed and more entitled aid, which came not. In his extremity the minister came to us for help. We told him simply, because he ought to know, that while in moderate circumstances we had all the while done our *mite*, more than he or any of his exclusive church members had done, though far abler to do. In truth, we had never neglected our weekly visits with a basket of stores to make her heart glad. "He could not," he said, "preach a charity sermon every month or so," and finally, though reluctantly, suggested the hope that "Masons should renew their aid."

This "confession" was all we wanted. The supplies were forthcoming, and the Masons supported her well while living, and buried her decently, because she was the widow of their deceased brother.

Years passed; the opposition of our preacher to the "secret societies" had rendered him unpopular, and he had left and returned to the east. There we found him during one of our eastern trips,

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and as he drove us along to the depot, from our most pleasant visit to himself and truly lovely family, he remarked to us: "What would you think, *brother*," giving the word a Masonic rather than ecclesiastical emphasis, "Brother Parvin, were I to tell you that I, too, am a Mason?" We expressed our astonishment, when he added: "I am not only a brother, but a companion of the Holy Royal Arch, and was Gr. Orator at our last annual convocation, and have not only learned, but *know* more of 'charity' than I once did, and respect men of honest opinions, though I may not accord with them."—*The Evergreen.*

THE TEACHINGS OF FREEMASONRY.

Being concealed in symbols, we must at all times exercise caution in discriminating between what is an emblem and what is a fact. Those wonderful genealogies, our Order's descent from the builders of the Tower of Babel, down to Glasgow Cathedral and Melrose Abbey, must be taken *cum grano salis*. Because the electric eel is a denizen of America, we must rush away with the idea that the Aztec were familiar with the telegraph. We must not take a resemblance for a relationship. In an age like the present, when the printing press has made us the intimates of the past and the heirs of its records, we must not link incidents and personages into our order who have no business there. It is this pretense which disgusts so many worthy brethren with our Order, and which only the very badly educated, or very foolish, can support. Truth being the foundation of our Order, we should cultivate it not only in our lives, but in the history of the Craft; and he who thinks to add lustre to the society by dragging in, neck and crop, the eminent men of the past, only exposes his own ignorance, and is apt to cast discredit upon Freemasonry by his attempts. Freemasonry requires no such adventitious aid. Her principles commend her to all thinking men, her teachings are Godlike, and her purpose the regeneration of man, not the addition of error to error. Besides, Freemasonry can acquire neither importance nor respect from an antiquated origin, but only from the conduct of those she calls her her sons, in their walk and conversation, proving themselves to be the honest of deed and truthful of word; giving tradition its proper place, but not advancing it as an indisputable fact, because it happens to be Masonic.

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TRUE WORDS, SPOKEN BY J. H. BROWN, GRAND MASTER OF KANSAS.

"Our greatest enemy—he whom we should fear most—is not without, but within, our own household. Remove from the mystic home those who are unfaithful, immoral, and heedless of good report, and a chief source of disgrace and danger.

"Repress licentiousness and debauchery, curb all low and grovelling passions, and no longer deface the beautiful mirror of your own souls with their effeminate indulgencies, if you wish to reach the highest plain of human ambition. My brethren, the task is personal to each of us, but succeed we can, if guided by the severe teachings of our beloved order, and true to the inspiration of our tenets.

"In my poor judgment, the hour has come for a deeper devotion to our life-work. A closer observance of our holy maxims must obtain, if we would live true men and Masons. The more thorough your Masonic life is, the better qualified are you for any and every station in society, the better prepared for every vicissitude, and every change in life.

"If firm in adherence to the instructions you get from time to time in lodge, and sincere in all your endeavors to fulfill the mission you have undertaken, there is no post to which you may not aspire, and no place you cannot fill with honor.

"A prize is before us; who will win? He who conquors self—he who is co-worker with the Grand Architect, and seeks by virtue of his personal purity and worth, to overcome all the obstacles by which he is surrounded. Impure thoughts, no less than impure associations, prevent success.

"Cast out the one where you reject the other. He can conquer others who has subdued himself; and he can win others who has won himself. The way is open—choose which side you will take. But, oh! let me conjure you to take the right, and victory will be yours."

FEW CAN be assiduous without servility, and none can be servile without corruption.

Go, cleanse thy heart, and fill
Thy soul with love and goodness.
This is thy tax on earth
This is thy eager manhood's proudest goal,
To call all meanness and world worship forth,
Ane thus exalt the soul.

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EDITORIAL.

MASONS SHOULD BECOME INTERESTED IN THE PROGRESS OF THE WORLD.

For us to say that there is nothing going on to interest the mind, is only to write down ourselves fools. For in any direction that we may be pleased to look, at home or abroad, we see bold designs drawn out. Inventions are fast being multiplied that astonish the most gigantic intellect. Neighborly commercial intercourse is held with all, and the most distant nations of the world. The rich mines of the earth are opened, and the valuable treasures thereof are used to dot the beautiful landscape with towns, which in a short time expand into cities. The great oceans, lakes and rivers are whitened with the sails of a universal commerce. These inventions, this wealth, and the mind used to accomplish these wonderful events, say to the mountains and hills, you must lie low and be leveled; to the valleys, be filled; to the wilderness, blossom as the rose.

As the mind produces all this, Masonry comes in for a share of our time, and a portion of our thoughts are directed toward the moral and intellectual improvement of humanity. When we actually learn the true object of the mission of Masonry, we find a mighty power and influence at work. Masonry imprints her designs upon the minds of a thinking constituency, who go out to explore new regions, and open new fields and territories for thought, trade and wealth. She discovers new modes and channels for travel, but new markets are to be supplied, and new demands are made, which have been hidden and unknown even to the higher grades of civilized humanity. And what is the most valuable lesson taught us in all these newly developed problems? Is it not the true object of life, through Masonic symbols?

The material mind, the merely physical operator answers, it is wealth and fame, which money and all these inventions and discoveries produce. This is the *Eureka* found in all these magnificent and gigantic improvements which are being developed in this age, they say. But when the diligent student of Masonry looks

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into the depths of her mines, he will discover that this is a superficial estimate of the real value, and sublime mission of Masonry. Masonry, like all other institutions for the improvement of humanity, has her outer work. Her material and physical illustrations are performed by gross instruments. Yet Masonry is peculiar, having her inner meaning, answering to the spiritual.

There is her human, or letter meaning, and her divine, symbolical or spiritual disquisition. Beneath the human, the outward and letter, which noise, gain and money produces in the exorteric workings of the visible machinery, we see a Wisdom, belonging to that Being whom all should bow in humble reverence, working through all, and by every revolution of the great wheel of time, and upon every segment of that wheel, where our truth and faith is well founded, we feel that we are brought nearer to the throne of Him who presides.

The correct knowledge of merely building material temples, and a conscious need of them, and decorating them tastefully, and then to commune in them merely as a shelter from the storm, or to shade us from the scorching rays of the sun, we only obtain the external and outside benefits. All are but visible advantages to the gross natures of humanity. The brutes seek these. While Masonry in her speculative, or rather symbolical form, in her esoteric teachings, unfolds to the mind a hidden scroll that enables us to see more than the visible form, or the mere draft of the problem.

Our ancient craftsman, who discovered the 47th of Euclid, in the joy of his heart, made a greater discovery than merely the visible outline of the draft. There was an interior form to his mind which developed a wisdom, with beauty and strength, that caused the joy of the soul he manifested. So, when the student of Masonry looks for and finds the interior beauty of all the lessons taught in her symbolry. We readily learn that the globe is for human occupancy and progress. And we all believe that no small thing is gained when forests give way to cultivated fields, towns and cities. Wild beasts recede, and civilized man, with his improvements, takes the place. The granite yields, and the earth opens up her rich mines of iron, silver and gold. Rivers and oceans become the arteries of traffic; barren wastes are reclaimed, the isles of the sea become homes of industry, science and art. All are transformed into gardens, and hand over their rich harvests into the lap of toil. In all this, are any prepared to say that the esoteric teachings of Masonry have had no agency in this glorious undertaking? And that Masons should not become interested in the progress that is being accomplished?

Masonry in her symbolical work is a grand system, which has an object higher than the dollar. Its tendency is to open the chan-

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nels of thought, and cultivate more accurately the mind. To prepare humanity for a higher life, for more ameliorating and just laws. To guide the men of our country to conceive and establish a nobler character. To mature a correct knowledge, systematize thought, develop a true manhood, and redeem frail humanity from everything degrading.

It is absolutely essential that the world be made better. The different nations of earth must come into a closer peace proximity with each other. And as Masonry extends her tokens of friendship across the boundary lines of nations and kingdoms, to all the inhabitants of the globe, is a reason why all true Masons should become interested in the permanent establishment of the principles of Masonry. And as the improvements and progress which are made, compose the chain that binds humanity together, as a kind brotherhood, it is not to be wondered at that Masons should cling to this ancient moral institution, as the mariner does to his ship, that has ever carried him safely over the mountain waves, through the many storms of life.

When we see scattered along the highway of history the ten thousand wrecks of sects and parties, should we not, with fostering care, guard well the grand superstructure of our Mystic Temple? Men and nations oftentimes contend selfishly and ignorantly, for that which justice and truth will not warrant. Any project or undertaking devoid of principle, can never receive the sanction of Masonry. There are many enterprises which rush furiously into abuses, disregarding the rights of others, that can never be applauded by a true Mason. When we see the power of money perverted into channels of evil, crushing human life, producing distress and want, the principles of our fraternity secretly call for a reform. When we behold honest toil denied its Masonic reward, and capital preying upon industry, and fattening on its robberies from the poor, Masonry steps forward and demands justice.

Capital has so blinded the eyes of men, and so benumbed all the higher aims and aids of human life, that real happiness is destroyed. It has so circumscribed human thought, and narrowed down the views of men, and so materialized their whole objects of life and being, that the *bulls* and *bears* hope to gain their haven of enjoyment through the dollar. Thereby, and through this channel, they approbate any advantage taken, as legitimate. All abuses and wrongs are acquiesced in, and it matters not how much conscience, and the rights of humanity are trampled upon.

Beholding these things, and seeing these mighty struggles going on, bringing tens of thousands to moral bankruptcy, do we not need the equitable principles of Masonry to guide men's minds and consciences? What has muzzled the press, silenced the warning

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voice of the pulpit, and bid defiance to reform, but the power of money, centralized, owned by men of seared consciences, and ossified hearts ?

When this is seen, and known, Masons have a work, and Masonry a mission ; and they should not be idle all their life-long. They are in duty bound to see that there is not a waste of energies, and means within the circle of the compass, or the length of their cable-tow. It is true Masonry cannot enter into the schemes of trade and commerce. She can only present her moral designs upon the trestle-board, and bring her principles to bear upon mind. While the physical arm is used to dig the gold, Masonry can mould the form of the government, that shall equalize all the benefits which are to be enjoyed in the commonwealth. While men with capital form centers, and concentrate their power for operations, let Masons form centers of *justice, wisdom and brotherly kindness*, and centers of humanizing power. Let one keep pace with the other, and direct the mind to a higher plane than gold.

We are of that firm faith, that He who guides the mighty helm of the universe, will use the schemes of men for higher aims and purposes, than for one party to crush another as an end. It may exist as a means to an end. To develop a greater good, to establish a healthier condition. While short-sighted man may devise and scheme, fill out bills of lading ever so accurately, yet God in his goodness will include articles of freight of which man can take no note, and something valuable shipped that may not be tangible to the gross money-making plans of men. Man may become sordid and selfish in all his transactions of life, but a hidden power may guide his moves upon his chess-board of life, work an undercurrent to his plans, of which he little dreams. A kingdom of truth will work out problems, secretly, which may thwart his plans, and a greater good be produced.

As mountains are leveled, and rivers are bridged or tunneled, valleys exalted, and the crooked made straight, rough places become smooth, so shall an equalized government be established by the morals contained in the symbolism of Masonry. The emblems will erect a standard, and fix a center in the mind, before despots, bigots or fanatics are aware. Thus, as ships, and other modes of conveyance for transporting news, are used to enhance the condition of the artificer and the schemer to traverse "to and fro" over the fair face of earth, so they may serve as shuttles, thrown by a divine hand, to complete a perfect web for humanity. Infinite ideas shall eventually be the food for the mind, and one of the progressive paths leading to that inner *sanctorum*, is through the symbolry of our time-honored institution.

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WHEREIN IS THE DIFFERENCE?

To every thinking person, there must be obviously a great difference between the condition into which our minds are placed, whether Masonry, with its enobling principles, rules and governs us, or that we rule and govern Masonry. There are quite a formidable class of men who must have their say and dictum observed, or else every thing is going to ruin. The idea that they need the renovating influences of Masonry never entered into a thought with them. They are as immovably right in their own estimation, as the immutable principle of the Institution. They have not discovered any defects in their own judgment, and therefore no necessity of any appeal from their conclusions. In the grand opinion that they cherish of themselves, they ornament, beautify and adorn Masonry, instead of Masonry putting any polish upon them. They view Masonry the thing that needs to have superfluous corners removed instead of themselves. They are the smooth, while Masonry is the rough ashler. And unless they are held in the high esteem that they gauge themselves. Masonry does not amount to much. With this class of men the Institution of Masonry is run something after the same sort that political demagogues run the civilized government; or selfrighteous bigots and fanatics manage religious affairs. We find religious matters running on a narrow track when the Finneys and Blanchards are the conductors. The same standard of narrow minds run governments in like manner. And when such men work themselves into rank and power in managing Masonry, its great mission becomes circumscribed, and the great good which might be accomplished is paralyzed.

They use Masonry as a mechanic uses his tools, to serve them, to bring about their own selfish aggrandizement, instead of Masonry using them to better the low, degraded condition of humanity. Masonry is viewed by such men with its immutable principles, as highly beneficial to promote the ends of life. And in time, those principles will be sunk out of sight, and lost during their reign in dirt and rubbish. There is a vast difference in the good that Masonry can produce, when its truths, its principles and virtues, are kept conspicuously before the minds of men, than when we keep men in that place. In the one, Masonry may only exist in obscurity, hid, while in this other, we have only the selfish intriguing man. Let us as Masons, use Masonry to make us more pure, upright and useful, as moral, mental and intellectual brings, and to govern ourselves in harmony with all the higher ideas of a moral life, and then, the Institution will be felt in its mission on the earth.

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THE TEACHINGS OF THE PRINCIPLES OF MASONRY.

When the reflective mind branches out in the world of thought, and attempts to analyze Masonry, and comprehend its depth, something more will be discovered than a system of naturalism. The mere letter of Masonry is but a small part of the deep mines of pure intellectual and moral principles, which underlie the whole superstructure. And unless the mind drinks from this under-current, it obtains but little of the real benefits of the Institution.

Time or space can not be circumscribed any more than the principles of Masonry. They are like the sunshine and the showers of heaven, that fall in the pathway of humanity. The real teachings of Masonry teem with lessons which lift the student from a state of ignorance to knowledge; and brings him from a state of darkness to light. It uses symbols simple and natural, to illustrate truths, which leave a lasting spiritual impression upon the mind. The Masonic learner will find inspiration that will stimulate him to nobler deeds, brighter achievements, and more enduring riches. In those emblems a hidden moral conception is discovered, that elevates the soul into a noble and higher life. A conception becomes unveiled, and a better phase of humanity is taught, progress and improvement are presented for the future footsteps of life.

The symbols used in their spiritual meaning touch the heart, and bid the neophyte God speed, fearing no danger. The sublime interpretation unlocks the door to an ideal, safe for the mind to endorse. A covering is removed, and new aims of life are seen. In these discoveries and developments a truer ideal is presented, which binds humanity with a stronger cord, and contracts the gales of destiny. Gales which are common to no particular clime, hedged in only by moral rectitude. No life, but an upright life, no freedom, but that which gives liberty to each member alike. Free forever, through every march of time and humanity. These new privileges, new aims, new pursuits, and this new ideal system, teach a code of rules, which stamp a set of moral principles upon the mind, found no where else.

These teachings are beatings of the great moral pulse of the Infinite, whose divine life is hidden in all *truth, wisdom* and *love*. They bring the soul steadily from mid-night darkness to meridian sun-light. They enable the student to look from this high battlement, and see more clearly the right and the true.

It is one thing to wish to have truth on our side and another to wish to be on the side of truth.

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NOTES BY THE QUARRY.

While in Indiana, lately, we were told by a brother who was a member of the Grand Lodge, that he heard it remarked at its late Grand Communication, that the MYSTIC STAR was working in the interests of that clandestine organization in Detroit, Michigan. We do not believe that this originated in Indiana. *But, we are not in doubt from whence this base slander came.*

The readers of the STAR know that it is *untrue*, for we have cautioned our readers, time and again, by publishing the legitimate Masonic directory of Detroit. All that the leading Masons there considered necessary to put the *Fraternity* on their guard. And the *enemy* who will become a *parent* to such a report, is no *less guilty* of a *Masonic misdemeanor* than the spurious body in question. We are not, nor never shall be, a *Patron*, or a *Deputy*, for any outside, unlawful, concern to Masonry. We know of those who *sail high* in their own estimation, that are making merchandize of the Order through these *side-shows*. And the evils are beginning to be felt in many places.

We are aware that the rings that foster all these bogus and counterfeits are our enemies. And they are no less the real enemies of Masonry, in its ancient purity. The firebrands that are being thrown into our ranks, will in due time produce their effect. But not, perhaps, until after these charlatans have enriched themselves. And for the time being, to hide the deformity of their own moral status, they will invent and put in circulation all manner of reports, and resort to every shade of slander. All that we have to say, is,—if ye will not repent and reform,—go on; your sins, in time, will put you where you belong. It is our work to sound the tocsin of alarm, and many there are whose eyes and ears are open; and with us, see the impending evil.

A WORTHY MASON.—Father Taylor of Boston, the distinguished sailor preacher, was made a Mason in 1820. When his Conference adopting a resolution not to participate in Masonic celebrations, Bro. Taylor came out on every occasion, when the Bishop declared that "the young obstinate will wear his apron in spite of us." When the Morgan excitement came, Bro. T. opened his Lodge with prayer, saying: "God bless this glorious order; bless its friends—yes, bless its enemies also, and make their hearts as soft as their heads." He was a Knight Templar, too, and loved to dress himself up in the rich, black uniform, and lordly cap and plume. He was also an active Oddfellow, a member of Suffolk Lodge of Boston. On the Sabbath before his death he dressed himself up in full Masonic regalia. Here is a subject for the anti-"Rev." Blanchard to dwell upon.

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THE GRAND LODGE OF INDIANA,

At its Fifty-fifth Grand Communication, elected

M. W. Bro. Christian Fetta, of Richmond, for Grand Master.

R. W. Bro. Isaac M. Stackhouse, of Renselaer, D. G. M.

R. W. Bro. L. A. Foote, of Crawfordsville, S. G. W.

R. W. Bro. D. McDonald, of Plymouth, I. G. W.

R. W. Bro. Chas. Fisher, of Indianapolis, G. T.

R. W. Bro. J. M. Bromwell, of Indianapolis, G. Sec.

M. W. Bro. P. G.M. Sol. D. Bayless, of Fort Wayne, Trustee.

W. Bro. John Caven, of Indianapolis, Grand Visitor and Lecturer.

Rev. Bro. T. H. Lynch, G. Chaplin.

F. S. Devol, of New Albany, S. G. D.

O. H. Main, of Elkhart, J. G. D.

Z. Ferguson, of Fairfield, G. M.

Wm. M. Black, of Indianapolis, G. T.

The Grand Lodge passed the following rules, regarding subordinate lodges:

1. That no change be made in the Rules relative to the organization of Lodges under dispensations.

2. That no Lodge can legally work at any time with less than seven members present.

3. That, as each Lodge has the right to adopt a rule requiring a petitioner who has been rejected to wait six months, one year, or any other length of time, before he can petition again, and as a majority of the members present at any time may refuse to entertain a petition, hence no change in the Rule of the Grand Lodge is necessary.

4. That the penalty to be inflicted for the non-payment of dues shall be determined by each Subordinate Lodge, as the nature of the offense may demand.

5. That Rule 157, providing that an appeal "can only be taken on error," be repealed.

The recommendations of the Committee were adopted in each case by the Grand Lodge.

The following coming up from the unfinished business of last year, was indefinitely postponed. We are of the opinion that it would be a good thing to have something of this kind, not only in Grand Lodges everywhere, but in all subordinates.

Resolved, That no Mason shall be eligible to the office of M. W. Grand Master, D. G. Master, Senior or Junior Grand Warden, who shall personally solicit, or authorize others to solicit delegates of the Grand Lodge to vote for him for either of said offices.

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GRAND COMMANDERY OF MICHIGAN.

This Grand body of Christian Sir Knights, at their annual Conclave in Detroit, elected the following officers for the ensuing year:

O. S. SPAULDING, of St Johns, R. E. G. Commander.
ELLERY J. GARFIELD, of Detroit, D. G. C.
L. H. RANDALL, of Grand Rapids, G. Gen.
S. S. MATHEWS, G. C. G.
A. J. DAVIS, G. Prelate.
S. C. RANDALL, of Flint, G. S. W.
R. J. CARNEY, G. J. W.
M. S. SMITH, G. Tr.
WM. P. INNIS, Grand Rapids, G. Recorder.
C. E. GRISSON, G. St. B.
E. S. BROWNSON, G. Warder.
A. MCGREGOR, G. C. of Guards.

THE MASONIC MIRROR, comes for July in an improved form. and makes a much better appearance. It is the only Masonic Journal west of the Rocky Mountains, and is worthy of the patronage of every Mason on the Pacific Slope. We hope that the proprietors may succeed in their laudable enterprise, and be abundantly rewarded with a large list of paying subscribers. It is printed on good paper, 32 pages. Terms $2 50 in advance.

IT IS a calumny to say that men are nerved to heroic action by ease, hope of pleasure, recompense—sugar plums of any kind—in this world or the next. In the meanest mortal there is something noble. It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's heaven as a God-made man, that the poorest son of Adam daily longs. Show him the way of doing that, and the dullest drudge kindles into a hero.—*Carlyle.*

THE ONLY crime that can not be forgiven is hypocrisy. The reformation of a hypocrite is possible. The repentance of a hypocrite is hypocrisy itself. It is his cloak to hide moral deformity.

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THE MYSTIC STAR.

SEPTEMBER,——1872.

ORATION.

Delivered before the Grand Lodge of Nebraska. A. F. & A. M., at its Annual Session.

BY N. K. GRIGGS.

MY BRETHREN:—In response to the appointment of the Grand Orator by our M. W. Grand Master, I will crave your attention as I go back over the time-honored and well beaten path of our ancient and honorable order; well knowing that, in this day of general information and knowledge, I can say but little of interest to you at this time upon the important subject of Freemasonry; but my brethren, I feel that, with the chisel of charity and the mallet of brotherly love, you will hew out the good that may be in what I shall say, and garner it in the repository of faithful breasts, and cast the remainder aside as "tried and found wanting."

Another year has fled into the dead and ever increasing past since the meeting of our Grand Lodge; now we find strange faces in masonic legislature, and other hands and other hearts, none less strong or true than our own, are here to raise our banner, which is inscribed with with the holy motto—"Brotherly Love, Relief and Truth." Many of our brethren have been called from time to eternity and been laid to rest in the cold dark grave, and many a tear of sorrow has been shed by our mystic circle, for those who have knocked and gained admission into that celestial Lodge above, since our last convocation; but

"The tear for friends departed,
The faithful and true-hearted,
Cast midst the rubbish of the silent grave,
Is changed to smiles of pleasure,
While trusting that our treasure
A glorious resurrection day will have!"

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The history of our order is veiled and clouded by the darkness of almost unwritten centuries; yet, amidst the political fluctuations of the earth, and the downfall of states and empires, masonic traditions have been borne to us on the current of time, and been gathered together by the masonic student for the meditation and instruction of the craft. All who have carefully considered the origin of Free Masonry, have been convinced that the germ from which it sprang was coeval with that wonderful command of Jehovah, "Let there be light," and the traditions of Freemasonry have been borne to us from the first formations of society.

In the infancy of the world Freemasonry seems to have had its origin, to teach the wonderful dealings of *Jehovah* with his people. From the striking coincidences found to exist between Masonry and the "ancient mysteries," they were certainly very similar. The "ancient mysteries" taught religion by symbols and beautiful ceremonies; so also Masonry teaches. Masonry now—as the "ancient mysteries" taught thousands of years ago teaches that there is a God; that he created man and placed him in a state of happiness; by disobedience he fell and became subject to the penalty of death, and that by a mediator he was raised from death to immortality. Freemasonry embodies all that is valuable in the institutions of the past, and it embraces within its circle all that is good and true of the present, and thus becomes a conservator as well as a depository of religion, science and art. Thus, without any reference to forms and modes of faith, it furnishes a chain of evidence which silently operates to establish the great principles of religion.

Many writers date the origin of Masonry anterior to the flood, for reasons which to them seem amply sufficient. Masonry points from death through Adam to a resurrection beyond the grave; from the death of Abel to the miraculous deliverance of the Israelites at the crossing of the Red Sea, from the building of the Tabernacle by Moses to the building of the Temple by Solomon; and the Masonic student, following up the current of Masonic history, finding all along its meanderings useful and beautiful lessons of instruction until its course is lost amidst the secret rites of the Egyptians, the religious ceremonies of the ancient mysteries and the unwritten history of ages long fled into the past—pauses and beholds this same strange brotherhood, with its countless followers, encircling the world.

While believing that Masonry, under that name, had its origin at the building of "Solomon's Temple," we also believe that the tenets of the order were known and taught long before David bought the "threshing-floor of Arannah," and drew the designs of that famous fabric that was completed without the use of ax, hammer or any tool of iron, and which when completed had more the resemblance of the handiwork of the Supreme Architect of the Universe

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than that of human hands; and we also believe that the tenets of the order are founded upon the eternal principles of truth and justice,and had their existence coeval with man, and shall last until the future shall be forever lost in one eternal "to-day."

Away back from the remotest period of time, come to us these traditions of Freemasonry. Whatever there was of Freemasonry, prior to the building of the Temple of King Solomon, is known to us only by these waifs of history—traditions. Since that time history—at first with a meagre hand—has opened her pages to the name of "Masonry." The archives of the British Government furnish evidence of the existence of a Society of *Masons* in the third century. Documents still in existence prove that the institution of Masonry was well known in 1440; and no one denies that Masonry has been well and widely known since the year 1717. Now Masonry is taught in almost every land. Masons greet each other as "brethren" in the sea-girt island of Australia, in the pampas of South America, in Africa and Europe, in Asia and America, and the sun shines upon no land but the follower of the square and compass dwells therein. And Masons—be they in Hindostan or America, in Australia or Alaska—teach the same tenets, learn the same morals, speak the same words, give the sames signs, and use the same modes of recognition as our ancient brethren who worked upon that acme of ingenuity and architecture, "King Solomon's Temple."

My brethren, it might be important for us to pause and consider what Masonry teaches, and what are its practical benefits to man. We have already spoken of its great antiquity and universality; but its antiquity is of no more value that the velvety gauze upon the wing of the butterfly, if it has been of no practical benefit to its votaries during the ages past. And its universality is a disgrace to those who belong to the order, and a sad encomium upon the intelligence of the civilized world, if Masonry with its countless followers and mysterious rites, has done nothing to benefit or ameliorate the condition of those who have enlisted in the brotherhood. We claim that no higher and grander code of morals is taught in any institution, than is taught within the tiled recesses of the Masonic Lodge. No workman except the zealous minister of the Gospel has a grander, more arduous and responsible station to fill than has the earnest, faithful Master of the Lodge. No architect who designs, or workman who constructs master-pieces of art, which stand as monuments of the skill of the designer and builder, ever constructed or designed a temporal building which would compare with the good square work performed by the master workman in speculative Masonry. The work of one crumbles into dust, the work of the other carves a stone for that spiritual temple on high.

In this world of barter and gain, everything is of value in proportion to the amount of good it does the owner or recipient. If

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so, then what is Masonry worth practically? Of what value is it to the one who receives it? I answer that Masons

——"Do the deeds *their* Master did;
The naked clothe, the hungry feed—
They warm the shivering poor;
They wipe from fevered eyes the tear:
A Brother's joys and grief they share.
As *One* had done before;
They earn the meed of honest toil,
Wages of Corn and Wine and Oil."

Strict, self-denying morality is the essence of Masonry, *so far as the outside world is concerned.* Then he who receives Masonry *in truth*, will bear the fruit incident to what he has received, and to be a good man an true, to have his actions squared by the square of virtue, and his life regulated by the plumb-line of justice and truth, will be his chief delight. Then, if to be a *Mason* is to be a moral man, and if Masonry teaches morality, it was certainly worthy the patronage of such men as Washington, Franklin, Warren, Jefferson, Newton, Locke, and many other equally eminent patrons of the order. I do not wish to be understood to say that *morality* is all that Masonry teaches. Its lessons cover the field of science and art. It points us back over the past, and leads us to contemplate the future. It teaches us our duty to God, our duty to our neighbor, as well as our duty to ourselves. It leads us from admiring the skill and ingenuity of the "widow's son" in the erection of Solomon's Temple, to that greater ingenuity and skill of the Grand Master of the Universe in erecting that heavenly temple with steps of *Faith*, *Hope*, and *Charity*. The question of "What is Masonry?" can only be answered in the comprehensive reply of "the Science of Sciences."

I wish to apply the Masonic measure to the members of our order who are present to-day, and see whether our actions are governed by its rule.

Masonry teaches us that the high and the low, the rich and the poor, who as created by the same Almighty Parent, are to aid, support, and protect each other; it teaches us to regard our brother's welfare equally with our own. It is by this great Masonic leveling, or equalizing power of brotherly love that we are taught not to regard the man of wealth, and turn from the poor man's tattered rags with contempt, but to look beyond the exterior, to those noble interior qualifications which make up the true and good man. My brethren, have we this true brotherly love as refined by the teachings of Masonry? or is our brotherly love

——"A sham, a mean disguise,
A mask that the selfish wear?"

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If we have not brotherly love *our* Masonry is a slander upon our revered order.

Masonry teaches us, that to relieve the destitute and distressed is a duty incumbent upon Masons especially. Nebraska's soil is the poor man's blessing; hither he can come and carve him a home with no wealth but his health to back him. But many come, put up their rude "dug-out," and then are obliged to knock at our doors, asking for assistance to drive away the bitter pinchings of want. My brethren, in the name of humanity, and in the name of our order, let us give as God has prospered us, and the white winged messenger of peace and happiness will be the harvest we shall reap for our performance of duty.

Masonry tells us that we should never mention the name of God but with that reverential awe which is due from a creature to his Creator. At times I have heard professed Masons blaspheme the name of God: but may He whose name has thus been taken in vain, ever keep me from hearing such unhallowed words again from any *brother*. I have no language to express my horror and contempt for such an inconsistent Masonic hypocrite. Through the weakness of human resolution, a brother may err, and I would freely forgive him, but a person who habitually blasphemes the name of his Maker, should at once be expelled as unworthy to sit in a Lodge "erected to God and dedicated to the Holy Saint John." The great Christian teacher said that from the abundance of the heart the mouth speaketh. Then, if from the mouth proceedeth cursings and swearing, the heart must be at enmity with God, and such a person cannot be a Mason.

Masonry teaches Charity, which is only another name for love. No language however chaste and beautiful, no scholar however learned, no orator with the silvery tongue of eloquence, has ever been, or ever will be able to so well define Masonic Charity as did the Apostle Paul in his letter to the Corinthians. In one portion of his eloquent letter he says that "though I have the gift of prophecy and understand all mysteries and knowledge * * * and though I bestow all my goods to feed the poor, and have not Charity, it profiteth me nothing." While Charity embraces in its definition alms-giving and care for the poor, it goes far further, teaching us to love our brother, forgive his errors, gather the gold from his actions and pass it to his credit, and forgive and forget his shortcomings. In short, Charity teaches us the Golden Rule of life, between brother and brother. Stay! are you about to say something hard, harsh, and perhaps unjust about your brother? If so, Charity bids you pause, be just, and whisper good counsel in his ear, and not herald his failings to the gossiping public. Oh my brethren, I would that mild, sweet Charity, with her finger pointing Heavenward, her face radiant with love, and her mild pleading

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voice, should ever haunt you in the political strife, on the busy street, in the pulpit, at the bar of justice, and in every walk of life, bidding you be true to your manhood and true to your order.

Masonry says that Temperance is one of the cardinal virtues; then a man who wears the square and compass upon his breast and then drinks the fiery liquid that widens and shortens the road to ruin, is a libel upon Masonry. A Mason can take no shorter road to ruin, no surer manner to make his family wretched, no more certain method of violating the tenets of his order, and can give no better occasion for his expulsion than by becoming an intemperate man. Let us touch not, handle not, taste not, the poisoning, maddening drink, forbidden by the laws of nature, the laws of God, and the laws of our order. If we touch it we soil our own character; if we handle it we write upon some other person's character the damning blight of intemperance, and if we taste it the picture may be easily drawn: we taste, we become a tippler, a drunkard. and finally, alas! may fill a drunkard's grave. The downward steps to ruin are easily taken, and sometimes by members of our order. Let Masons take heed lest they fall. My brethren, Christianity and Masonry are twin sisters. both working for the good of man. They both traverse the same rock-bottomed channel of morality. They both teach the great duties of man to man. They both teach the finite man to reverence and adore the infinite Creator. Yet, in this they differ, that the goal of Masonry is to live moral and upright, and to properly regulate the actions of man to man, while the goal of Christianity is, through the channel of a changed heart, to a place at the throne of God. In my opinion. Masonry ranks first in usefulness among the institutions of the world, teaching morality, science, and religion. I would rank Masonry second to Christianity, for the work of Masonry, without the assistance of her help-mate Christianity, would fade with man. The work of Christianity paints the pale features of the tomb with the beauty known only to the heavenly limner on high; lifts man from poverty, sickness and wretchedness to a seat exalted above angels. While the work of Masonry may fade with man, the work of Christianity fades only with God. The work of Masonry fits man morally for that position where, Christianity finding him, she has only to change his heart, he being already just and upright, and of good repute before the world. I would spurn Masonry if it taught its followers to ignore that religion which teaches a preparation for a life beyond the grave. Masonry points us to that day when we shall be tried by the unerring square of God's love. and if found worthy, be placed as spiritual stones in that living temple, that house not made with hands, eternal in the heavens.

There is one subject which I wish to allude to-day, and that is to infidelity among Masons. How a man can be a Mason and at the

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same time disbelieve that book without which a Lodge cannot be opened, I cannot conceive. How a man can be conscientious and go to a Lodge and recognize the Bible as the inestimable gift from God to man, and then go out and there avow himself an *infidel*, is something I cannot understand. If the Bible is not the gift from God to man, Masonry is a falsehood; and if the Bible is from God, given to man, then an Atheist, Deist, Infidel (and I will also add, a Skeptic,) have no more business in a Masonic Lodge room than has a Minister of the Gospel in a dram-shop, or gambling den. I would as soon think of admitting a wolf to guard a sheepfold, as to admit a person into Masonry who thus disbelieves the great light of a Masonic Lodge. We do not dictate what shall be your form of belief, but we demand that you recognize the Bible as a full and complete rule and guide for your faith and conduct. My brethren, true it is that many of us fall far short of the standard of morality which Freemasonry teaches, but the cause is found in the wickedness of the human heart and the weakness of human resolution. Bad men are professed Masons, and so also are bad men professed Christians. But such being the case is no argument against either institution. That we do not live up to the requirements of our order is a disgrace to us and a reproach to Masonry, and after having stood the tempests and storms of centuries, the word "Mason" may become a term of reproach, not that Masonic teachings are unholy, but because covetousness and intemperance have rotted out the life blood of our beloved order. Masonry may fall, but if she does, she falls from her own prodigious weight, and dies because of the poison she has received from the scorpion of immorality that Masons have held to her breast.

In this day of the strength and manhood of our order, when puny-armed, sickly-hearted tools of prejudice alone fling their slimy abuse at this giant of ages, when political parties, strong politicians, and churches have erased "anti-Masonry" from their banners, when the fickle populace have learned to love Masonry knowing that it makes better citizens, when our ranks are filled with the best citizens of our land, we have only to tyler our Lodge doors strictly, and prevent unworthy persons from entering our sacred edifice, to insure its perpetuity. Now when many are knocking at the doors of our Lodges, asking admission

> "God give us men * * * * *
> Strong minds, great hearts, true faith and ready hands:
> Men whom the lust of office does not kill;
> Men whom the spoils of office cannot buy;
> Men who possess opinions and a will:
> Men who have honor, men who will not lie:"

For such alone should gain admission, and of such only should Masonry be composed.

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Our order, through civil wars and through scenes of horror and danger, has ever stood as the angel of love and peace, bidding the arm of the combatants be stayed, and brotherly love resume her sway. Though at times the dark-winged angel of destruction has passed over nations and empires, and the admonitions of Freemasonry been lost amid the angry, hell-born passions of jealousy and hate, yet Masonry, unscarred and unmarred, has passed through the storms of passion and arms, and to-day with her arm of brotherly love, relief end truth, she stands as a guardian angel keeping watch over the brotherhood. During the late desperate strife, when our nation was engaged in her fearful struggle with herself, when State was against State and brother against brother, when Southern soil was watered with human blood, when horror and death reigned upon the battle-field, and despair at the lonely home, Masons forgot not their duty, relieving the distressed, and restoring peace and comfort to the sad ones at home. Not long since, reason departed from France, and anarchy reigned as her supreme ruler; yet, even in the hour of the fearful Commune, when Masons were worse than caged with untamed hyenas, they banded themselves together for protection, and forgot not the noble tenets of our order.

Looking back over the changing scenes of past years, and wonderding at the protecting care extended to our order, we realize that in the great hand of God we stand, and of a truth we know, that if we practice Charity, love Truth, and do Justice, the same arm that supported our order in its infancy, will not become wearied in its after and older years. My brethren I will close by hoping that we may all act and live so that

* * * * "When the square,
That perfect implement, with heavenly care,
Shall be applied to every block we bring,
No fault shall see, our Master and our King."

CRAFTSMEN, TAKE NOTICE.—The famous Architect, Sir Christopher Wren, the last of our operative Grand Masters, posted the following notice on the walls, while building the celebrated cathedral of St. Paul's, London:

NOTICE.

"*Whereas*, Among laborers and others, that ungodly custom of swearing is so frequently heard, to the dishonor of God and contempt of His authority, and to the end that such impiety be utterly banished from these works, which are intended for the service of God, and the honor of Religion, it is ordered that profane swearing shall be a sufficient crime to dismiss the first laborer that comes to the call; and the clerk of the works upon sufficient proof shall dismiss him accordingly. By order

CHRISTOPHER WREN."

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OUR MYSTERIES.

Freemasonry has its Mysteries, all of which are hidden from the world, and a part of them are hidden even from some of the Brethren. There is a necessity for the former, but none whatever for the latter. There can be no blindness among the initiated, except it be voluntary, for the Fraternity is always eager to make perfect Ashlars, well-instructed Craftsmen, "bright" Masons, who can work their way into any Lodge, no matter where it may be found, and who continually exemplify in their lives the principles that are taught in our Mysteries. Before we treat of this point further, let us glance at the origin of these Mysteries.

We are not of the number of those who claim Adam as a Brother, or, that the first Masonic Lodge held its Communications in the Garden of Eden. Doubtless Adam was a good fellow (before Eve corrupted him,) but he was hardly a Mason. All good fellows are not Masons, even to this day, although all Masons are good fellows. Nor can we credit that Cain was ever a Brother. True, some curious writers tell us he had a *sign or token*, to wit, the mark that was placed upon him by his Maker; but it was not a Masonic sign or token. The ridiculous conjectures as to its real character are innumerable; for example, one imaginative writer, doubtless with a flavor of humor in his composition, tells us that Abel's dog was appointed to go with Cain, to warn the people not to kill him—in other words, that he was sort of peripatetic, Jeffersonian Rip Van Winkle, always followed by his dog "Schnider." Nor do we believe that Mizraim, the grandson of Noah, was ever brought to true Masonic Light. We are proud of our membership in the Ancient and Honorable Fraternity of Freemasons, but we are fully satisfied with tracing back speculative Masonry to the building or King Solomon's Temple. This is antiquity enough for any reasonable mind. Adam was our father, but not our Brother. Nor can we endorse Oliver, when he says, that "Masonry originated with God; like that eternal Being, it existed before time was, and shall exist when time shall be no more." That, if taken literally, is the most immense "figure of speech" we ever saw on paper.

There is, however, undoubtedly some sort of analogy between the Ancient Mysteries and our own. Those exemplified in the caves of Elephanto, in India; those of Isis, in Egypt; and Eleusis in Greece; all have some points of resemblance to those of Masonry; and in the earlier years of their institution they maintained their primitive character of sanctity and purity. We know that even at a later day, the Emperor Nero, after committing a horrible

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crime, did not dare, even in Greece, to aid in the celebration of the Mysteries; nor was the Christian Emperor, Constantine, permitted to do so, after the murder of his relatives. Cicero considered the institution of the Eleusinian Mysteries to have been among the greatest of all the benefits conferred by Athens on other commonwealths, their effect being to civilize men, soften their ferocious manners, and teach them the true principles of morals, which initiate man into the only kind of life worthy of him. Herodotus, the Father of History, says of those of Isis, "I impose upon myself a profound silence in regard to these Mysteries, with most of which I am acquainted. As little will I speak of the initiations of Ceres. What I shall say will not violate the respect which I owe to religion." Cicero again said, "the people of the remotest lands are initiated into those holy and august Eleusinian Mysteries." Perhaps the most happy description of them was that given in a single sentence by Aristides, surnamed the Just, who said, "They are the common Temple of the whole world." How apt a picture is this of the Freemasonry of to-day. Brethren of every clime and nation and kindred and tongue, meet in the Temples of Masonry, which are scattered everywhere over the earth, and there use one language, worship one God, and elucidate one set of Mysteries.

Our Mysteries are the stumbling-blocks which the profane world, in the blindness, neither sees nor feels, and hence to them we owe all the bitterness of our enemies. They forget that we are far from singular, in the possession of these. The world is full of mysteries. The very foundation of all religious belief, is the eternity and self existence of God; what greater mystery can there be than this? And yet all intelligent men implicitly believe it. Life itself is a constant mystery and miracle. Birth, life, death—all are wonderful. And shall men who live in the midst of them all, gazing each day into depths of space which they cannot fathom, partaking of an existence which they neither originated nor can terminate, and surrounded on every hand by beings like themselves, journeying through Time to the great unknown Eternity; shall such men cavil with us because *we* have Mysteries? But, they urge, our Mysteries are secret. Are there any that are not secret? In their very nature they must be incomprehensible to those to whom they are not elucidated. They are not secret to the initiated, any more than the mysteries of creation are secret to the Grand Architect of the universe Himself, or to the host of angelic spirits who beheld the moulding of chaos into a system of resplendent orbs, and who sang together on the first morn of the world's being.

The Mysteries of both the Ancient and the Modern world have been peculiarly honored in one respect, in that the chief rulers of all nations have participated in them. In Egypt, the king was initiated as soon as he reached the throne: at Athens, the chief-magis-

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trate, or Archon-king, superintended the Mysteries; and to-day, the reigning kings of the leading nations of Europe are all participators in the Mysteries of Freemasonry. This is the strongest possible testimony to the purity of our principles, for it proves that neither the State nor the individual has anything to fear from "secrets" of our Order, and that men in the highest rank in life, and of the the highest order of ability and nobility, may mingle among us with honor to themselves. Brethren, there is something in every portion of our Mysteries that deserves the closest attention and most earnest study of each member of the Fraternity. Do not let any one be hidden from you. Be not voluntarily blind in the midst of Light. Perfect yourselves in the ritual, the symbology, the philosophy and the history of Freemasonry. Do not be "rusty," or else the canker may eat inwardly into your very heart. Forgetting the symbols, you may also forget the truths taught by them; then were Masonry indeed a sounding brass and tinkling cymbal.—*Keystone.*

WHAT IS MASONRY?

"Masonry is a society whose liberal principles are founded on the immutable laws of truth and justice."—WASHINGTON.

"I consider the Masonic order peculiarly valuable in this country, where it has not only fostered the principles of civil and religious liberty, but is eminently calculated to link together the extremities of this wide republic."—LAFAYETTE.

"Although the origin of our fraternity is covered with darkness, and its history is, to a great extent, obscure, yet we can confidently say, that it is the most ancient society in the world, and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of Christianity—its doctrines the doctrines of patriotism and brotherly love—and its sentiments the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good, kind, charitable it encourages; all that is vicious, cruel and oppressive, it reprobates."—DEWITT CLINTON.

A GOOD SOCIETY.—The Masonic Mutual Benefit Society of Indiana, has paid out $187,745 50 to the families of fifty-six deceased members. More than seventy life insurance companies are in the State, and yet the Mutual Benefit Society is now doing one-fourth of the insurance business at one-third the cost!

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JEPHTHAH'S DAUGHTER.

BY BERTHA H. ELLSWORTH.

Jephthah, the mighty chief of Gilead's band,
Gave Ammon battle in that foeman's land;
And unto God he made a solemn vow,
Saying, "Oh, Lord, if thou wilt grant me now
A victory o'er Ammon, when my home
I seek in peace, whatever forth shall come
From thence to meet me will I give to Thee,
A fit burnt offering for this victory."
And Ammon yielded; and was smitten sore;
And all the land ran red with human gore;
And Jephthah, with a conqueror's honors, turns
Toward his home, and as he nears it yearns
To clasp again his only, much loved child,
Who the stern warrior's heart had oft beguiled
From rougher moods with gentle, girlish wiles,
Exacting love for love and smiles for smiles.
The home which holds her meets her sight at length:
He looks; but, oh, what withers all that strength
Which battle never shook, but now had fled,
Leaving his face as ghastly as the dead?
The sound of dance and music greets his ear,
And fair and youthful forms are dancing near;
And foremost, with foot fleet as mountain roe,
And cheek and eye with welcome all aglow,
Came one whose floating veil of raven hair
Swept rippling 'round a form and face as fair
As ever maid of Israel could have claimed,—
And Israel's daughters were for beauty famed.
"Father," she cried, and from the sweet-toned word
He shrank and groaned as from a smiting sword,
And with a voice that, like his whole frame, shook,
He hoarsely answered to her troubled look:
"Alas, my daughter! and I loved thee so!
But thou, my child, hast brought me very low;
For one of those that trouble me, art thou;
To God I vowed—and I must keep my vow."
"Father," she said "if thou to God hast made
A vow *I* must fulfill, be not afraid:

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For God who gave thee victory and power,
Will give me triumph also in that hour;
For I will even *die*, that thou be free;
But grant of life, I pray, two months to me.
By prayer and solitude to loose those ties
Which bind me to my home below the skies,
For life is sweet, and mine a happy lot;
But fear not, father, I will alter not."
Her wish was granted, and the days flew by,
And came the last, the one when she must *die;*
And now she stands, with face whose pure pale light
Is, as her raiment, chaste and snowy white,
Beside her father, on whose pale set face
His agony had stamped its lasting trace.
"Daughter," he said, "cover thy face from me, *
That thou thy *murderer in thy father* may not see."
"Not so," her voice, sweet, low, but firm replies,
"It were but cowardice to shroud mine eyes;
If by thy hand I die to keep thy vow,
I will not like a murderer veil my brow
From God's free sunlight, which should smile on me
As I to God yield up my life for thee;
And I would have the summer breezes press
Upon my unpturned face a last caress;
Upward I still would look, even when thy knife
Shall take away what thou hast given—my life."
She knelt, as in the past she oft had done,
Beside her father's knee at set of sun,
When Israel worshiped, and the evening air
Was filled with incense and the voice of prayer.
The vesper hour was nigh, and she, the lamb,
Waited the sacrifice resigned and calm;
And till the falling of the fatal stroke,
With eyes upraised to heaven, moved not, nor spoke.
A parent's strong love filled the warrior's soul.
With transient weakness; then, with stern control,
The blow descends, which firm resolve had steeled;
Jephthah was childless, and his vow was sealed.

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*—There is an old legend which represents Jephthah's daughter as having heroically refused to hide her face (which was the custom of those dying for murder), and saying that she wished to look upward to heaven as she expired.

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A BEAUTIFUL LEGEND.

Softly fell the touch of twilight on Judea's silent hills;
Slowly crept the peace of moonlight o'er Judea's trembling rills.

In the temple's court, conversing, seven elders sat apart;
Seven grand and hoary sages, wise of head and pure of heart.

"What's best?" said Rabbi Judah, he of stern and steadfast gaze;
"Answer, ye whose toils have burdened through the march of many days.

"To have gained," said Rabbi Ezra, "decent wealth and goodly store,
Without sin, by honest labor—nothing less and nothing more."

"To have found," said Rabbi Joseph—meekness in his gentle eye—
"A foretaste of heaven's sweetness in home's blessed paradise."

"To have wealth and power and glory, crowned and brightened by the pride
Of uprising children's children," Rabbi Benjamin replied.

"Two have won the praise of nations, to have won the crown of fame,"
Rabbi Solomon responded, faithful to his kingly name.

"To sit throned, the lord of millions, first and noblest in the land,"
Answered haughty Rabbi Asher, youngest of the reverend band.

"All in vain," said Rabbi Jairus, "unless faith and hope have traced
In the soul Mosaic presents, by sin's contact uneffaced."

Then uprose wise Rabbi Judah, tallest, gravest of them all—
"From the heights of fame and honor even valiant souls may fall.

Love may fail us; virtue's sapling grow a dry and thorny rod,
If we bear not in our bosom the unselfish love of God."

In the outer court sat playing a sad-featured, fair-haired child;
His young eyes seemed wells of sorrow—they were God-like when he smiled!

One by one he dropped the lilies, softly plucked with childish hand;
One by one he viewed the sages of that grave and hoary band.

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Step by step he neared them closer, till encircled by the seven,
Then he said, in tones untrembling, with a smile that breathed of heaven,

"Nay, nay, Father; only he within the measure of whose breast
Dwells the human love with God-love, can have found life's truest rest;

For where one is not the other must grow stagnant at its spring,
Changing good deeds to phantoms—an unmeaning, soulless thing.

Whoso holds this precept truly, owns a jewel brighter far
Than the joys of home and children—than wealth, fame and glory are;

Fairer than old age thrice honored, far above tradition's law,
Pure as any radiant vision ever ancient prophets saw.

Only he within the measure—faith apportioned—of whose breast
Throbs the brother-love with God-love, knows the depth of perfect rest."

Wondering gazed they at each other, once broken silence are no more:
"He has spoken words of wisdom no man ever spake before!"

Calmly passing from their presence to the fountain's rippling song,
Stooped he to uplift the lilies strewed the scattered sprays among.

Faintly stole the shades of evening through the massive oaken door;
Whitely lay the peace of moonlight on the temple's marble floor.

Where the elders lingered, silent since He spake, the Undefiled,
Where the Wisdom of the ages sat amid the flowers—a child!

THE LODGE.—The following poem was written in 1771, over one hundred years ago. It is rather a description of what a Lodge should be than what it always is; and yet, the Lodge that is not precisely, in every part, what is here described, is recreant to its trust.

When to the Lodge we go, that happy place,
Where *faithful friendship* smiles in every face;
What though our joys are hid from public view,
They on reflection please, and must be true.
The Lodge the social virtues fondly love—
There wisdom's rule we trace, and so improve;
There we, in moral architecture skilled,
Dungeons for vice, for virtue temples build:
While sceptered Reason, from her steady throne,
Well pleased, surveys us all, and makes us one.

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SIR KNIGHTS OF GEORGIA.

The following is taken from an address delivered before the Grand Commandery of Georgia. All Christian Sir Knights will be interested in the matter and manner of the ideas as expressed:

But, fratres, it is to the asylum I would lead you; beautiful in the light of its teachings, its lessons the truths of revelation, its ritual the nursery of those native virtues that bud and blossom into the unfolded flower, rich with the colorings of Eden, and redolent with the fragrance of heaven. Pilgrim penitent! your pilgrimage over, enter with me its inner courts. The emblem that greets your vision is the passion-cross on your banner in the East, suggestive of its eventful sufferings, and radiant with the hope of its heaven-attested promises. It is no longer the symbol and battle-sign of armed knights summoning to gory battle fields; the light that streams from it is the mellowed revelation of gospel truth; the memories that cluster around it, as you learn from the lessons of your Prelate, are tinged with the sufferings of "olive-clad Gethsemane," the cruelties of Pilate and his crown of thorns, and the untold agonies of Golgotha and Calvary. Around it, Hope listens enraptured to the music of its promises, while Christian Faith, peering through the gloom of the sepulchre, now radiant with its light, beholds the hill of olives, on ascension morn, as cherubic legions, chanting the celestial music of the skies, descend to earth to escort to the Father's throne the accursed of Pilate, yet the beloved of God. Upon your delta, bordered with its burning tapers, all save one, shedding their symbolic light, is the emblem of mortality—the preface of life, the index to its volume. Dust to dust, earth to earth, ashes to ashes. Life begins, but scarcely does she emerge from her crysalis before death attunes the heart-strings of her existence to his diapason of woe. The waters of the font are darkened with the ashes of the urn. Morning dawns; but scarcely has the King of Day issued his mandate, "Let there be light," before Evening sings her vesper hymn, and Night invites him to repose in her bed of stars. The flower blooms, but winter's frosts soon congeal its life-sustaining element, and it withers and is gone; yet, when Spring "winds her merry horn," it sallies forth again, purpling bud and blossom with the freshness of a new creation, and distilling the dewy fragrance of an Eden existence; yet man runneth out the sands of his being, and earth knows him no more forever! The sun goeth down, and no to-morrow will greet his rising! How important, then, that he should learn, while he shineth, the lessons of Zerubbabel—breathing sincerity and glowing with truth!

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Truth, immortal spark, struck from the rock of ages, a ray of light emanating from the great white throne! Truth, the bride in her wedding robes, the rose of heaven blooming on her cheeks, the sunlight of purity gilding her hopes and her heart. Divine enchantress, she proffers us the treasured key that will open the golden gates to the wisdom of the skies. Personified in Roman mythology as a Deity, and revered as the mother of virtue, she "charms her votaries with the loveliness of her character and the modesty of her nature. Hiding herself in "basky bourn and shady arbor," protected by the power of her own transcendent loveliness, she lies down in wonted security under the spreading branches of the tree of life, the dream of innocence sleeping on her brow, the glory of heaven resting on her forehead. Born of the skies, her voice is attuned to the melody of heaven. In one hand she holds the cornucopia of her blessings; in the other she carries a torch, "kindled at the fires of Sinai," lighting up the shades and darkness of earth with the refulgent splendors of the Divine revelation. But Error, her exact opposite, seeking the object of his desires and the affianced hope of his heart, Orpheus-like, with harp in hand, enters the regions of night to charm with its strains the spirits that rule and revel there.

Listening to its swelling numbers, Ixion stops the wheel of his destiny; Sisyphus no longer rolls up the mountain's steep the stone of accursed fate; Tantalus forgets the stream that ever mocks his thirst as it pours forth its waters heedless of his sufferings and desires. Yet vain are his melting strains upon his own being and fate, for they restore not to the hope and heart the deceptive nymph that trifled with his affection and destiny. Wandering among the groves and mountains of his own creation, with harp in hand, he throws across its strings the sad threnody of his tumultuated soul, until his dissevered head is thrown by those whom he has incensed into the Hebrus of time, which, as it is borne to the sea, articulates, in mournful derision of his fate, the name of his faithless Eurydice. False and fatal light—like some mirage or cataract and lake in Arabia's burning sands—it lures on the thirsty traveler, until exhausted nature falls to rise no more in sight of the deceptive stream that invited and tantalized his thirst. Embrace the truth. Seek as did the disconsolate Peri, the treasured gift that would unbar the golden gates of Eden, and restore to her recreant race the shining streams, the fadeless flowers, the scented groves, and ambrosial breezes of Allah's Paradise. Embrace it, for it knows no guile, it speaketh no evil—accords unto Cæsar the things that are Cæsar's—it ennobles character, beautifies Christian example, and in the fullness of its charity and love points the eye of faith to the lamb that was slain. Such is truth—revealing itself amid the thunders and lightnings of Sinai, when, amid nature's

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wild convulsion, Moses received the ancient law, ' the amen of the tribes," and hiding not his face during the long night of ages until on "snowy Hermon" as the Shekinah cloud descended, and "wrapt in its radiant folds," the sacred hight was heard, its God-like voice pealing out the confirmation of its Divine-inspired power, "This is my beloved Son: hear ye him." Rich inheritance—immortal birth-right—imperishable as its own eternal source. Like "the sacred ark, it will remain untouched by the flames that consume the temple."

Templarism without results is a strange misnomer. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Think not your order will grow in usefulness and ripen its harvests, if the sunlight of Masonic example warms not into life those germs of morality and virtue which will produce "first, the shoot, then the silk, then the full grown ear." As well expect the rose will color, or the violet bloom, when Summer's sun has crossed the equinoctial line and walks in cold reserve the distant bearings of his wintry way. As well expect that earth would grow her grow her grain or ripen her fruits when Autumn has chilled her with icy tears, and Winter mantles her with his frost and snow.

Sir Knights, your warfare is not over. Sorrow's wail is yet heard in the land—it must be silenced; widowed hearts yet mourn —they must be comforted; orphanage yet weeps the loved ones lost, and claims our protection—let the doors of our hearts stand open to their wants and necessities. Then will the nations, in truth, say of you, Masonry "looketh forth as the morning, fair as the moon, clear as the sun, and as terrible as an army with banners." Then, in conscious pride, may she pitch her white tents by the rivers of waters, and lie down in green pastures, crowned with success and pavilioned with victory. On then, fratres, in the discharge of your duties. The harvest is white, withhold not the sickle until you have reaped and bundled the rich sheaves of your labors; then, amid the "shoutings of the harvest," when joy fills your cup of gladness, and duties performed stamp upon the heart the signet of approval, shall be heard the song of the reapers, breaking upon the ear of conscience in the sweet harmonies of commendation and blessing. "I was anhungered, and ye gave me meat; I was thirsty, and ye gave me drink; naked, and ye clothed me; I was sick, and ye visited me." Heavenly music pealing from altar and court—porch and sanctuary of the temple of the skies is transmitted in shining links of songs to created nature, filling earth and sea and firmament with the fullness of its measure and the glory of its echo. Listening to its soul-stirring melody, enthused with its Heaven-inspired numbers, the genius of Templarism gazing enraptured at the shining Empyrean, above and around her, plumes her

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bright pinions for a loftier, bolder flight. Onward and upward may she move, until weary of her ascension, like the famed South Sea bird, she can rest her weary wing upon the ever-rolling wave of Time, until Destiny summons her to that regal feast in the banquet room of the Celestial Temple where she can drink in the wine of the vintage of heaven—the ennobling sentiment—the power and efficacy of truth, man's immortal legacy, from the Emmanuel of the skies.

THE HOLY ROYAL ARCH.

This is the title of a degree in Masonry, known wherever the York Rite prevails; and in a different form, and by a different name, in the *Ancient and Accepted Rite.* Under the English jurisdiction, as well as in Pennsylvania, it is known as *The Holy Royal Arch;* but in all other jurisdictions in this country, it is called simply *The Royal Arch.* When or why it was depleted, and the word *Holy* left out of the name, we do not know, but it is to be regretted that any change should have been made.

In the system of English Masonry, the degrees are Entered Apprentice, Fellowcraft and Master Mason—including the Holy Royal Arch. It seems to have been regarded as a part, or completion, of the Master Mason degree, and was worked in connection with the lodge, and under the authority of its charter. Requiring as it did a different arrangement of hall and furniture to confer it properly, it was soon merged into a chapter, attached to the lodge at first,but finally separated into an entirely independent body, under the authority of a distinct and separate charter.

About the beginning of the present century, the ritual underwent a revision by some ritualists about Boston, chief among whom was the celebrated Thomas Smith Webb. Two additional degrees were arranged, we suppose as a kind of ballast for the new vessel, and put into the chapter to precede the Royal Arch. At a very early period in the history of the Royal Arch, if not at the first, it became the practice to confer the degree only on those who were, or had been, Masters of Lodges. This rule it was deemed prudent to continue, when the series was arranged for the chapters, and the practice has continued until the present day—under the jurisdiction of the General Grand Chapter of the United States. Pennsylvania, noted for its conservatism in Masonry, has adhered very closely to its original forms, as they were received from England, and has preserved to the present day a dignified independence of the General Grand Chapter. In England, also, the four degrees re-

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main as of old, and are conferred in the same order as at the first. It is slightly different in Ireland, where a degree called *Super Excellent Master* interpolated in the series, and precedes the Royal Arch. In Scotland, about the same system prevails in the Chapters as in this country, with a slightly different ritual,—as we have witnessed ourselves in a chapter in Edinburg.

The traditional history of the Royal Arch degree relates to the erection of the second Temple at Jerusalem, about five hundred and thirty-two years before the advent. In fullfilment of promise and prophesy, the Jews were liberated from their captivity to Babylon, and returned to their native land, with permission to rebuild their city and temple, which had been destroyed by Nebuchadnezzar.

"The magnificent Temple erected by Solomon was built on Mount Moriah, near, or on, the spot where Abraham was about to offer up his son Isaac, and where David met the destroying angel. The foundation of this Temple was laid in the fourth year of the reign of Solomon, in the year of the world 2292; and in consequence of the wise regulations adopted, it was completed in all its parts in a little more than seven years. It was at this period that the original degrees of Masonry are supposed to have been instituted; and so admirable were they designed, that the work proceeded the utmost regularity, and during the period in which the workmen were engaged, neither the sound of the hammer, axe, or any tool of iron was heard.

In the ninth year of the reign of Zedekiah, the city of Jerusalem was besieged by Nebuchadnezzar. The siege continued with great vigor, and the city was as vigorously defended by Zedekiah, who was at length compelled to surrender, in the eleventh year of his reign. Zedekiah was conducted in chains to Babylon, where he remained a prisoner until his death—his eyes, according to the barbarious practice of the times, having been previously put out. By the orders of Nebuchadnezzar the gorgeous palaces and other edifices were razed to their foundations—temple and tower went down, leaving scarcely a wreck behind.

Fifty years after the destruction of the Temple, Cyrus, who then filled the throne of Persia, being moved by the prayers of the captive Jews, issued a decree authorizing them to return to Jerusalem to rebuild the house of the Lord; at the same time he addressed a letter to the Governors of Syria, in which he informed them he had "given leave to the Jews to return to their own country, to rebuild the city, and to build the temple of God at Jerusalem on the ground it was before."

The degree of Royal Arch Mason is founded upon circumstances which then occurred, and upon important discoveries made when the workmen were preparing for the foundation, and Masonic tradi-

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tion with regard to those discoveries are sustained by various passages in the sacred Scriptures.

"This degree of Masonry, when properly conferred, is one of great impressiveness and solemnity. It teaches some important truths, and inculcates many sublime principles of morality, in a manner calculated to make an indellible impression. In this, as in the preceding degrees, every utensil of work is an impressive emblem; every ceremony causes an allusion to some historical fact; every jewel is a symbol of moral virtue, and every external ornament or appendage is a silent but faithful prompter of those graces and virtues which should adorn the inner man.

In passing through the ceremonies of this Order the path may be rough, a true representation of the rugged path of life we are destined to travel: but the rough places become smooth, and the crooked things straight, by the lessons of moral virtue which are sought to be inculcated."

The degree of Red Cross Knight, now conferred in a Commandery, is very intimately connected with the Royal Arch. Its historical allusions form a link in the chain of events preceding the rebuilding of the Temple; and we are not sure but that degree would be in better position, and much more intelligible, if it were connected with the chapter: certainly it would be more appropriate as preliminary to the Royal Arch, than the Mark and Most Excellent. —*Masonic Review.*

THE WINDS.

O wild raving west winds.
Oh! where do ye rise from and where do ye die?

The question which is put in these lines is one which has posed the ingenuity of all who have ever thought on it; and though theories have repeatedly been propounded to answer it, yet one and all fail, and we again recur to the words of Him who knew all things and said, "The wind bloweth where it lesteth, and thou hearest the sound thereof, but canst not thou whence it cometh or whither it goeth."

However, though we can not assign exactly the source whence the winds rise or the goal to which they tend, the labors of meterorologists have been so far successful as to enable us to understand the causes of the great currents of air, and even to map out the winds which prevail at different seasons in the various quarters of the globe. The problem which has thus been solved is one vastly

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more simple than that of saying why the wind changes on any particular day, or at what spot on the earth's surface a particular current begins or ends. Were these questions solved, there would be an end to all uncertainty about weather. There need be no fear that the farmer would loose his crops owing to the change of weather, if the advent of every shower had been foretold by an unerring guide, and the precise day of the break in the weather predicted weeks and months before. This is the point on which weather-prophets—"astro-meteorologists" they call themselves now-a-days—still venture their predictions, undismayed by their reported and glaring failures. It has been well remarked that not one of these prophets foretold the dry weather which lasted for so many weeks during the last summer; yet, even at the present day, there are people who look to the almanacs to see what weather is to be expected at a given date; and even the prophecies of "Old Moore" find, or used to find within a very few years, an ample credence. In fact, if we are to believe the opinions propounded by the positive philosophers of the present day, we must admit that it is absurd to place any limits on the possibility of predicting natural phenomena, inasmuch as all operations of nature obey fixed and unalterable laws, which are all discoverable by the unaided mind of man.

True science, we may venture to say, is more modest than these gentlemen would have us to think it; and though in the particular branch of knowledge of which we are now treating, daily prophecies (or "forecasts," as Admiral Fitzroy is careful to call them,) of weather appear in newspapers, yet these are not announced dogmatically, and no attempt is made in them to foretell weather for more than forty-eight hours in advance. We are not going to discuss the question of storm and storm-signals at present, so we shall proceed to the subject in hand—the ordinary wind-currents of the earth; and in speaking of these shall confine ourselves, as far as possible, to well-known and recorded facts, bringing in each case the best evidence which we can adduce to support the theories which may be broached.

What then, our readers will ask, is the cause of the winds? The simple answer is—the Sun. Let us see, now, how the indefatigable agent, who appears to do almost everything on the surface of the earth, from painting pictures to driving steam engines, as George Stephenson used to maintain that he did, is able to raise the wind.

If you light a fire in a room, and afterwards stop up every chink by which air can gain access to the fire, except the chimney, the fire will go out in a short time. Again, if a lamp is burning on the table, and you stop up the chimney at the top, the lamp will go out at once. The reason of this is that the flame, in each case, at-

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tracts the air, and if either the supply of air is cut off below, or its escape above is checked, the flame can not go on burning. This explanation, however, does not bear to be pushed too far. The reason that the fire goes out if the supply of air is cut off is, that the flame, so to speak, feeds on air; while the sun can not be said, in any sense, to be dependent on the earth's atmosphere for the fuel for his fire. We have chosen the illustration of the flame, because the facts are so well known. If, instead of a lamp in the middle of a room, we were to hang up a large mass of iron, heated, we should find that currents of air set in from all sides, rose up above it, and spread out when they reached the ceiling, descending again along the walls. The existence of these currents may be easily proved by sprinkling a handful of fine chaff about in the room. What is the reason of the circulation thus produced? The iron, unless it be extremely hot, as it is when melted by Mr. Bessemer's process, does not require the air in order to keep up its heat; and, in fact, the constant supply of fresh air cools it, as the metal gives away its own heat to the air as fast as the particles of the latter come in contact with it. Why, then, do the currents arise? Because the air, when heated, expands or gets lighter, and rises, leaving an empty space or vacuum, where it was before Then the surrounding cold air being elastic, forces itself into the open space, and gets heated in its turn.

From this we can see that there will be a constant tendency in the air to flow towards that point on the earth's surface where the temperature is highest—or, all other things being equal, to that point where the sun may be at that moment in the zenith. Accordingly, if the earth's surface were either entirely dry land, or entirely water, and the sun were continually in the plane of the equator, we should expect to find the direction of the great wind-current permanent and unchanged throughout the year. The true state of the case is, however, that these conditions are very far from being fulfilled. Every one knows that the sun is not always immediately over the equator, but that he is at the tropic of Cancer in June, and at the tropic of Capricorn in December, passing the equator twice every year at the equinoxes. Here, then, we have one cause which disturbs the regular flow of the wind-current. The effect of this is materially increased by the extremely arbitrary way in which the dry land has been distributed over the globe. The Northern hemisphere contains the whole of Europe, Asia and North America, the greater part of Africa, and a portion of South America; while in the Southern hemisphere we only find the remaining portions of the two last-named continents, with Australia and some of the large islands in its vicinity. Accordingly, during our summer there is a much greater area of dry land exposed to the nearly vertical rays of the sun than is the case during our winter.

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Let us see for a moment how this cause acts in modifying the direction of the wind-current. We shall find it easier to make this intelligible if we take an illustration from observed facts. It takes about five times as much heat to raise a ton weight of water through a certain range of temperature, as it does to produce the same effect in the case of a ton of rock. Again, the tendency of a surface of dry land to give out heat, and consequently to warm the air above it, and cause it to rise, is very much greater than that of a surface of water of equal area. Hence, we can at once see the cause of the local winds which are felt every day in calm weather in islands situated in hot climates. During the day the island becomes very hot, and thus what the French call a "courant ascendant" is set in operation. The air above the land gets hot and rises, while the colder air which is on the sea all around it flows in to fill its place, and is felt as a cool sea-breeze. During the night these conditions are exactly reversed; the land can no longer get any heat from the sun, as he has set, while it is still nearly as liberal in parting with its acquired heat as it was before. Accordingly, it soon becomes cooler than the sea in its neighborhood; and the air, instead of rising up over it, sinks down upon it, and flows out to sea, producing a land-wind.

These conditions are, apparently, nearly exactly fulfilled in the region of the monsoons, with the exception that the change of wind takes place at intervals of six months, and not every twelve hours. In this district—which extends over the southern portion of Asia and the Indian Ocean—the wind for half the year blows from one point, and for the other half from that which is directly opposite. The winds are North-east and South-west in Hindostan; and in Java, at the other side of the equator, they are South-east and North-west. The cause of the winds—monsoons they are called, from an Arabic word, *mausim*, meaning season—is not quite so easily explained as that of the ordinary land and sea breezes to which we have just referred. Their origin is to be sought for in the temperate zone, and not between the tropics. The reason of this is that the districts towards which the air is sucked in are not those which are absolutely hottest, but those where the rarefaction of the air is greatest. When the air becomes lighter it is said to be rarefied, and this rarefaction ought apparently to be greatest where the temperature in highest. This would be the case if the air were the only constituent of our atmosphere. There is, however, a very important disturbing agent to be taken into consideration, viz. aqueous vapor. There is always, when it is not actually raining, a quantity of water rising from the surface of the sea and from every exposed water-surface, and mingling with the air. This water is perfectly invisible: as it is in the form of vapor, it is true steam, and its presence only becomes visible when it is condensed so as to

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form a cloud. The hotter the air is, the more of this aqueous vapor is it able to hold in the invisible condition.

We shall naturally expect to find a greater amount of this steam in the air at places situated near the coast, than at those in the interior of continents, and this is actually the case. The amount of rarefaction which the dry air on the sea-coast of Hindostan undergoes in summer, is partially compensated for by the increased tension of the aqueous vapor, whose presence in the air is due to the action of the sun's heat on the surface of the Indian Ocean. In the interior of Asia there is no great body of water to be found, and the winds from the south lose most of the moisture which they contain in passing over the Himalayas. Accordingly the air here is extremely dry, and a compensation, similar to that which is observed in Hindostan, can not take place. It is towards this district that the wind is sucked in, and the attraction is sufficient to draw a portion of the South-east trade-winds across the line into the Northern hemisphere. In our winter the region where the rarefaction is greatest is the continent of Australia; and accordingly, in its turn, it sucks the North-east trade-wind of the Northern hemisphere across the equator. Thus we see that in the region which extends from the coast of Australia to the center of Asia we have monsoons, or winds which change regularly every six months. As to the direction of the different monsoons, we shall discuss them when we have disposed of the trade-winds—which ought by rights, as Professor Dove observes, rather to be considered as an imperfect developed monsoon, than the latter to be held as a modification of the former.

The origin of the trade-winds is to be sought for, as before, in the heating power of the sun, and their direction is a result of the figure of the earth, and of its motion on its axis. When the air at the equator rises, that in higher latitudes on either side flows in, and would be felt as a North wind or as a South wind respectively, if the earth's motion on its axis did not affect it. The figure of the earth is pretty nearly that of a sphere, and as it revolves around its axis, it is evident that those points on its surface, which are situated at the greatest distance from the axis, will have to travel over a greater distance in the same time than those which are near it. Thus, for instance London, which is nearly under the parallel of 50°, has only to travel about three-fifths of the distance which a place like Quito, situated under the equator has to travel in the same time. A person situated in London is carried, imperceptibly to himself, by the motion of the earth, through 15,000 miles towards the eastward in the twenty-four hours; while another at Quito is carried through 25,000 miles in the same time. Accordingly, if the Londoner, preserving his own rate of motion, when suddenly transferred to Quito, he would be left 10,000 miles behind the other in

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the course of the twenty-four hours, or would appear to be moving in the opposite direction, from East to West, at the rate of about 400 miles an hour. The case would be just as if a person were to be thrown into a railway carriage which was moving at full speed: he would appear to his fellow-passengers to be moving in the opposite direction to them, while in reality the motion of progress was in the train, not in the person who was thrown into it. The air is transferred from high to low latitude, but this change is gradual, and the earth, accordingly, by means of the force of friction, is able to retard its relative velocity before it reaches the tropics, so that its actual velocity, though still considerable, is far below 400 miles an hour.

This wind come from high latitudes, and becomes more and more easterly, reaching us as a nearly true North-east wind; and as it gets into lower latitudes becoming more and more nearly East, and forming a belt of North-east wind all round the earth on the Northern side of the equator. In the Southern hemisphere, there is a similar belt of permanent winds, which are, of course, South-easterly instead of North-easterly. These belts are not always at equal distances at each side of the equator, as their position is dependent on the situation of the zone of maximum temperature for the time being. When we reach the actual district where the air rises, we find the easterly direction of the wind no longer so remarkable, as has been noticed by Basil Hall and others. The reason is, that by the time that the air reaches the district where it rises, it has obtained by means of its friction with the earth's surface a rate of motion round the earth's axis, nearly equal to that of the earth's surface itself.

The trade-wind zones, called, by the Spaniards, the "Ladies' Sea"—*El Golfo de las Damas*—because navigation on a sea where the wind never changed was so easy, shift their position according to the apparent motion of the sun in the ecliptic. In the Atlantic the North-east trade begins in summer in the latitude of the Azores: in winter it commences to the south of the Canaries.

In the actual trade-wind zones rain very seldom falls, any more than it does in these countries when the East wind has well set in. The reason of this is, that the air on its passage from high to low latitude is continually becoming warmer and warmer. According as its temperature rises, its power of dissolving (so to speak) water increases also, and so it is constantly increasing its burden of water until it reaches the end of its journey, where it rises into the higher regions of the atmosphere, and there is suddenly cooled. The chilling process condenses, to a great extent, the aqueous vapor contained in the trade-wind air, and causes it to fall in heavy discharges of heavy rain. Throughout the tropics the rainy season coincides with that period at which the sun is in the zenith, and in this region the

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heaviest rainfall on the globe is observed. The wettest place in the world, Cherrapoonjee, is situated in the Cossya Hills, about 250 miles North-east of Calcutta, just outside the torrid zone. There the rainfall is upwards of 600 inches in the year, or twenty times as much as it is on the West coasts of Scotland and Ireland. However, in such extreme cases as this, there are other circumstances to be taken into consideration, such as the position of the locality as regards mountain chains, which may cause the clouds to drift over one particular spot.

To return to the wind: When the air rises at the equatorial edge of the trade-wind zone, it flows away above the lower trade-wind current. The existence of an upper current in the tropics is well known. Volcanic ashes, which have fallen in several of the West India Islands on several occasions, have been traced to volcanoes which lay to the westward of the locality where the ashes fell, at a time when there was no West wind blowing at the sea level. To take a recent instance: ashes fell at Kingston, Jamaica, in the year 1835, and it is satisfactorily proved that they had been ejected from the volcano of Coseguina, on the Pacific shore of Central America, and must consequently have been borne to the Eastward by an upper current counter to the direction of the easterly winds which were blowing at the time at the sea-level.

Captain Maury supposes that when the air rises, at either side of the equator, it crosses over into the opposite hemisphere, so that there is a constant interchange of air going on between the Northern and Southern hemispheres. This he has hardly sufficiently proved, and his views are not generally accepted. One of the arguments on which he lays great stress in support of his theory is, that on certain occasions dust has fallen in Western Europe, and that in it there have been discovered microscopical animals similar to those which are found in South America. This appears to be scarcely an incontrovertible proof; as Admiral Fitzroy observes: "Certainly such insects *may* be found in Brazil; but does it follow that they are not also in Africa under nearly the same parallels?"

This counter-current, or "anti-trade," as Sir J. Herschel has called it, is at a high level in the atmosphere between the tropics, far above the top of the highest mountains; but at the exterior edge of the trade-wind zone, it descends to the surface of the ground. The Canary Islands are situated close to this edge, and accordingly we find that there is always a westerly wind at the summit of the Peak of Teneriffe, while the wind at the sea-level, in the same island, is easterly throughout the summer months. Professor Piazzi Smith, who lived for some time on the top of that mountain making astronomical observations, has recorded some very interesting details of the conflicts between the two currents, which he was able to observe accurately from his elevated position. In winter the trade-

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wind zone is situated to the south of its summer position in latitude and at this season the South-west wind is felt at the sea-level in the Canary Islands. Similar facts to these have been observed in other localities where there are high mountains situated on the edge of the trade-wind zone, as, for instance, Mouna Loa in the Sandwich Islands. There can therefore be no doubt that the warm West wind which is felt so generally in the temperate zones, is really the air returning to the Poles from the equator, which has now assumed a South-west direction on its return journey, owing to conditions the reverse of those which imparted to it a North-east motion on its way toward the equator. This, then, is our South-west wind, which is so prevalent in the North Atlantic Ocean that the voyage from Europe to America is not unfrequently called the up-hill trip, in contradistinction to the down-hill passage home. These are the "brave West winds" of Maury, whose refreshing action on the soil he never tires of recapitulating.

The South-west monsoons of Hindostan, which blow from May to October, and the North-west monsoons of the Java seas, which are felt between November and April, owe their westerly motion to a cause similar to that of the anti-trades which we have just described. To take the case of the monsoons of Hindostan: we have seen above how the rarefaction of the air in Central Asia attracts the South-east trade-wind of the Southern hemisphere across the equator. This air, when it moves from the equator into higher latitudes, brings with it the rate of motion, to the eastward, of the equatorial regions which it has lately left, and is felt as a South-west wind. Accordingly, the directions of the monsoons are thus accounted for. In the winter months the true North-east trade wind is felt in Hindostan; while in the summer months its place is taken by the South-east trade of the Southern hemisphere, making its appearance as the South-west monsoon. In Java, conditions exactly converse to these are in operation, and the winds are South-east from April to November, and North-west during the rest of the year.

The change of one monsoon to the other is always accompanied by rough weather, called in some places the "breaking out" of the monsoon; just as with us the equinox, or change of the season from summer to winter, and *vice versa*, is marked by windy weather, or equinoctial gales.

The question may, however, well be asked, why there are no monsoons in the Atlantic Ocean?

In the first place, the amount of rarefaction which the air in Africa and in Brazil undergoes, in the respective hot seasons of those regions, is far less considerable than that which is observed in Asia and Australia at the corresponding seasons.

Secondly, in the case of the Atlantic Ocean, the two districts

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toward which the air is attracted are situated within the torrid zone, while in the Indian Ocean they are quite outside the tropics, and in the temperate zones. Accordingly, even if the suction of the air across the equator did take place to the same extent in the former case as in the latter, the extreme contrast in direction between the two monsoons would not be perceptible to the same extent, owing to the fact that the same amount of westing could not be imparted the wind, because it had not to travel into such high latitudes on either side of the equator. A tendency to the production of the phenomenon of the monsoons is observable along the coast of Guinea, where winds from the South and South-west are generally felt. These winds are not really the South-east trade-wind, which has been attracted across the line into the Northern hemisphere. They ought rather to be considered as of the same nature as the land and sea breezes before referred to, since we find it to be very generally the case, that in warm climates the ordinary wind currents undergo a deflection to a greater extent along a coast-line such as that of Guinea, Brazil, or the North of Australia.

Our readers may perhaps ask why it is, that when we allege that the whole of the winds of the globe owe their origin to a regular circulation of the air from the Polar regions to the equator, and back again, we do not find more definite traces of such a circulation in the winds of our own latitudes? The answer to this is, that the traces of this circulation are easily discoverable if we only know how to look for them. In the Mediterranean Sea, situated near the Northern edge of the trade-wind zone, the contrast between the equatorial and Polar currents of air is very decidedly marked. The two conflicting winds are known under various names in different parts of the district. The polar current, on its was to join the trade-wind, is termed the "Tramontane," in other parts the "Bora," the "Mæstral," etc.; while the return trade-wind bringing rain is well known under the name of the "Sirocco." In Switzerland the same wind is called the "Fohn," and is a warm wind, which causes the ice and snow to melt rapidly, and constantly brings with it heavy rain.

In these latitudes, the contrast is not so very striking, but even here every one knows that the only winds which last for more than a day or two at a time are the North-east and South-west winds, the former of which is dry and cold, the latter moist and warm. The difference between these winds is much more noticeable in winter than in summer, inasmuch that in the latter season, Russia and the Northern part of Asia enjoy, relatively to the British islands, a much higher temperature than is the case in winter; so that the air which moves from those regions during the summer months does not come to us from a climate which is colder than our own, but from one which is warmer.

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So far, then, we have attempted to trace the ordinary wind currents, but as yet there are very many questions connected therewith which are not quite sufficiently explained. To mention one of these, we hear from many observers on the late Arctic expeditions, that the most marked characteristic of the winds in the neighborhood of Baffin's Bay, is the great predominance of North-westerly winds. It is not as yet decided, nor can it ever be satisfactorily decided, how far to the northward and westward this phenomenon is noticeable. The question then is, whence does this North-west wind come?

As to the causes of the sudden changes of wind, and of storms, they are as yet shrouded in mystery, and we can not have much expectation that in our lifetime at least much will be done to unravel the web. Meteorology is a very young science—if it deserves the title of science at all—and until observations for a long series of years shall have been made at many stations, we shall not be in the possession of trustworthy facts on which to ground our reasoning. It is merely shoving the difficulty a step farther off to assign these irregular variations to atmospheric waves. It will be time enough to reason accurately about the weather and its changes, when we ascertain what these atmospheric waves are, and what causes them. Until the "astro-meteorolgists" will tell us the principles on which their calculations are based, we must decline to receive their predictions as worthy of any credence whatever.

A TRUE STORY OF HUMAN LIFE, CONNECTED WITH MASONRY.

It was once upon a time, an event took place in a low deep vale. The occasion was not unlike thousands of others, but what followed in after life made it worthy of being chronicled. It was an event connected with the growth, perpetuity and honor of Masonry. But as the craft are liable to be deceived, so this act did not redound to its glory. The spot selected was perfectly appropriate for the grand symbolical banquet that followed. The sublime ceremonies of the occasion were unknown to the outside world.

The fraternity whose pleasure it was to meet there for mental, moral, and intellectual improvement, were, in their former relations, living in harmony. No raid made upon them by the profane, the uninitiated could not mar their peace and happiness, or deface their work. No discordant element from without could break their circle, or disarm them of truth or love.

It was when they were thus surrounded, progressing in all things

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pertaining to good, that they took in a *stranger*, and he took them in. From what could be learned by their exoteric history, they not only lived in harmony, but they had all things in common. And the limited idea that the profane had of what was meant by things in common, caused them to have many applications. An equal dividend of all the earnings arising from the business out of the things common was the cause why many knocked for admission, and through deception were received into fellowship with this fraternity. When it was whispered about that each member was allowed to take his own that he might travel into other countries, thereby enabling to work and receive wages to keep the wolf from the household, and eat no man's bread for naught, and that no ill-will or jealousies had ever existed among them, it created a great anxiety to be numbered as one of them.

As they lived then, in that retired and secluded vale, the stranger that took them in more than they did him, presented himself at their outer gateway. He seemed to be very anxious to become one of them, and, therefore, made all the promises that they demanded. He was perfectly willing to comply with every rule, law and edict. And this ready willingness on his part, and his apparent sincerity deceived them, and with one voice they consented to open the door, and bid him to step into their camp.

They were sure, that at this time, they had selected a good fellow. If avoirdupois was any evidence, most assuredly it told much in the stranger's favor. Then, his profession went a great way to admit him to come among them. They were not as careful as they otherwise would have been in looking over the pages of his past history, had he not belonged to the *purest profession* ever established among men.

The truth of his having bowed at the hymeneal altar, and then sacrificing his vows and pledges, and abandoning the one whose love and innocence he had crushed by treachery and deception, and made as solemn promises as tongue could utter, were not known to this fraternity. For this was at some distance from this low beautiful vale. To try to build up a moral edifice upon a morally *bankrupt life*, was his study, and he attempted to do it by becoming connected with the Masonic brotherhood, who lived in the vicinity of this valley.

There were enemies to Masonry, who looked at his new relation, and asserted that it was a prominent and a cardinal principle of Masonry to receive all such with open arms, and doors not ajar, but swing wide upon their hinges. The avowed foes to the institution said openly that Masonry was a kind of a city of refuge for all such characters. And so it would seem in this case, if the members at this place had known the real moral status of the man. An enemy will never allow that deception can be played off upon Masons. They, be-

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ing ignorant of the moral teachings of Masonry, they are apt to make up a wrong verdict. Masonry does not require its members to be busy in finding out the character of the citizen. It only requires and allows strict search to be made about the character of the profane who knocks at their door. They have a right to know *who comes there*, and in this case, they were most outrageously deceived by the answers. When he said that he was a friend of long standing, they relied upon his profession, and permitted him to enter in their sanctuary. But when he came he seemed to move with a timid step. This was not to be wondered at on his part. For while he was there he was revolving over in his own mind, his past deeds, and as the lessons of Masonry began to be unfolded to him he *knew* at once that he was playing the part of *deception*. The innocent ones that he had wronged stood in vision before him. He knew them—he saw them.

While this was all fresh in his mind, the members were scrutinizing him very minutely. They eyed him closely, marked every motion; each one measured him with rigid exactness to see if he was a perfect man or not. They wanted to see if he was of full weight of mind, not a fool; of sufficient age, and was his own master; a master of his *passions*, and free to knock at their door of his own free will. They wanted to know if any selfish motives directed his attention to Masonry. Therefore they were, as they supposed, well fortified against the unworthy. In this case, as far as they knew him, as compared with the balance of the world, he had a tolerable good record; community gave him a very good recommend, his vile acts were to many, buried by his own denials.

After thus satisfying themselves that he was no fool, and the mildness of disposition, and many smiles that were stamped upon his countenance, the calm expression of his eye, were all-convincing proofs of his fitness. They verily believed he could and would subdue his passions. That he was not a madman.

In humble reverence he bowed the knee, and manifested a warm trust in the Supreme Ruler of the universe, therefore he was no atheist, or irreligious *libertine*, as they believed. Consequently, the unsuspecting members were sure that there was no risk in permitting him to test the length and strength of the Masonic cable-tow. They allowed him to come in and survey their lovely vale, and examine the temple. By the few inquiries put to him, they concluded that he was physically a strong man. He possessed all natural endowments, and was tolerably well educated. As far as could be discovered his suavity of manners gave him a gentlemanly deportment. Rather modestly inclined, when something was at stake for himself. Yet, notwithstanding all these qualifications to recommend him to favor considering his requisite knowledge, his real *darkness* of *mind*, and the *benightedness* of *understanding*, he was in

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his *true character* a *moral bankrupt*, a confidence game manipulator, and like many played off on the unsuspecting.

The banquet which he was permitted to attend at this time was not of that kind generally known, which feed the gross body. The banquets of this peculiar fraternity were wholly a feast of the soul, a feeding of the mind, a cultivation of the intellect, a strengthening of all the mental and moral powers.

As this stranger was looked upon to be looked upon to be a very good man in other places, or in some other societies, it may look strange that the Masons should pronounce him a *rough profane*. Notwithstanding the polish that other institutions had made he was found entirely ignorant of all the customs, rules and regulations that this fraternity required of their members. Therefore as he was admitted by common consent, he must submit to be taught by them, as they by long experience knew he must be. Consequently, according to the regulations of the order the first thing to be done was to make him a smoother *ashlar*, or at least to perform work of that character upon him. And this could be accomplished only by *symbolry*. By the square, he must learn that it represented the one-fourth of a circle. The lesson to learn was that all the acts of life should symbolize the instruments—they must be on the square. Then, after squaring his actions of life in harmony with this symbol, in building his moral edifice he must carry up the walls *plumb*. That is, his actions of life were to be upright, and not lean one way or the other; just and equitable. He must stand squarely and erect, and as he thus stood, it was highly essential that the foundation upon which he erected his moral temples, be upon a *dead level*.

This was one of the reasons why they held their communications in a deep vale,—all were on a level. There were no high and low among them. Consequently they came together at their banqueting feasts on the level, they acted by the plumb, and when they separated, it was upon the square.

This stranger soon learned the important fact that he needed to perform a great work. He thought to himself in this wise: "After doing all that is required of me I shall not be my former self. I must be *squared*, *plumbed*, *leveled*, *gauged*, and *gaveled*." In all of is former lessons taught him he had never learned how to properly I divide his time. In all of his observations of life he seen and heard all manner of iron tools used to fit and prepare materials to go into the walls of a temple. But as such tools were not appropriate, and lessons of symbolry were to operate as a gavel or mallet to remove could not be allowed in the erection or a moral temple, therefore the all superfluous corners from his life. He reflected, and asked, "What shall I have left?"

Now, as he was to stand square, erect, on a level with the brotherhood, it was necessary that he walk and talk according to the pre-

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scribed rules of the order. He must walk uprightly, talk circumspectly, and observe the tokens of friendship and brotherly love. There was a right way to see things in the exact light of Masonry. And never change his apparel to suit the whims and fashions of the profane.

With all these hints illustrations and lessons of moral symbolry, how a Mason should demean himself and a member of this fraternity, most any one would naturally suppose that a man who being thus fortunate to gain admittance would comply with every moral requirement, and observe every moral landmark. But when selfishness rules and governs the mind, controls the thoughts, and makes up the major parts of the man, it is useless to try to make a Mason of him. This was most emphatically the case with this individual, who gained the unanimous consent to pass over the threshold of the sanctuary of this brotherhood into their banqueting hall.

They all soon learned that they had made a mistake. They had been deceived and most shamefully sold. It was felt by all, and they were more convinced than ever, that no outward conditions, professions, or appearances should receive any credence whatever. The king, and the humblest subject, the priests and Levites were no better material for their temple that the one who fell among thieves. In fact, they began to *feel*, that one of the *thieves* was among them.

The first preparatory step had never been taken by him that Masonry required. He had a preparation of heart, it is true, but it was schooled in selfishness, and *baptized* in the corrupt waters of *licentiousness*. At the proper time and place his plans of iniquity began to be developed, and members were brought into trouble through the confidence reposed in him. It mattered not who fell a victim if his ends and aims were gratified. Whether it pertained to *virtue, chastity* or *truth*.

Under these circumstances, the inquiry arose among the members, how to rid themselves of the *upas* in their midst. The overt acts condemned by Masonry were kept hid by smiles, pretensions, and pious duplicity. So much so, that it was doubtful whether he could be expelled or not.

The members had a secret consultation, and each one considered the case, and concluded if they could not expel him, they could withdraw confidence from him, and let his own conscience deal with him. And notwithstanding he might be a recipient of many of the rights and benefits of Masonry through the letter, yet that monitor within would expel him from the all the benefits through the spirit. The brotherhood were conscious of his vile habits of life, but concluded to persevere in their Masonic line of duty, and let his own conscience sting him to death. To let him stand and know himself to be expelled from all the rights and benefits of Masonry by the monitor within. They resolved to go on in harmony, to live honor-

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ably and creditably, as shining moral lights of Masonry. That they would let patience have its perfect work, and they would not deviate from the principles of right even if this one was among them, and committed a solemn mockery every time he made a sign or gave a token.

THE UMBRELLA GIRL.

BY L. MARIA CHILD.

A young girl, the only daughter of a poor widow, removed from the country to Philadelphia to earn her living by covering umbrellas. She was very handsome, with glossy black hair, large beaming eyes, and "lips like wet coral." She was just at that susceptible age when youth is ripening into womanhood—when the soul begins to be pervaded by "that restless principle which impels poor humans to seek perfection in union."

At a hotel, near the store for which she worked, an English traveler, called Lord Henry Stuart, had taken lodgings. He was a strikingly handsome man, and of princely carriage. As this distinguished stranger passed to and fro from the hotel, he encountered the umbrella girl, and he was attracted by her uncommon beauty. He easily traced her to the store, where he soon after went to purchase an umbrella. This was followed up by presents of flowers, chats by the way-side, and invitations to walk or ride, all of which was gratefully accepted by the unsuspecting rustic; for she was as ignorant of the dangers of a city as were the squirrels of her native fields. He was merely playing a game for temporary excitement. She, with a head full of romance, and a heart melting under the influence of love, was unconsciously endangering the happiness of her whole life.

Lord Henry invited her to visit the public gardens on the Fourth of July. In the simplicity of heart she believed all his flattering professions, and considered herself his bride elect; she therefore accepted the invitation with innocent frankness. But she had no dress fit to wear on such a public occasion, with a gentleman of high rank, whom she really supposed to be her destined husband. While these thoughts revolved in her mind, her eye was unfortunately attracted by a beautiful piece of silk belonging to her employer. Could she take it, without being seen, and pay for it secretly when she had earned money enough? The temptation conquered her in a moment of weakness. She concealed the silk, and conveyed it to her lodgings. It was the first thing she had

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ever stolen, and her remorse was painful. She would have carried it back, but she dreaded discovery. She was not sure that her repentance would be met in a spirit of forgiveness.

On the eventful Fourth of July she came out in her new dress. Lord Henry complimented her upon her elegant appearance, but she was not happy. On their way to the gardens, he talked to her in a manner she did not comprehend. Perceiving this, he spoke more explicitly. She guileless young creature stopped, looked in his face with a mournful reproach, and burst into tears. The nobleman took her hand kindly, and said, "My dear, are you an innocent girl?"

"I am, I am!" she exclaimed, with convulsive sobs. "Oh! what have I ever done, or said that you should ask me such a question?"

The evident sincerity of her words stirred the deep fountains of his better nature. "If you are innocent," said he, "God forbid that I should make you otherwise. But you accepted my invitations and presents so readily, that I really supposed you understood me."

"What *could* I understand," said she, "except that you intended in good faith, to make me your wife?"

Though reared amid the proudest distinctions of rank, he felt no inclination to smile. He blushed and was silent. The heartless conventionalities of the world stood rebuked in the presence of affectionate simplicity. He conveyed her to her humble home, and bade her farewell, with a thankful consciousness that he had done no irretrievable injury to her future prospects. The remembrance of her would be to him as the recollection of last year's butterflies. With her, the wound was deep. In the solitude of her chamber she wept in bitterness of heart over her ruined air castles. And that dress, which she had stolen to make an appearance befitting a bride! Oh! what if she should be discovered? Would not the heart of her poor widowed mother break if she should ever know that her child was a thief?

Alas! her wretched foreboding proved too true. The silk was traced to her; she was arrested on her way to the store, and dragged to prison. There she refused all nourishment and wept incessantly. On the fourth day, the keeper called on Isaac T. Hopper, and informed him that there was a young girl in prison who appeared to be utterly friendless, and determined to die by starvation. The kind-hearted Friend immediately went to her assistance. He found her lying on the floor of her cell, with her face buried in her hands, sobbing as if her heart would break. He tried to comfort her but could obtain no answer.

"Leave us alone," said he to the keeper. "Perhaps she will speak to me, if there is no one to hear." When they were left

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alone together, he put back the hair from her temples, laid his hand kindly on her beautiful head, and said in soothing tones: "My child consider me as thy father. Tell me all thou hast done. If thou hast taken this silk let me know all about it. I would do for thee as I would for my own daughter, and I doubt not that I can help thee out of this difficulty."

After a long time spent in affectionate entreaty, she leaned her young head gently on his friendly shoulder, and sobbed out: "Oh! I wish I was dead! What will my poor mother say when she knows of my disgrace?"

"Perhaps we can manage that she never shall know it," replied he. Alluring her by this hope, he gradually obtained from her the whole story of her acquaintance with the nobleman. He bade her be comforted, and take nourishment, for he would see that the silk was paid for, and the prosecution withdrawn. He went immediately to her employer, and told him the story.

"This is the girl's first offense. She is the only child of a poor widow. Give her a chance to retrieve this one false step, and she may be restored to society, a useful, honored woman. I will see that thou art paid for thy silk."

The man agreed to withdraw the prosecution, and said he would have dealt otherwise by the girl if he had known all the circumstances.

"Thou shouldst have inquired into the merits of the case," replied Friend Hopper. "By this kind of thoughtlessness many a young person is driven in the downward path, who might easily have been saved."

The kind-hearted man next proceeded to the hotel, and, with Quaker simplicity of speech, inquired for Henry Stuart. The servant said his lordship had not yet risen. "Tell him my business is of importance," said Friend Hopper. The servant soon returned and conducted him to the chamber. The nobleman appeared surprised that a stranger, in a plain Quaker costume, should thus intrude upon his luxurious privacy. When he heard his errand he blushed deeply, and frankly admitted the truth of the girl's statement. His benevolent visitor took the opportunity to "bear testimony" against the selfishness and sin of profligacy. He did it in such a kind and fatherly manner that the young man's heart was touched. He excused himself by saying that he would not have tampered with the girl if he had known her to be virtuous. "I have done many wrong things," said he, "but, thank God! no betrayal of confiding innocence weighs on my conscience. I have always considered it the basest act of which man is capable." The imprisonment of the poor girl, and the forlorn situation in which she had been found, distressed him greatly. When Friend Hopper represented that the silk had been stolen for his sake, that the

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girl had thereby lost profitable employment, and was obliged to return to her distant home to avoid the danger of exposure, he took out a fifty dollar note, and offered to pay her expenses.

"Nay," said Isaac, "thou art a very rich man, I presume. I see in thy hand a large roll of such notes. She is the daughter of a poor widow, and thou hast been the means of doing her great injury. Give me another."

Lord Henry handed him another fifty dollar note, and smiled as he said: "You understand your business well. But you have acted nobly, and I reverence you for it. If you ever visit England, come to see me. I will give you a cordial welcome, and treat you like a nobleman."

"Farewell, friend, replied the Quaker, "though much to blame in this affair, thou, too, hast behaved nobly. Mayest thou be blest in domestic life, and trifle no more with the feelings of poor girls; not even with those who have been betrayed and deserted."

When the girl was arrested she had sufficient presence of mind to assume a false name, and by that means her true name had been kept out of the newspapers. "I did this," said she "for my mother's sake." With the money given by Lord Stuart, the silk was paid for, and she was sent home to her mother well provided with clothing. Her name and place of residence forever remained a secret in the breast of her benefactor.

Years after these events transpired, a lady called at Friend Hopper's house, and asked to see him. When he entered the room he found a handsomely dressed young matron, with a blooming boy of five or six years old. She rose quickly to meet him, and her voice choked as she said, "Friend Hopper, do you know me?" He replied that he did not. She fixed her tearful eyes upon him and said: "You once helped me when in great distress." But the good missionary had helped too many in distress to be able to recollect her without more precise information. With a tremulous voice she bade her son go into the next room for a few moments; then, dropping on her knees, she hid her face in his lap and sobbed out:

"I am the girl who stole the silk. Oh! where should I now be if it had not been for you?"

When her emotion was somewhat calmed, she told him that she had married a highly respectable man, a native of his own State. Being on a visit to Friend Hopper's vicinity, she had again and again passed his dwelling, looking wistfully at the windows to catch a sight of him, but when she attempted to enter, her courage failed.

"Yes, I must return home to-morrow," said she, "and I could not go away without once more seeing and thanking him who saved me from ruin." She recalled her little boy, and said to him: "Look at that gentleman, and remember him well, for he was the best friend your mother ever had." With an earnest invitation to visit her happy home, and a fervent "God bless you!" she bade her benefactor farewell.

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LAYING OF THE CORNER-STONE OF THE NEW CITY HALL AT PORT HURON.

LARGE PROCESSION OF MASONS, AND INTERESTING CEREMONIES.

Friday, the time appointed for laying the corner stone of the new City Hall, was something of a gala day in Port Huron. Early in the forenoon the music of bands was heard upon the streets, and a gathering of members of the Masonic fraternity was noticeable. At noon the Masons entertained members from abroad, and invited guests, to the number of 242, at Bazar Hall, where a splendid dinner was provided. After dinner, the Masons, led by the Port Huron Band, and the Knights Templar of this city, marched through some of the principal streets, finally halting at City Hall Park. The procession numbered nearly 200, and was made up of Masons resident here, and members of the fraternity from Sarnia, Marine City, Algonac, Lexington, and other places. The Romeo Band was also in the line. The Knights Templar, under command of Eminent Commander F. L. Wells, were especially noticeable for their fine uniforms and excellent drill.

The following were the Masonic officers taking part in the ceremonies:

Acting G. M.—M. W. Dep. G. M., Hugh McCurdy, of Corunna.
Acting D. G. M.—M. W. P. G. M., W. T. Mitchell.
R. W. G. Chaplain.—Rev. A. M. Lewis, of Romeo.
Act. G. S. Warden.—P. M., A. J. Cummings.
Jun. G. W. P. M—Isaac Thorne.
Sen. G. D.—Robert S. Brown.
Jun. G. D.—H. W. Stevens.
Grand Tyler.—Charles Flugal.
Grand Marshal of the Day.—Lieut. George Duff.
Bearer of the Golden Vessel of Corn.—B. F. Owen, of Marine City.
Bearer of the Silver Vessel of Wine.—Ralph Wadhams.
Bearer of the Silver Vessel of Oil.—J. D. Whitney.
Bearer of the Holy Bible, Square and Compass.—Wm. Johnston.

The exercises commenced with prayer, offered by the Rev. A. M. Lewis, of Romeo, Right Worthy Grand Chaplain of the State. Following this, Acting Grand Master, W. Dep. G. M., Hugh McCurdy, of Corunna, delivered the following address:

"BROTHERS.—In the name of our ancient order we are invited to lay in fitting place the corner stone of an edifice devoted to the administration of public justice, and the official duties of those who rule a city. As the corner stone becomes the chief prop of the edifice, so it is deemed important that it should be adjusted to the principles of the square, level and plumb, laid broad and deep, and dedi-

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cated to the eternal principles of the goddess of Justice. It is not unusual that it should also be the chosen stone by which the builders may communicate with their descendants in the great hereafter, when the head that conceived, and the hand that executed, shall have mouldered into decay.

In no other section of the broad land which we inhabit, can we drink in the inspiration here afforded. Within the days of men now living, the region here around us was but a vast, continuous forest, shadowing the fertile soil, sweeping over hill and dale in endless undulations, surging the shores of your inland sea in verdure, and mantling brooks and rivers from the light of day. Green intervals, dotted with browsing deer, and rice fields blackened with more formidable game, broke the sameness of the woodland scenery. The vast lake at our feet, then as now, washed the shore, but the Indian voyager, in his birch canoe, could descry no land beyond its world of waters.

Agriculture is little known to the dusky sons of the forest, and through summer and winter they range the wilderness with restless wanderings. Exploring the beautiful strait, or the meandering stream that gives a dark tint as it moves to the crystal waters of the more impetuous river, the Indian lifts his canoe upon the sandy beach, and smokes away the sultry hours in lazy luxuriance. To him the wilderness, rough and harsh, has charms more potent in their seductive influences than all the lures of luxury and sloth, and he finds no heart to dissolve the spell. Such is the picture of the past.

To-day, the scene is changed. The wigwam has given way to the stately palace, and the Indian, driven by the advancing steps of civilization, has gone still farther to the setting sun. On the river, the canoe is superseded by the white-winged vessel; and the boat, propelled by an element which the red man knows not of, and ladened with the products of industry, speeds its way to marts beyond his knowledge. Now, art and refinement spread out like charms, and knowledge leads man to the highest type of social enjoyment. The frowning stockades at your northern door have been removed, as no longer necessary to your safety,—a teeming population, under the direction of skill and capital, extends its labors and scatters prosperity and happiness on every son of toil. Every department of industry is pursued, and every resource of wealth developed. Situated at the outlet of an immense sea fed by others, and at a point that must make your lovely city a commercial and railroad centre, nothing can retard its onward progress.

This proposed edifice attests the liberality and public spirit of the people, and here, on behalf of the great fraternity I represent, I congratulate the citizens on the prosperity they have so worthily secured, and on the commencement of a building which, when finished and completed in all its parts will be a pride and ornament to the metropolis.

Brethren, according to ancient Masonic usage we will now proceed to lay the corner stone."

The Grand Treasurer, then, by the Grand Master's command, placed in the stone the undermentioned articles, and the stone was let down into its place:

Copy of City charter and ordinances.
Port Huron City and Business Directory.
List of members of Board of Education, rules, etc.

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List of Mayors of the City.

Autographs of City, County and United States officers residing in the City.

Copies of City papers of latest dates.

Copy of Lake Huron *Observer*, September 16, 1837.

Proceedings of Grand Commandery Knights Templar of Michigan, June 4th and 5th, 1872. Other proceeedings of Masonic bodies.

Manual of First Baptist Church.

Manual of First Congregational Church.

Certificate of Membership of St. Stephen's Catholic Church.

List of members of Fire Department.

Historical sketch of Ladies' Library Association, with list of books.

Historical paper on the Early Settlement of Port Huron, by Mrs. B. C. Farrand, in the *Daily Times* of June 17.

Photograph of Wm. Stewart & Co's hardware store.

Business cards of Howard & Son, W. B. & J. Hubbard, James H. Haslett, L. A. Rose, Wm. Wastell, H. Mears, M. Walker, Wm. Stewart and Co. (with coin attached), Commercial, and Samuel J. Gidday.

One 25 cent fractional currency, issued by John Miller & Co., ugust 25, 1862.

One dollar note of First National Bank, deposited by Henry Howard.

Silver coin deposited by Edward Petit, date 1854, inscription, "E. Petit, born 7th February, 1813, first white child born in the city of Port Huron."

Five silver coins inscribed and deposited respectively by John Miller, J. Gillett Wastell, Alice M. Miles, Nellie Stewart, and Hattie Howard.

One silver coin, inscription, "S. T. Probett & Son, Builders, August 30, 1872.

Photograph of Wm. Wastell's drug store.

Certificate of membership of Spiritual Society, with date of organization, and date of erection of their hall.

Piece of petrified wood from Chicago fire.

Discipline of M. E. Church of Port Huron, 1868, with names of officers and members.

Copy of programme of banquet given the Masons, August 30, 1872.

List of officers and members of Grace Episcopal Church, with history of its organization.

Copies of Detroit daily papers of latest dates.

Copy of contract with Stephen T. Probett & Son, builders of City Hall, dated July 16, 1872.

Photograph and history of Mother Rodd.

Business card of J. W. Campfield, boots and shoes, established 1833.

Early history of the family of S. S. Ward.

The principal architect then presented the working tools to the Grand Master, who applied the *plumb*, *square*, and *level* to the stone, in their proper positions, and pronounced it to be WELL FORMED, TRUE, and TRUSTY.

The silver vessels were next brought to the table and delivered

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to the Grand Master; and he, according to ancient ceremony, poured the corn the wine, and the oil which they contained on the stone, saying:

"May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of this life; assist in the erection and completion of this building; protect the workmen against every accident, and long protect this structure from decay; and grant to us all a supply of the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *joy!*

"*Amen.* So mote it be."

He then struck the stone thrice with the mallet; and the *public grand honors were given.* The Grand Master then delivered over to the Architect the various implements of architecture, intrusting him with the superintendence and direction of the work; after which he reascended the platform, and the following oration suitable to the occasion was delivered:

"FELLOW CITIZENS:—To our trust, as Free and Accepted Masons, has been committed the laying of this corner stone; and we who are lawful Masons have performed that duty with an eye single to the glory of the great Architect of the Universe, and exact justice to all men.

Centuries have looked down upon our fraternity, and ages still in the womb of time will attest the honor and beneficence of the brotherhood.

We practice the essential requirements of the good and just as handed down to us by the best of the sons of earth.

And now my brethren, let it be our effort to *observe*, *preserve* and *keep* every rule enjoined by Masonry, and so live as not to bring a taint upon its future history.

Thus untarnished and full of fresh life and vigor, may it ever march on to new achievements until time shall be no more."

The corner stone of the new building is laid at the north-east corner. Under it was a square cavity in the brickwork, prepared for the reception of the box containing the papers and other documents deposited.

Judge Mitchell then made a few remarks, saying that the orator of the day, Mr. Eldridge, of Mt. Clemens, was not present, being detained, as he supposed, by ill health. He thanked the brother Masons from other places for their kind assistance in the ceremonies and labors of the day, and especially those from Canada, whose presence testified that the brotherhood of Masonry is not limited by cities, counties, States or nations, but is as wide as the world. He called upon Mayor Miller to speak for the city.

In response to this Mr. Miller came forward, thanked the Masons for their assistance in the ceremonies of the day, and expressed his confidence that the building would stand for, he did not know how long.

Mr. O'Brien J. Atkinson then spoke on behalf of the Common Council, also thanking the Masonic brotherhood for the part they had taken in the ceremonies of the day.

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This closed the exercises at the stand, and the crowd, which must have numbered two or three thousand persons, assembled in the park and streets adjacent, immediately dispersed.

Most of the stores were closed from 1 until 3 o'clock, and many places of business were handsomely decorated with flags and streamers. All the exercises passed off pleasantly and satisfactorily, making the affair in every way a success.—*Port Huron Times, August 31st.*

TRUE TO PRINCIPLE.

Brother Vance, of North Carolina, relates the following illustration of the principles of Masonry, in time of need. It is an additional evidence that Masons do not forget how to meet, act and part:

"In March, 1865, a Confederate office was returning from a long and painful captivity to his own distressed and bleeding region. The steamer, on which he was still a prisoner, passed old Fortress Monroe, the wrecks of the Congress and the Cumberland, associated with the fame of the Merrimac, and entered the majestic James River. It was a fine day, and the deck was crowded with Federal officers. It was a continuous line of "blue," broken only by the solitary "gray" of the officer mentioned. As "twilight gray" was coming on, he felt very lonely, although in a crowd. Desiring to see if any would recognize "a brother in gray," he simply *walked across the deck.* In a moment a man with silver locks was at his side, and the warm palm of the stranger caused a thrill in his. "I saw you," said he, "and you and your party (there were eleven others in the cabin) must take tea with me." They went. As it was finished, an officer with shoulder straps tapped the two brothers on the shoulder, remarking, "you must now separate." No word was spoken, but the Confederate drew from his pocket a prison ring and slipped it on the finger of the stranger, while he took a beautiful Masonic breast-pin and placed it in the bosom of the gray. Then, while the cold, lovely stars looked down on the love of their bosoms, they gave the last true grip, never to be forgotten on earth. The stranger was Bro. Jordan, of Boston, Mass., and the gray knows not if he is yet living.

We may secure ourselves in a great measure from a liar, by not conversing with him; and from a covetous man, by not dealing with him; but we *can not* secure ourselves from the envious.

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EDITORIAL.

WHERE ARE WE DRIFTING?

Oftentimes it becomes the duty of the journalist to sound the alarm. As Masons, stationed at various water-fords, are we aware to which point of the compass we are steering the Masonic Craft? As we look over the history of the past, where are we? Do we sufficiently consider where we were when we started? Where did we stand, and where are we at our present moorings? As Americans, we are scarcely born as a nation. And yet, we are told about our American system of Masonry. It seems that as our forefathers came but a few years ago from the Old World, and we, as their children, are at work to establish a civil government, where all, from every nation and tribe on earth can come and enjoy freedom: so the social institutions fostered there, should be of that tolerant character, that all who are morally worthy may come and enjoy the feast together. We are for having as few gateways as possible in our cherished organization. The one test, a firm faith in God, with a worthy moral life, is the true Masonic test, mentally, intellectually and physically sound.

The Christian, the Jew and Mahomedan can come to this test, and bow at one altar. And all who candidly believe in God are welcome, if every other way qualified. But it is not persons of this class merely, that determines the course that we are drifting. There is not so much danger in that direction, as there is in a tendency to concentrate all power in a few. The running of the Masonic machinery in a narrow groove, to promote unworthy men to high honors, is the great danger.

In America, as yet, we are only in our child-like appearance as a people and nation, a mere offshoot, like a comet, made up of the surplus particles from all nations, tribes and kindreds of the earth. Yet, we apprehend, that with the broad principles of Masonry, we can stand before the world, with the best designs upon our national trestle-board of any civilized people on the globe. With these great principles underlying the mighty fabric of our government, our feet firmly planted upon a virgin continent, between the extreme thrones of European aristocracy and African barbarism on

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the one hand, and a stolid life of Asia on the other. Here we are sandwiched, possessing ideas, and fostering institutions which are the glory and hope of all the civilized, enlightened nations of earth. And to whom the bright minds of all nations look with joy and gladness.

Being thus situated as a nation, and occupying the standpoint that we do, as a powerful *Fraternity*, with our moral sentiments in the midst of this nation, what is our duty? What should be our aim? What is our mission? What port should be our harbor? To our mind, it is to mould the ideas of our own nation, after the cosmopolitan plan of our own peculiar organization. And thereby establish a foundation for the working of the same leaven of ideas, to conform the institutions and social organizations of all nations, to ours, that eventually harmony may govern all climes and people. The great and good everywhere sigh for a spirit of peace. The same spirit of feelings should prevail, so that a congress of nations could deliberate as kindly, and as harmoniously as a brotherhood of a well governed Lodge of "*Free and accepted Masons.*" If every Mason would govern himself with all the principles of Masonry, then he can be prepared to unite with others. If he can for his own good and improvement advance, he may be able to co-operate with others, having like objects in view, to accomplish peace and good will among men. The practical result of Masonry is wanting more or less in every government, and in every organization in the known world.

See the diffusion of blood, in every quarter of the globe. Evidence from all, confirm the fact that a better life is needed, a higher aim would be beneficial, and a purer love be more congenial for all. Therefore, we as American Masons could do more good if our aims were less selfish, and more for the spread of Masonry in its moral bearings. The world outside of our own nation needs to see the power in masonry for good, in moulding and enlarging the views of their law-makers. We believe that we are not mistaken when we say, that the liberals, in many of the European governments, are drinking in some of the enlarged views, taught in Masonry, and interwoven with the American system of government.

It is true, Masonry came to this continent about the time that it was first settled. At the same time, the grand, magnificent principles had never been woven into the web of the constitution, to rule and govern a nation, until our forefathers conceived the idea. And then they went to work, and presented a system which was adopted, and in its silent and secret workings, will eventually dethrone all monarchs, and bring to shame and disgrace every enemy to Masonic freedom.

Peaceably, quietly and surely, we see all the enemies of Masonry buried in the grave of forgetfulness and oblivion. And may not

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every true Mason rejoice and pray, that they may ever remain there, and slumber in one eternal night. And may the great *Jehovah*, before whom all *true Masons* bow, never permit an angel to hover over their tombs to sound a *resurrection morn.*

When we, as Masons, look at the secret workings of our Fraternity, in the superstructures of the nations of the earth, may we not rejoice? We see the Japanese, who are but very little acquainted with Masonry, at the same time, they discover some new and grand workings in our form of government. They step forward out of their long seclusion and dark glen, and knock at our national door, presenting the olive branch—the emblem of peace among Masons,—and invite us to the commerce of their ports.

China, steps from behind her heathen walls of rigid isolation, and her long night of mental darkness. She comes under the lead of her American envoy, and extends her tokens of friendship, first of all to this nation, requesting to be initiated into the family of nations. The inquiry may be made, who is this young nation, scarcely old enough to put on its national costume, selected to extend the right hand of fellowship? Because the God of the Universe has placed this nation as the corner-stone in the foundation of that magnificent Temple, into whese walls all the nations of the globe must be fitted; and in due time, all be invited to celebrate the *Cap-stone*, and place the long rejected *Key-stone* in the grand arch under which all people may march into the holy of holies, where God presides, with his grand *Deputy*, the *Messiah of humanity*, together with the holy spirit, influencing all to bow to his royal mandates.

ARE THERE ANY DESIGNS UPON THE MASONIC TRACING BOARD?

The answer to this inquiry is of much value to the Fraternity, which we should represent. The object and mission of Masonry is not only to have diagrams drawn upon her trestle-board, but that the members should be diligently at labor. For what are our gatherings in our subordinate Lodges, and likewise in our annual communications? How much have we improved ourselves in the symbolic art, for a year past. Have we made suitable proficiency in the work on the Temple?

We convene and go through the regular call of business, and do what is on hand, close, and go about our secular money-making schemes again, as before the Lodge was called on for labor. But what, in reality, have we done? The same at our annual Grand

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Communications. They seem to be no more than to renew our old acquaintances. Give power to more subordinate Lodges, to hear and examine a few complaints. Take the working tools from one and give them to others. To give a glorious chance for one ring to defeat another. To exemplify, a grand admiration assembly. Receive the dues from the constituency, and pay them out to those who would not have been thus were it not for the "*mileage* and *per diem*." And to a few committees, and some half a dozen officers. The last, done at a time when but a few more are present than there are recipients. To figure, button-hole, and smile for office. These are a few of the designs that are worked by *rings* and *circles*, that a bystander will see worked at these Grand Communications, Convocations and Conclaves.

It appears that there might be some designs drawn out, and plans developed, which would elevate the Masonic Fraternity to an eminence of usefulness, far above where it has ever stood. Every brother is obligated to help the distressed. To take care of the widow and orphan. But how is it done? It seems to us, that in our Grand Lodge Councils that the wisdom of the Order could devise a system by which this could all be accomplished, quietly, systematically, and in perfect harmony with the noble principles of Masonry.

In carefully reading the progress the Masons have made in Indiana, in fostering a Mutual Benefit Association, resembling an equitable Relief Insurance Company, we are firmly of the opinion that our Grand Lodge could take that system under their own supervision, and establish it in every Jurisdiction. By having this become a part and parcel of the Masonic Fraternity, the families of those whom we are obligated to look after would be provided for. The member who kept up his dues would have laid up in store a competence for his family.

Let the Grand Lodge look at this system, take it under consideration, mature a plan, and begin to educate the members into the idea, and something better will be done at our Grand Communications than to figure who shall occupy the Grand East, West, South, or who shall be left in the Northeast corner.

While this is being done, let the Grand Bodies of Masonry develope some feasible plan to take care of the old and infirm of the Fraternity. It is often the case that a poor Lodge will have the poor to support, and it becomes a great burden.

We have seen a Grand Lodge refuse to give to the support of a poor old Mason, who was being cared for year after year. At the same time that Grand Lodge donated money freely to others not in distress. There are many who look and see how their funds are diverted from their true and proper channel, and are disheartened, and fear that Masonry is falling into disrepute. It is hoped that the thinking, and those who love Masonry for its intrinsic worth and need, will rally around the old, simple, Land-marks, and save it from another black cloud and storm gathering.

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OUR WISCONSIN NOTES BY THE WAY.

A flying trip through the State, and stopping at the various water-fords, exchanging tokens of friendship with old companions and brothers, receiving their good wishes, go to make up much joy as we traverse this earthly sphere. We made a short call at Woodstock, and are under many obligations to Bro. G. H. Simpson for kindness received. At Fort Atkinson and Jefferson we made but a short stop at each place, but found quite a number of our faithful brothers.

MILTON JUNCTION is one of the attractive stopping places on the Chicago and Northwestern, and the Milwaukee roads. One of the best eating houses on the route is kept by the Morgans, not of anti-Masonic renown, but a branch of the Morgan family more reliable, and of another tribe.

JUNEAU.—This the county seat of Dodge county. It is beautifully situated, and surrounded by one of the finest farming sections in the State. The Masonic banner is unfurled, and Masonry is represented by some of our best men. We gave our excellent brother, Rev. J. C. Pattee, at Burnett Junction, a brief call. He lives at *home* upon his nice farm. Raises his own "bread and dinner," and no man has a right to say why do you eat it. He is one of our correspondents, and the readers of the STAR may expect to hear from him soon. One of the pleasant events of a Masonic traveler is to find our lady friends interested in Masonry. The better-half of our Brother Pattee is one of those sensible women who is anxious that her husband enjoy the privileges of his Lodge hours.

FOND-DU-LAC.—This is a stirring city. It is becoming a railroad center and is rising fast. The Masonic Fraternity exert a good influence in this place. All of the orders of Masonry flourish, and are doing a noble work for humanity. Sir Knight W. H. Hiner, Past Grand Commander, and Grand Treasurer of the Grand Lodge, resides here and carries on one of the most extensive iron foundries in the State. Sir Knight Patchin is one of the genial companions of the world. He has an extensive medical practice, and is very skillful and popular in his profession. Companion D. P. Lamb, who is always on hand at high meridian, and well versed in Masonry, and has a bright future, lives here. Among the many attractions, we visited Bro. A. P. Jones' floral garden. He has in cultivation a fine stock of the choicest house plants and flowers that can be found. We are under many obligations to him and his for the favors bestowed.

[We have a large number of interesting items of travel, but for want of space they will have to be delayed until a future issue.]

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THE MYSTIC STAR.

OCTOBER,——1872.

TAXING MASONIC LODGES.

Is their Property Liable to Taxation?

INTERESTING OPINION BY J. P. C. COTTRILL.

[The following able opinion given by J. P. Cottrill, Esq., of Milwaukee, is of vital importance to the Craft everywhere. We give it a place in our journal, that the subject may be more thoroughly investigated. The question of taxing, or exempting from taxation, property belonging to the various societies, has led to considerable discussion. We consider the arguments given, based upon sound judgment; and most heartily endorse the opinion herein expressed.—ED.]

Is the personal property of Masonic bodies liable to taxation?

The statutes exempts from taxation "personal property owned by ANY religious, scientific, literary or beneficial association, used exclusively for the purposes of the association." Masonic organizations are primarily and originally benevolent associations; and, except so far as they are religious in character, and teach and inculcate religion and morality, they are purely benevolent. This being the case, and these facts being susceptible of being ascertained equally by the persons not members of such bodies as by those who are, there would seem to be no ground to debate the proposition that their property is exempt from taxation.

But it is said that the property in order to be exempt, must itself be used for religious, scientific, literary or benevolent purposes. The statute does not so read, but reads "the personal property owned by such associations," not the property used by them for such purposes. It would be difficult, perhaps impossible, to use a stove for literary purposes, or a carpet for scientific purposes; and so of nearly all the property herein claimed to be exempt from taxation; and hence this construction seems clearly erroneous. And I further submit that when the objects and aims of an association are

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benevolent or religious, and its funds, beyond current expenditures, (which latter in the case of masonic bodies are for rent, fuel, light, and furniture, and replacement of furniture alone,) are solely applied to these aims, then the adjuncts necessary in the way of mere furniture for the places of meeting, are in law, and fact, used for benevolent and religious purposes. They are as much so used as are the organs and pulpits of churches, the tables on which scientific experiments are demonstrated, the shelving which contains the volumes of a library, or the chairs and tables which the members of a library use. It is further said, that in order to create the exemption, the use of the property must be more than a use merely incidental to the purposes of the association. The statute makes no such distinction but exempts all property used exclusively for any of the purposes of the association; and further provides that the occasional leasing of buildings for concerts, schools, &c., shall not render them liable to taxation. And without property for the incidental uses of the association, it would have great difficulty in many cases to exist at all.

But it is further said that these associations must be public in character in some degree to entitle them to the benefit of the exemption. The statute, however, says that the property of ANY religious, &c., association shall be exempt. It includes every association, public or private, open or secret, in express terms. And it is true, in fact, that every charity in this city at least, is more or less private; and the statute makes no distinction between either public or private associations. Separate church denominations have their charities for their own members exclusively. And it is not contended that the property of such are liable to taxation. Yet to this extent their charities are private. And so far as Masonic bodies are said not to be exempt from taxation because in some few particulars they are secret organization, it is perhaps well to consider that the injunctions of the Bible, which is on every Masonic altar, and a *necessary* part of every Lodge's furniture, and which in this city is assessed for taxation, is give your alms in secret.

The above statements are made upon the assumption that Masonic organizations are in fact benevolent and in part religious associations. It is argued in this respect that whether this be the fact can only be known to the initiated. This, however, is a mere question of fact; but if true, as stated, the necessary legal consequence is the exemption. Masonry, while it is wholly undemonstrative and seeks no person's membership, yet has its literature, its periodcals and newspapers, its "monitors" (so called for use in the Lodge), its published transactions of its governing bodies, and every Lodge its open by-laws. A moment's examination in any book store will show precisely how the fact is; for all keep its books for sale. There is nothing secret or hidden in any of the

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aims, objects or teachings of Masonry. The constitution and all the proceedings of the Grand Lodge of this State are, and ever since its organization have been, printed, and any one may read them. The by-laws of all the Lodges in the city, and probably of nearly every Lodge in the State are also printed, and may be read by all. The monitors, which are guides to the business done, are openly printed and sold everywhere, all the tenets, objects, aims, and purposes of Masonic organization are freely discussed in printed publications, which with the various newspapers, magazines and periodicals published as Masonic papers, form a literature nearly as large as that of any other separate department of the whole body of literary works. These various books are on the open library shelves of many not Masons. They are upon my own, in quite extensive numbers.

It is, therefore, that I make the statement at the outset that persons, not Masons, may ascertain the fact that Masonic bodies are benevolent associations, as easily as those who are Masons; and I, therefore, again repeat that such is the fact. I may add, furthermore, that I am surprised that a doubt upon this subject should be expressed. I had supposed that the fact was universally understood and conceded. The many instances of Masonic charity and relief constantly occurring in every community where Masonic bodies exist, which fall under the general observation of all, cannot have occasioned any other belief. If proof be wanting, it is ample in acts done. In this city the Lodges expend some $500 annually in the relief of distressed Masons, strangers here. The contribution and assessments upon my own Lodge for this purpose alone this year is $111 50. But for this relief, this class would come upon the public. The published proceedings of the last session of the Grand Lodge show that $10,963 19 were contributed and expended by Masons for the relief of the sufferers by fire at Peshtigo and vicinity last year; of which sum $200 was contributed by the Masonic bodies of Milwaukee, $5,050 75 by the other bodies of this State, and $3,912 44 by Masons living out of the State. These facts alone should suffice, but many others are at hand, and can readily be given. I am, therefore, for the reasons stated, clearly of opinion that the personal property of Masonic bodies is exempt from taxation under the laws of this State.

J. P. C. COTTRILL.

I have examined the within opinion and fully concur in it. I think a fair construction of the statute exempts from taxation the *property* of all associations organized for religious, benevolent or literary purposes, without regard to the particular uses of the property. It is enough that the association comes within the purview of the statute, and that the property is such as it may lawfully hold

I am not a Mason and never have been, but I suppose the fact to be notorious, that Masonry is purely a benevolent agency.

D. H. JOHNSON.

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THE M. MASTER'S DEGREE.

We transfer the following, taken from the London *Freemason*. It will be read with interest by all students of Masonry:

In Scotland, from time immemorial, and long before the institution of the Grand Lodge of Scotland, what is now known as the Mark Master's degree was worked by operative lodges of St. John's Masonry as part of the Fellow Craft degree.

At the institution of the Grand Lodges of Scotland, in 1736, and from that date down to the year 1760, it continued to be worked on this footing in the operative lodges, but in what may be called speculative lodges, it was never worked at all, or, at all events, only in a few.

Such was the state of matters when the Supreme R. A. Chapter of Scotland was formed in 1818, and that body, considering it necessary that candidates for the Holy Royal Arch should be instructed in the degree of Mark Master, assumed the management of it (which the Grand Lodge of Scotland had declined), and constituted it the fourth degree of Freemasonry, or the fourth in that series of degrees worked in all chapters, holding of the Supreme R. A. Chapter of Scotland.

Nothing occurred to disturb the arrangement until the year 1856, when the Bon Accord Chapter of Aberdeen, No, 70, took upon itself to grant a warrant to certain brethren in London to work the degree there. Immediately on this coming to the knowledge of the Supreme Chapter of Scotland, the Bon Accord Chapter was suspended, but the Supreme Chapter could not get possession of the illegal and spurious warrant granted by the Bon Accord Chapter, neither could they get it canceled.

At that time the position of Mark Masonry in England was very anomalous. We believe several old Craft lodges (as in Scotland) continued to work the degree, but neither the Grand Lodge nor the R. A. Chapter of England would recognize it, and it, therefore, was without any lawfully constituted head.

This being the position of the degree in England, several brethren in London, Bolton, and other places, who highly prized it, applied to the Supreme Chapter of Scotland, as the only lawfully constituted governing Masonic body in Great Britain which recognized and superintended the degree, to issue warrants in England for working it. In the special circumstances of the case, the Scottish Supreme Chapter reluctantly acceded to the petitions, and granted several warrants to Mark Master lodges England, with the express condition contained in the following clause, copied from the warrants or charters issued by them:

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"Farther, in the event of the degree of Mark Master, hereby authorized, becoming at any time hereafter a degree lawfully sanctioned and acknowledged by a Supreme Body of the country in which the Mark Lodge hereby constituted shall be situated, this present warrant or chapter of constitution shall, *eo ipso*, become null and void, the holders thereof be deprived of their functions under it, and thereupon bound to return the same to our Supreme Chapter"

Since the year 1856, every warrant issued by the Supreme Chapter of Scotland to Mark Lodges in England contains the clause above quoted.

In the year 1855, the members of Bon Accord Mark Lodge of London illegally constituted as before mentioned), and the members of the several Craft Lodges who affirmed they had worked the degree from time immemorial, formed themselves into what is termed "the Grand Lodge of Mark Masters of England and Wales, and the Colonies and possessions of the British Crown," and this body has contiued to the present date to grant charters to subordinate lodges for the purpose of working the Mark degree, as distinct and separate from the Fellow Craft degree. The lodges holding of the Supreme Chapter of Scotland, have also up to the present time continued working in England, but have not recognized or visited any of the lodges holding of the Body calling itself the "Grand Lodge of Mark Masters."

At the quarterly communication of the S. R. A. C. of Scotland, on the 21st of September, 1864, a memorandum from the Grand Lodge of Mark Masters was laid before the meeting, calling on the Supreme Chapter to recognize them as the lawful head of the Order in England, and as a necessary consequence, and in accordance with the clause in chapter before quoted, and to recall all these charters, and to cease in all time coming from issuing new ones. This memorandum was referred to the Supreme Committee, who on the 11th of November, 1864, unanimously found that until the recognized governing body or bodies in England sanction the working of the Mark degree, the committee did not think the Supreme Chapter could take the initiative in reorganizing the Grand Lodge of Mark Masters as the lawful governing Masonic body in England.

This report was approved at the quarterly meeting, December 16th, 1864, and a memorial was ordered to be prepared, to be laid before the Grand Lodge and Grand Chapter of England, with a view of establishing a uniform working in the countries of England, Ireland, and Scotland, and the committee was directed to suggest to the Grand Lodge and Grand Chapter of England that if these Grand Bodies would recognize the degree of Mark Master as part or portion of the second or Fellow Craft degree, it would tend to promote this object, and failing this, the memorial desired to know

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if these Grand Bodies were prepared to recognize as the lawful head of Mark Masonry in England, the body styling itself the Grand Lodge of Mark Masters of England, &c.

On the 21st of June, 1865, letters were received from the late Bro. W. Gray Clarke, Grand Secretary and G. S. E. of England, which stated that the Grand Lodge of England gave no sanction to the working of the Mark degree in England, as it did not, according to the Book of Constitutions, acknowledge this degree to be a part of pure Ancient Masonry. Also, that the Supreme G. R. A. Chapter of England did not sanction the Mark Masters' degree in any private chapter under its jurisdiction, and did not acknowledge it as having any connection with Royal Arch Masonry as practiced in England. And further, that neither the Grand Lodge nor Grand Chapter would, nor did, recognize the body styling itself the Grand Lodge of Mark Masters of England, Wales, &c.

The Supreme Chapter of Scotland, therefore, unanimously declined to accede to the demand of the Grand Lodge of Mark Masters, and the degree remains at the present date in the same position as in 1856.

We will now glance briefly at the status of the degree in the sister countries. As already explained, only a few of the Scottish operative lodges continued of late years to work the degree; the great majority of lodges on the roll of the Grand Lodge knew nothing of it. So much was this the case, that some years ago an old operative lodge in Glasgow was actually suspended by the Provincial Grand Lodge of that city for having advanced candidates to this degree, contrary to the Book of Constitutions of Scotland, which provides (Cap. II, Sec. 1,) that the Grand Lodge of Scotland, which practices and recognizes no other degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason, denominated St. John's Masonry.

The lodge referred to appealed to the Grand Lodge, on the grounds that in the first place they had worked the degree of Mark Master prior the formation of the Grand Lodge, and down to the date of the proceedings instituted against them by the P. G. Lodge of Glasgow; and that, in the second place, apart from this, the Master was truly an integral and essential part of the second or Fellow Craft degree.

The Grand Lodge reversed the decision of the P. G. Lodge on the first ground stated, and referred to the consideration of the second point to a committee, who were directed to confer with a committee of the Supreme Grand R. A. Chapter. These committees accordingly met and drew up a joint report, the resolutions in which were adopted by the two governing bodies, and now form the law on the subject in Scotland.

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These are as follows:

1st. "That all lodges holding of the Grand Lodge of Scotland shall be allowed to work this degree by virtue of the charters they already possess.

2d. "That to prevent confusion with brethren belonging to lodges out of this kingdom, or with sister Grand Lodges, this degree, although held by the Grand Lodge to be a second part of the Fellow Craft degree, shall only be conferred on Master Masons, and the secrets only to be communicated in presence of those who have taken it either from a lodge or chapter entitled to grant it.

"That the same ritual shall be adopted by the Grand Lodge and Grand Chapter in conferring the degree.

4th "That any candidate for Royal Arch, who has already received this degree in a regular Lodge of St. John's Masonry, shall not be required to take it a second time from the chapter into which he seeks admission, but should he not have received it, he shall be obliged to take it from the chapter.

5th. "That as regards the R. A. degrees, this degree shall be reckoned the fourth degree in Masonry.

6th. "That nothing in the foregoing regulations shall interfere with the superintendence which the Supreme Grand Royal Arch Chapter claims over the Mark Masonry out of Scotland, or with the lodges holding of it in England or abroad."

In Ireland, Canada, and in all the Grand Lodges and Chapters in the United States, the degree of Mark Master is recognized and worked for the most part, *not* as a portion of the Fellow Craft degree, but as a separate degree antecedent to the Royal Arch; and England is the only country speaking the English language in which this most interesting degree is not recognized by the Grand Lodge or Chapter.

BROTHER.

The name of "brother" has everywhere been held sacred and holy. Around the home fireside 'tis ever the watchword of affection; in the church a title of reverence and faith; but in Masonry it reaches the sublime height of being a name which levels all distinctions, castes and nationalties, all creeds, faiths and dogmas, all politics, religions and belief, and binds in one common mass all the varied conditions of mankind. The king and the peasant, the lord and the tenant, the rich and the poor, the titled, and he who is content to well fill his sphere on the lowest plane of life, all meet and receives the warm grip of friendship which speaks a brother' wel-

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come. In this one title, the one most familiar, most loved, and the most honored among men, we find one of the Masons' strongholds. With the Mason it is never forgotten; in the family it may be, and indeed often is; in the church it is lost with one who has in his honest convictions changed his creed, but among Masons, wherever found, whether in the frozen north, the burning south, on the fertile plain or the desert, be he orthodox or heterodox, Calvinist or Armenian, be he Jew or Gentile, or whatever he may be; so he believes in the one Supreme Being, God, Jehovah, the name "brother" is as sacred as life, a rallying cry which brings relief while there is life, and closes the eye of the stranger and friend in death, and brings the tear of sympathy over a loved one lost. For this we cling to this mystic temple, and gather around the universal altar, there to learn the lessons which, heeded among us, bring so great blessings, so great love, so great power for good. The infidel may scoff, the unbeliever scorn, the renegade denounce, yet will we strive to emulate thy noble teachings, and bound by the ties of brotherly love and affection, continue on until the last setting sun when it declines beyond the western horizon shall shed its golden rays upon the unshaken dome of Freemasonry.

THE LORD'S PRAYER.

The Committee on Foreign Correspondence of the Grand R. A. Chapter of Massachusetts have placed upon record the following, which we most emphatically endorse. Let all companions be governed by the comprehensive meaning expressed in that unparalleled petition to the Great Father of all, and Masons will not materially err:—Ed.

"We have wondered, a great many times, why it is that so many of our brethren and Companions object to the use of the Lord's Prayer in our Lodge and Chapter devotions; and we have fully made up our mind that it for want of a careful consideration of the character of that prayer, or simply because it is called the Lord's Prayer. In regard to its character, Companion Langridge has well said: 'Every petition there selected from the older writing, and that there is not an expression in it that is not of that universal religion in which all men agree!'

"No man that believes in God can consistently object to a single sentence in that prayer. It is the most comprehensive and sublime expression of pure devotion to God that can possibly be adopted by the human heart, and it is the best Masonic prayer that was ever written.

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"The objection cannot be against its character. It it, then, because it is called the Lord's Prayer? How can this? For whatever may be thought of the teachings of Jesus, His life will not suffer in comparison with any that have ever lived before or since his day. And is it any worse to say the Lord's Prayer than to say Webb's, or Foul's, or Mackey's, or the prayers of many others that be named? Certainly not. None can excel it in the Catholicity of its language or spirit. Away, then, with such folly! Let every brother worship God according to the dictates of his own conscience. It is not so much the words as the character that makes a man a Mason. 'If thy heart is right with my heart, as mine is with thine, give me thy hand.'"

THE ORIGIN AND PRINCIPLES OF FREEMASONRY.

Freemasonry is, undoubted, at this time, the most permanent and widely extended association on the globe, and the principles upon which it is founded had their origin in a remote antiquity, and the society embraces among its membership men of all classes and conditions, from the humble artisan to the king on the throne, and men of every variety of political opinions, and of every shade of religion founded on a belief and adoration of the Great I Am.

Although the origin of Masonry has been considered a mystery by the many, its footprints are visible in every age, and its record traced through all the distant past. The original basis of Freemasonry was, it may well be imagined, a compact or solemn agreement entered into between its originators to worship the one living and true God, the creator of all worlds, at a time when the crudest notions prevailed in regard to the Deity; when a multiplicity of gods were worshipped, and the most degraded observances in the name of religion were practiced. This compact, it has been stated, may, with a great degree of certainty, be traced to have originated with Joseph and his brethren in Egypt, and at no other period of the world's history does there appear to have existed a necessity for a mutual agreement of such a nature. The beginning of Freemasonry was the administering of an obligation by Joseph to his brethren, after the decease of his father Jacob, binding them to continue steadfast in their belief in the Creator of the universe, and to deal justly with their fellow-men. The divinity of individual character, and the difference in the moral status of the human family, necessitated, however, in time, additional obligations to the original compact, and also additional qualifications, and thus Freemasonry gradually developed until it matured into a perfect organization at the building of the Temple of Solomon.

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As the children of Israel were in constant intercourse with the Egyptians, some fell into their habits and customs, and in a measure departed from the faith of their fathers, and thus the moral qualifications, as an additional prerequisite to a belief in the Deity, was rendered essential to be admitted into the warranted brotherhood. Thus the developments of the moral elements of Freemasonry grew out of the fruits of the human heart, and the desire manifested for the "flesh pots of Egypt."

Moses, in early life, entered into the covenant, and while in the land of Midian, where he lived a life of seclusion for a period of forty years, inspired by divine wisdom, he elaborated his excellent code of laws, embracing every duty that man owes to God and his fellow-men, and every essential to his happiness in this and the future life. The decalogue, which forms the basis of the moral law of every people, was, soon after it was promulgated, adopted as the standard of qualifications of those who sought to be and were considered worthy of being received into the covenant; and it was during the sojourn of the children of Israel in the wilderness that the humanizing principles were adopted from the crowning glory of Freemasonry, exalting it for its expensive love and practical sympathy far above all other institutions.

At the building of the tabernacle, Moses arranged and classified those who were engaged in its construction according to their capacities, and these originated that symbolic instruction which Solomon, some centuries afterward, adopted at the building of the Temple. It was at this period that the working tools, which form a peculiar characteristic of Freemasonry, were introduced. These symbols were used for a two-fold purpose: one to remind the children of Israel of the bondage from which they had just been liberated, and the other for imparting moral instruction. The working tools with which they had been familiar, were thus invested with an interest which made ther labors light, and evoked thought. They were no longer the simple implements of labor, but stern, earnest, solemn teachers, speaking to the heart, and impressing on the mind, lessons of the highest import. The duties of life for the proper development of the physical man and the intellectual faculties, were those taught by those quiet instructors. They taught the government of the passions, the regulation and proper appropriation of time, the necessary observances for the preservation of health, sympathy for the poor and unfortunate, practical benevolence, charity in its most extended signification, man's duties to his family, his neighbor, his country, and his God. And to render their teachings more impressive and effectual, they were first placed upon an altar consecrated to deity; a simple altar, upon which no metalic tool has been lifted, about which nothing offensive or defensive could appear, around which all in humble position bent the

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knee to our common Father, and then the solemn and all important lessons were communicated by authorized teachers. The fundamental principles which constitute the landmarks of Freemasonry, its moral teachings, its symbolic illustrations, were all engrafted upon the organization formed of all those admitted to the covenant; and in all the course of time, the ages through which the institution has passed, no principle of moral ethics has been added to the original code.

The Temple of Freemasonry rests upon solemn covenants, obligating upon all who have voluntarily assumed its obligations. The original covenant of a belief in deity, imposed by Joseph on his brethren in Egypt, forms the first requirement of Freemasonry at this time, and has ever been a primary and necessary qualification. It is not possible to conceive of a purer, noble, or more stable foundation than that upon which the Temple of Freemasonry is constructed. No other institution can claim an origin so exalted, so purely great and glorious.

There are some writers who claim that Freemasonry originated with the Adam of Moses, the first man; others that it originated with the priests of Egypt; some find a resemblance in the religious rites of the worship of the heathen deities; and others, again, ascribe its origin to a body of operative Masons, who, for their mutual protection, established signs and symbols by which they could recognize each other. Freemasonry, nevertheless, had no other origin than the assuming of a covenant to continue steadfast in the belief of the only one living and true God, the Creator of heaven and earth; and the Masonic institution could not have originated in any other way than as we have stated, as its requirements, symbolisms, teachings and ceremonies, plainly prove.

As the children of Israel had been held in a state of bondage by the Egyptians, they being originally freemen, free born, after their exodus from Egypt, the principle was adopted as a fundamental law of the covenanted brotherhood, that *no bondman*, only those who are free born, freemen, should be received into the covenant; and through all the intervening ages, down to the present time, this has constituted a landmark of Freemasonry.

The physical qualifications which, in later times, have been regarded as relating solely to the limbs and physical senses of the outward man, had a more extended application when they were first considered as prerequisites to admission into the covenant. The object was to admit those only who had not violated the laws of their own natures—those only who had lived regularly, were temperate in all things, had not indulged in vitiated or depraved appetites, had not impaired their physical or mental organizations, so that the soul or spirit could act with perfect freedom in the fulfillment of its mission, in its progress onward and upward, developing

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fully its strength and majesty through all the eternal ages of its immortality. Thus the qualifications hale and sound, not deformed or dismembered, perfect and upright, are not only based upon the soundest philosophy, but their object was the perfection of the being created in the image and likeness of God.

The elective franchise, which is the charter of liberty, was instituted in the early organization of the covenanted brotherhood, and through all the dark ages, in all despotic governments, the brethren, in their mystic associates, as in all Masonic lodges at the present time, in all countries, monarchical or otherwise, preserved and maintained the very principles of free democratic institutions; and not only was the elective franchise exercised in rule, and govern, but also as to the reception of those deserving to be admitted into the Fraternity.

The landmarks of Freemasonry, recognized as such at the present day, were established at the remote periods referred to, and the system, as regards its principles, philosophy, and morality, embrace the whole of man's duties to God, his neighbor, his family, and himself.—*New York Despatch.*

WHAT DID YOU FIND MASONRY TO BE?

This question is frequently asked. Some will promptly answer that they found it to be everything desirable, teaching the purest code of morals of any institution on the face of the globe. Then, there are others who claim to be disappointed. It has not served them in any of their speculations and money-making schemes. Upon this theme an experienced member of our Fraternity expresses himself in the following manner:

"You will naturally ask what I have found Freemasonry to be? what are its developments? its work? its strength? its weakness? It is difficult to answer these queries in a brief way, but I will reply, in general, by saying that I have found Freemasonry to be the best medium in the world for an honest, tender-hearted, hospitable and interested man to exhibit his good qualities in. In this respect it even exceeds religion, because Masonry brings a man into confidence of persons whom the church does not reach. It authorizes a brother to speak confidentially to a brother. It gives the force of sworn duty to rebuke, warning, counsel, sympathy, aid. It not only gives its members a language of words, ceremonies and emblems, which the world knows nothing of, but through its obligations, throws fetters of restraint around him, hindering him from doing harm to a brother, and binding him to do him good. It is a God-conceived, God-sustained, God-favored institution.

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Freemasonry, in the heart of a good man, seems to intensify every noble purpose of his nature. It was made for good men and not the evil. It is like those plants which will only grow and bear fruit in fertile soils. In the heart of a righteous man the seeds of Masonry fall as upon the good ground in the parable, bearing fruits an hundred fold. What incidents I could give you in illustration of this. Every Lodge has members of this sort, men in whom the utmost extent of human ability is exerted under the moral influences of Masonry to do the works of Brotherly Love, Relief and Truth."

MASONIC JURISPRUDENCE.

ALABAMA.

The following compose a portion of the decisions of Grand Master Chilton, which was approved by the Grand Lodge. We publish them, as we desire to spread as much sound Masonic law before our readers as possible.—ED.

Refused a Dispensation to a Lodge to elect a Master to whom said Lodge had granted a dimit; deciding that the Master could not create a vacancy by dimiting, and that if he could, his duties would devolve upon the Senior Warden.

It is neither the duty nor the province of the Grand Master to intervene in the matter of an alleged indebtedness of a subordinate Lodge to one of its members; the creditor, however, is not without his remedy.

Refused to grant a dispensation to a subordinate Lodge to confer F. C. and M. M. degrees as in case of emergency; holding that it was a wise rule which required the candidate to become *proficient* as he progressed; and that should not be relaxed except under peculiar and extraordinary circumstances.

It is irregular and opposed to the practice of the fathers for a subordinate Lodge to *call off* at a regular communication to another and different day, for the purpose of receiving and acting on petitions for the degrees at such meeting.—(*Chase's Digest*, 390.)

Held that a candidate for Masonry must be free from such corporeal infirmity as would render him *incapable* of practicing and teaching the ritual of the fraternity.

A petition properly received into the Lodge should not be allowed to be withdrawn.

In conferring the third degree there is no objection to the officers being clothed in full costume, as it adds to the interest of the occasion, and gives the candidate more correct views of the ancient *status* of the Order.

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Held That there was no such thing in the organization of Masonry under this jurisdiction as an Entered Apprentice's or Fellow Craft's Lodge. The Lodge, the officers of which must be Master Masons, opens and works in these degrees. A regularly and properly constituted Lodge consists of seven or more, and there cannot be a properly organized Lodge with but one Master Mason in it.

Held that an unaffiliated Mason, however worthy, was not entitled to the honor of Masonic burial.

Lodges speak through their resolutions or orders attested by their seals—hence an unofficial communication by the Secretary, though he signs his name as such, not having the seal of his Lodge, nor purporting to bind it, recommending a member residing within the jurisdiction of his Lodge for the degrees in another, furnishes no warrant for conferring the degrees by the latter, as it constitutes no waiver of jurisdiction by the Lodge to which the Secretary belongs.

Held that one dismembered by the loss of his right thumb could not be made a Mason.

Held it improper to pass two or more candidates at the same time. The second section of the degree may thus be given.

Held that a member suspended for non-payment of dues, could, under our rules, regain his former Masonic *status* by paying all back dues without any action on the part of his Lodge; nevertheless, construing this rule in harmony with the edict of this Grand Lodge, which forbids dimits that brethren may remain unaffiliated, the member should pay up all back dues as though he had never been suspended.

A Lodge is not bound to prefer charges against a brother who petitions for affiliation and is rejected by it. This is a matter for the exercise of the sound discretion of the Lodge.

A surgeon in the regular army of the United States was elected to take the first degree, and, without his fault, was ordered to a distant point before the Lodge could confer it; the fee should be restored to him by the Lodge.

A two-thirds vote of a majority of the members of the Lodge is required to expel or indefinitely suspend a member, and a similar majority may restore him to the rights and privileges of Masonry but it require the unanimous vote of those present at a regular communication to restore him to membership.

It is not inconsistent with the resolution of the last Grand Lodge (pp. 84–85,) to grant dimits to brethren to enable them to organize a new Lodge, as they nevertheless remain members of the Lodge from which they have dimitted until they are affiliated in the new Lodge, and notice thereof given.

Although there is no *positive* prohibition in Masonic law against renting a Lodge room for other than Masonic purposes, neverthe-

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less it is inexpedient, and the Lodge room should be kept for the purpose for which it has been dedicated and consecrated—Masonic purposes alone.

A member of a Lodge that has ceased to exist may affiliate with another Lodge without a dimit. The law does not require impossibilities; Provided he has a certificate from the Grand Secretary.

When the widow of a Mason to whom Masonic assistance is being rendered marries a profane, the burthen of her support is lifted from the fraternity and imposed upon her husband.

Held that it is the right of all Masons in good standing to visit Lodges opened in any degree that the visitor has taken, but at the same time, there is correlative right on the part of every Lodge to refuse to any visitor whose introduction might mar or imperil the harmony of the Lodge; that when these two rights are insisted upon by the parties, it is better that the visitor retire than that the family should be disturbed or possibly broken up by his forcing himself upon it.

The Worshipful Master does right in declining to install a subordinate officer of his Lodge pending a charge against such subordinate for un-Masonic conduct.

Held that one unable to elevate his arm above a level with his shoulder could not be a Mason.

If there be nothing in the by-laws of the Lodge to prevent it, one who petitions for affiliation and is rejected may renew his application thereafter at any regular meeting.

The rule which requires that the Master should have previously served as Warden may not be dispensed with while there are members in the Lodge properly qualified to fill the office of Master, though they may reside some twelve or fifteen miles distant from the place of meeting.

A member voting against a candidate for the 2d or 3d degree is not bound to prefer charges against the petitioner.

Held that the Grand Master has no power to set aside the by-laws of a Lodge which are conformable to the constitution and edicts of the Grand Lodge and ancient land-marks of Masonry, in order that said Lodge may administer its discipline with a less number present than such by-laws require.

The Master of a Lodge must not preside in a haughty, arbitrary, dictatorial, or imperious manner. He is required to put every motion made at a proper time and couched in respectful language, and which does not contravene the constitution, rules and edicts of the Grand Lodge, nor the by-laws of his own Lodge, nor the ancient landmarks and usages of the Order, to the vote of his Lodge, and properly to announce the result of such vote. Circumscribed by the foregoing restrictions also, the Master's authority in his Lodge

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is Supreme. No appeal lies from his decision to the Lodge, and he is amenable only to the Grand Lodge, but subject to suspension by the Grand Master under certain restrictions. It is his privilege to decide all points of order and of ceremonial Masonic law, and the members of his Lodge are bound to obey the Masonic gavel.

The granting of a postponement of a trial is within the sound discretion of the Master, and after he has decided, his decision cannot be made the subject for discussion in the Lodge without his consent.

If members refuse to obey the gavel, the Master has the right, in order to stop further confusion and disorder, to declare the Lodge closed, and take himself and his charter out of it, even while at labor.

A by-law of a Lodge must be construed if can be, so as to harmonize with the constitution and edicts of the Grand Lodge. If it cannot be made so to harmonize, it is void.

A brother whose residence is known is entitled under our rules to notice and if the Lodge proceed to try him without notice, its action is irregular, and should be so declared upon its minutes, and notice be given to him and the trial proceed regularly.

Other charges and specifications may be added to those originally filed before the trial, but the party on trial must be duly advertised of such super-added charges, and time and opportunity afforded him to defend against them as though they were original charges.

While it must be admitted that anciently Masonic duties were sometimes enforced by pecuniary mulcts, such practice is opposed to the genius and spirit of modern Freemasonry, and is very generally condemned as unmasonic. Fines and pecuniary penalties for the enforcement of Masonic duties are held unmasonic in this jurisdiction.

No one but a member of the Lodge can appeal from its decision in the matter of expelling or suspending a brother. If the member expelled sets the summons of the Lodge at defiance, and refuses to attend so as to take an appeal, he should not be heard to complain.

A suspended member may be tried for an offense committed after his suspension, the penalty of which is expulsion. He has a right to be present and to make his defense without being relieved from the sentence of suspension; the contrary rule, which has sometimes been acted on, is not in accordance with Masonic law.

MISSISSIPPI.

The following is good sound doctrine. And we would call the attention of Masonic law student to the one relating to cities where a number of Lodges are located.—Ed.

A member cannot be questioned even as to how he voted, much less can he be required to state his objections. If a member ob-

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jects to a degree being conferred the Master has no right to demand the objections.

The duty of voting on ballot and on charges is IMPERATIVE. It is one of the trusts confided to members alone, and we owe it to each other, and the Master owes it the Fraternity, to see that it is duly and promptly performed. No brothers should be allowed to throw on others the burden of responsibility of receiving, rejecting or expelling. All present MUST vote, and the Master or Lodge cannot excuse a member from voting.

Offenses should no be suffered to go unpunished on account of the leniency of the injured party, or to save the feelings of the offender.

In trials, justice is the governing principle, and not a strict adherence to technicalities.

The loss of a foot, hand, fingers, of the total loss of either of the senses, constitute physical disability and disqualification, and no dispensation can remove the disqualification.

Where several Lodges are located in a city, courtesy, at least, renders it incumbent on the Committee to inquire whether the admission of a candidate would be acceptable to other Lodges of the city, inasmuch as it would be their duty to fraternize with him on all occasions. And if the fact should come to the knowledge of the Worshipful Master that the candidate would be rejected in another Lodge, he should cause an investigation to be made, and withhold the degree until the nature of the objection could be made known. It should be borne in mind, that by initiation he is made, not a member of that Lodge, but a member of the whole Fraternity of the great Masonic family, into which no one is justified in introducing a member whose presence would produce discord or interrupt its harmony.

The reading of the minutes at a stated meeting can no more be dispensed with than any other of the by-laws.

A PLEA FOR THE AGED.

The London *Freemason* contains the following remarks, which are worthy of the consideration of all true Masons. And it seems to us that the Grand *Communications*, *Convocations* and *Conclaves* of the various Grand bodies could do something noble and meritorious, in the direction of taking care of the worthy aged brother. The one who has honestly worked in the Order, and in his general Masonic life has retained "a good report," and honored the Fraternity.

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Bro. Robert Crucefix, Past Grand Deacon, a most zealous Mason, was the first to suggest the propriety of founding an asylum for the reception of brethren in their old age. The project was, however, opposed by some who fancied it would operate to the disadvantage of the asonic school, and by others on the plea that it tended to make Freemasonry a benefit society. But the humanity and justice of the scheme were so apparent, that it eventually commended itself to the support of the Craft, and it is pleasing to record that even those who disapproved of the asylum on technical grounds, established concurrently the system of granting annuities to aged and distressed Freemasons. His late Royal Highness the Duke of Sussex was the chief promoter of the latter institution, which he suggested in 1842, and in May, 1843, the first election took place, when fifteen brethren were elected annuitants on the fund. Since that period, owing to the munificent subscriptions received, no less than two hundred and ninety-eight poor brethren have been succored in their hour of penury and distress through the medium of this excellent charity.

THE REPRESENTATIVE SYSTEM.

This system will become very popular in time. The day is not far distant when it will be one of the strong bonds of brotherhood to carry out the great principles of Masonry.

Bro. Frank Gauley has penned some thoughts, setting forth the practical benefits and need of system :

The question has been propounded to us, asking, "What constitutes the general duties of representatives appointed by one Grand Body near another ?"

We do not know that there any special law governing such appointments beyond the letter of commission, or those well understood duties which every brother Mason should feel in advancing the great mission of Masonic harmony.

As this, however, is somewhat indefinite, we shall briefly give our views in reply to the question.

In the first place, the appointment is a matter of considerable honor, and one that should be properly appreciated and worn, and when the credentials have been properly accepted by the Grand Body to whom accredited, it conveys a certain power to act in case of emergency in reconciling differences, and making explanations, ould occasion arise.

In the next place, the appointment is intended to testify that a loser union and better understanding should be accomplished by

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it, and to this end the representative is authorized to speak in the name of the body he represents, and correct any errors that may arise in Grand Lodge discussions.

For instance, if the Grand Lodge of Louisiana had had a duly accredited representative near the Grand Orient of France during the past year, who understood the *status* of the Grand Lodge, when the question came before the French Grand Master, and would have thoroughly explained the whole matter at issue, no one can doubt but that the Grand Orient would not so hastily have committed the great Masonic blunder of recognizing a spurious body, and thus infringing upon the jurisdiction of a Sovereign Grand Body in the United States, out of which has grown resolutions by Grand Lodges in the Republic, cutting off all Masonic communication between them and the Masons of France.

Such a representative would have had the power to use his friendly offices and action until both Grand Bodies could have been brought into regular official communication. If he could not have stayed them, he could at least have entered his protest against it, which would have been an early rebut to the offended dignity of the Grand Lodge of Louisiana.

A foreign representative, between different States, can make it his business to correspond with the Grand Master of the State he represents, and inform him of any material change in laws and usage, or of an important fact which he deems it necessary for his principal to know. This is a sort of correspondence not in the general line of official papers, and often very valuable. For instance, Grand Secretaries have not always the time to send immediately to others an abstract of the proceedings just closed; and in the case of New York, our representative near that Grand Lodge (R. W. Bro. M. J. Drummond) makes it a duty to mail us the daily papers containing an abstract of proceedings immediately at the close of each session, which could not have been expected from any other officer.

MEN ARE so inclined to content themselves with what is commonest; the spirit and the senses so easily grow dead to the impressions of the beautiful and perfect, that every one should study, by all methods, to nourish in his mind the faculty of feeling these things. For no man can bear to be entirely deprived of such enjoyments; it is only because they are not used to taste of what is excellent, that the generality of people take delight in silly and insipid things, provided they be new. For this reason one ought, every day at least, to hear a little song, read a good poem, see a fine picture, and, if it were possible, to speak a few reasonable words.

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THE SEED-TRUTHS OF MASONRY.

Good old Robert Leighton used to say that if he were to choose a place to die in, it should be an *Inn;* it looked to him so like a pilgrim's going home. Singularly enough he obtained his desire; for he died at the Bell Inn, Warwick Lane, London, passing from time to eternity while in a peaceful sleep. This curious conceit is not without its parallel in both ancient and modern times. The Egyptians styled the dwellings of the living, "Inns," and regarded life as the journey of a traveler toward his home. There is something truly Masonic in this idea. Our lives, as Freemasons, are made up of lesser and greater pilgrimages. The lesser ones are merely episodes, while the greater one comprehends the whole journey of life. The Masonic Knights Templar of this city lately exemplified the former, when they performed their pilgrimage to the tomb of Bro. George Washington, at Mount Vernon; while Hiram, the Temple-builder, and every brother who follows in his footsteps, exemplifies the latter in receiving the sublime degree of a Master Mason. The third degree of ancient craft Masonry is figurative of our rounded life's pilgrimage, its trials and temptations, its sleep of death, its glorious resurrection, and its final reward of immortality. These fundamental doctrines of the resurrection of the dead and the immortality of the soul are the seed-truths of Freemasonry. You cannot find any Masonic rites, in any age of the world, that does not teach them. Once they were secrets; the majority of mankind denied their truths; and it was only within the carefully guarded precincts of the chamber where these mysteries are exemplified, that they were taught and believed. Now they are publicly avowed by Freemasonry, and everywhere taught by Christianity. They are, indeed, tremendous doctrines, upon the truth and acceptance of which momentous issues depend. And although now generally received as true in all civilized communities, they still are denied by some—the materialists of to-day, a body of increasing strength, comprehending individuals of undoubted intellectual force, who are loudly proclaiming the falsity of our cherished dogmas. It becomes the craft, therefore, to love them the more, to teach them with the greater unction; and each brother should so model his life that it may be the expression of his hearty belief in these seed-truths of our order.

The poet Keats, a little before he died, when a friend inquired of him how he felt, replied, in a low voice, "Better, my friend; I feel the daisies grow over me." How truly can the Freemason in like manner say, "I feel the Acacia growing over me,"—in other words, "I shall be remembered by my brethren, who will plant

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over my grace the emblem of the resurrection of my body and the immortality of my soul."

How noble was the testimony of some of the ancients to these doctrines! Socrates, when condemned to death by the thirty tyrants of Alhans, said to his friends: "I should be inexcusable in despising death if I were not persuaded that it will conduct me into the society of great and good men. Crito thinks that this body, which will soon be a lifeless corpse, is Socrates. Let him dispose of my body as he pleases, but let him not mourn over it as if it were Socrates." Likewise did Cicero speak of death as the "glorious-day," when he should go into the great assembly of spirits, composed of the best and bravest of mankind who had gone before him. And how emphatically did Job express his faith fifteen hundred years before Christ appeared on the earth. His language was. "Though this body he destroyed, yet in my flesh shall I see God." "I know that my Redeemer liveth."

Brotherly love is one of the leading principles of Masonry; and how tender a feeling it is, and firmly it is implanted in every brother's breast, no Freemason need be told. But free as is its course in the brotherhood, love will not perform its perfect work until the peaceful shores of the great hereafter shall be reached. In the beautiful language of the poet Southey—

They sin who tell us Love can die;
With life all other passions fly,
But Love is indestructible.
Its holy flame forever burneth—
From heaven it came, to heaven returneth;
It soweth here in toil and care,
But the harvest time of Love is there.

We have called the doctrines of the resurrection of the body and the immortality of the soul the seed-truths of Masonry. There is a charming parable of Krummacher's that aptly and briefly illustrates this subject. It runs thus:

Two travelers at a village inn heard the cry of fire. Both hurried toward the scene. One hastily offered his assistance; the other only looked on at a distance. In the front of the burning house stood a woman stupified with terror, crying, "My children! my children!"

When the first traveler heard this he rushed into the burning house, where the rafters were crashing and flames hissing around him. In a little while, however, he reappeared, bearing the two children in his arms, and delivered them to their mother. Just then the house fell. When the stranger and his companion returned to the inn, the latter said:

"Who bade you undertake such a daring enterprise?"

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The other answered: "He who bids me put the grain of seed into the earth that it may die and bring forth new fruit."

"But how," said the other, "if the burning house had buried you?"

Then his companion smiled and said: "Then I myself should have been the seed."—*Keystone.*

THE EMBLEMS OF MASONRY.

The very progress of Masons, in their journey from darkness to light, is regulated at every point and stopping place, by some incident or illustration familiar to every Christian.

The ladder which Jacob saw has been adopted by them, the three principal rounds of which are Faith, Hope and Charity, and their whole course and progress are regulated by that beautiful emblem, which is to mark the degrees by which they are to ascend from their state of ignorance and indifference to the highest intelligence, the highest honors, and to the highest points of virtue and usefulness in Freemasonry.

The whole truth is, that the infinite wisdom and goodness God never devised an institution more compatible with the wants and the interest of the human family, than that whose principles and ceremonies, whose tenets and observances, I have this day endeavored to set forth and defend. Its universality, it unquestioned charity, its obedience to law, its obvdience to morality, its obedience to the laws of human nature, is the highest eulogy that can be pronounced upon it. Time would not allow me to unfold all its merits, and human credulity would not indulge me in setting forth all its benefits to the fallen race of man.

There is not an emblem, not a sign or signal, not an implement of the craf—there is nothing connected with the Heaven-ordained brotherhood to which I belong, which is not designed either to teach a moral lesson, to inculcate some truth, to vindicate and establish some virtue, to propagate some righteous principle of humanity, to relieve the sufferings of our kind, or to scatter light and knowledge and religion among the race who fell with Adam, and by whose fall have inherited sin and death, and all the evils that infest the earth, and that have transformed our garden of Eden into a theatre of war, of long accumulated wrath, of treasons, of stratagems, and of rank rebellion against the laws nature, and the commands and ordinances of the most high God.

My brethren and friends, every piece of furniture in a Lodge of Masons, every pillar of their Lodge room, every implement or in-

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strument of workmanship, every figure on the carpet, every thing that the eye can behold, impresses on the mind some truth, some principle, some moral or religious sentiment, or some precept of humanity.

The square which is used by all Masons, the level and the plumb, which likewise are found in every region, and in every Lodge where our Order has established its beneficent influence, teach such lessons of morality, virtue and religion as must command the respect of all regulated minds. The square enjoins morality, the plumb rectitude of conduct, and the level admonishes us that we are all equal.

In this century and in all others, we find men who, from arrogance and pride, assume to be better born, or better bred, or better educated than the rest of their fellow creatures. They even look down upon all men around them; and I am sorry to say that the most of men are ready to look up to a set of upstarts, simply because they have earned a little riches, and because they demand that the community shall bow and humble themselves to their awful majesty. Masonry brings the Emperor, the King, the Prince, the President, and all who belong to the craft, on the same level.

In a word, the level which, with the square and plumb, constitute the immovable jewels of a Lodge, impress us that all men are equal by birth, that virtue, that talent, that probity, and that the noble exercise of the gifts with which we have been endowed by our Creator, alone make the difference between the men of this, or any other generation of the sons of Adam. The working tools of the Order alone should be quite enough to win the esteem of every man who has a right appreciation of the duties and the obligations and the wants of life. We have scarcely an implement belonging to the fraternity, that does not imprint on the mind the importance and necessty of labor. They not only enforce the lessons spoken of above, that all men are born equal, and are actually equal by nature, but they impress the other more important one, that man must labor, and must not be ashamed of toil.

The apron which we wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our craft impart two ideas most essential to be perceived, those of labor and equality. The curse pronounced upon Adam, (and consequently upon each of his posterity) was, "in the sweat of thy face shalt thou eat bread until thou return unto the ground." All the rites, mysteries, ceremonies and observances of our Order recognizes this stern command. The very pillars of a Lodge represent wisdom, strength and beauty—"wisdom to devise. strength to support, and beauty to adorn."—*Abney's Address.*

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OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

[The following verses have been attributed to ABRAHAM LINCOLN, but he was not the author. The sentiment struck a fine chord in his nature, and he oftentimes repeated them to his friends.

And how applicable, yea, it almost predicts the closing scene of his life. We give them a place in the STAR, as containing beautiful sentiment and excelent poetry.—ED.

Oh, why should the spirit of mortal be proud!
Like the swift-flowing meteor,—a fast-flying cloud,—
A flash of the lightning,—a break of the wave,—
He passes from life to his rest in the grave.
The leaves of the oak and the willow shall fade,
Be scattered around and together be laid:
As the young and the old, the low and the high,
Shall crumble to dust and together shall lie.

The infant a mother attended and loved;
The mother, that infant's affection who proved;
The father, that mother and infant who blest—
Each, all are away to that dwelling of rest,
The maid on whose brow, on whose cheek, in whose eye,
Shone beauty and pleasure,—her triumphs are by;
And alike from the minds of the living erased
Are the mem'ries of mortals who loved her and praised.

The head of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.
The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with the goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes like the flower or the weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.
For we are the same that our fathers have been,
We see the same sights that our fathers have seen,
We drink the same stream, we see the same sun,
And run the same course our fathers have run.

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The thoughts we are thinking our fathers did think,
From the death we are shrinking our fathers did shrink,
To the life we are clinging our fathers did cling,—
But it speeds from us all like the bird on the wing.
They loved,—but the story we cannot unfold,
They scorned,—but the heart of the scorner is cold;
They grieved,—but no wail from their slumber will come,
They joyed,—but the tongue of their gladness is dumb.

They died,—ah! they died,—we mortals that now
Are treading the turf that lies over their brow,
And make in their dwelling our transient abode,
Meet the things that they met on their pilgrimage road
Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain:
And the smile and the tear, and the song and dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death;
From the gilded saloon to the bier and the shroud;—
Oh! why should the spirit of mortal be proud!

THE THIRD DEGREE.

It has been well said that the "natural work of Masonry is practical life," and every degree in the order illustrates this profound though not sufficiently appreciated truth. The ceremonies of the Craft are not merely ceremonies; they are types of higher and grander mysteries, and teach with eloquence, unsurpassed by any human code, the duties that man owes to his Creator and to his fellow creatures. The moralist, Johnson, has left us an allegory conceived in true Masonic spirit, in his recital of the journey of Obidiah, the son of Abensina—a comparison of human life to the journey of a day. He tells us that the traveler started "early in the morning, and pursued his journey through the plains of Hindostan with fresh hope," "incited by desire," Obidiah "walked swiftly forward." "Thus he went on till the sun approached its meridian, and the increasing heat preyed upon his strength," till tempted by the coolness of the shady grove, he left the beaten track, and wasted in objectless wanderings the precious time at his disposal.

But darkness soon approached, and the foolish traveler was fain to retrace his steps, while the winds roared, and the torrents

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tumbled from the hills." Finally, however, he finds a place of shelter and refuge in the cottage of a hermit, by whom he is entertained, and to whom he relates the occurrences of his journey. The hermit bids him remember that life itself is but the journey of a day. "We rise in the morning of youth, full of vigor and full of expectation; we set forward with spirit and hope, with gaiety and with diligence, and travel on awhile in the straight road of piety, toward the mansions of rest." The moralist then dwells upon the deviations of man from the paths of virtue, but extracts the pleasing consolation that "reformation is never hopeless, nor sincere endeavors ever unassisted; that the wanderer may at length return, after all his errors; and that he who implores strength and courage from above, shall find danger and difficulty give way before him."

In like manner, the three degrees of Craft Masonry are typical of human life; beginning as neophytes, we gradually unfold the greater mysteries, and the grade of a Master Mason, as we have previously remarked, brings us face to face with the very shadows and darkness of the grave. In all the ancient mysteries, the candidates were plunged in profound gloom before their admission to the light, and beyond doubt, the doctrine of the resurrection is plainly symbolized in all those primitive rites. Those the aspirant was placed within the Pastos, or bed of darkness, where he was domiciled for three days and nights. This, we are told, was the figurative death of the mysteries, or the descent into Hades. When delivered from this confinement, the candidates were considered "regenerate," or restored to life. Nor could any man fill the office of priest until he had endured the seclusion and silence of the darkened Pastos. After this probation, he was led into the chambers of divine light, and permitted to participate in the sacred labors of the initiated.

In this way, the doctrine that death leads to a higher life was forcibly inculcated. We but glance at the solemn bearings of this subject upon the third degree. No Master Mason can, however, fail to recognize the sublime and inspiring lessons of the ordeal through which he has passed; nor hesitate to pronounce the finished scheme of Masonry, as revealed in the third degree, perfect in all its parts, and honorable to its founders or originators. The legend of Hiram is but the framework of the picture, which embodies and preserves the central idea of man's idea of resurrection from the tomb—although every incident of the tradition teaches important lessons, and is in keeping with the grandeur of the subject. In the words of the poet it is "not to the grave" that we "descend to contemplate," "the spirit is not there," but looking beyond the grave, we adore the Lord of Life, who can trample the King of Terrors beneath his feet, and raise us to an immortality of peace and glory.

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By the inculcation of these truths, Freemasonry does not become a religious—or, more correctly speaking, a sectarian—system, although, doubtless, its elevated doctrines coincide with many of the dogmas of revealed religion. But Freemasonry can reach hearts which might otherwise be closed to the reception of wisdom, and, by insensible degrees, lead them to respect virtue, love morality, and maintain the highest principles of beneficence and charity. Viewing Freemasonry in this aspect, nothing human can surpass it, and the badge of a Mason may truly be regarded as the type of a universal brotherhood. We are far from asserting that all who have entered our sanctum are worthy of the privilege—light is abhorrent to some minds, and concord an abomination to the sons of strife.

But this is no argument against the worth and utility of the Masonic Institution; in every system, in every association of men, traitors have appeared, and we cannot hope to escape the inevitable. The shrine and the altar have alike been desecrated by the ministration of knaves, and the mosaic pavement is, unhappily, not free from their unhallowed footsteps. Let us all strive, however, to accomplish in our several stations the true aims of Masonry; the extension of knowledge, and the communication of happiness to every deserving under heaven.—*London Freemason.*

MORAL BEAUTIES.

BY M. W. NAT. G. SMITH, OF ARKANSAS.

The moral beauties of Masonry, acknowledged as its chief glory, are not as clearly seen by some of the Craft, nor as highly appreciated as they should be. Everything that is truly excellent in Masonry is dependent upon the moral principles which are the foundation of the whole system. Our creed is, "Faith in God, Hope in Immortality, and Charity to all Mankind." In what God? As Christian Masons, the God of the Bible, the Creator, Preserver, Savior, Comforter and Sanctifier of the faithful. In what Immortality? In that which was brought to light through the Gospel, by Him who hath abolished death. In what Charity? In that which is greater than faith and hope, which is supreme love to God and universal good will to man. This grace is immortal.

Our principal tenets are Brotherly Love, Relief and Truth What can be sounder and more deeply moral than our creed? What more simple and beautiful than our tenets? That institution built upon the sand (we have from high authority) must fall, but

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that which is built upon a rock, resists all floods and storms; and amid crumbling empires and falling dynasties, still lifts its time honored head above the ruins, pursuing those labors of love and good will to the human family, that have characterized Freemasonry in all ages of its existence. Dr. Oliver very truly says: "There is something in Masonry deeper and better than words and signs and ceremonies," and I say that he who is content with merely knowing how to work his way into a Lodge room and to pass himself as a brother, will never see the real living beauties of Masonry, will never behold the dazzling glory of the Mystic Temple. Its moral, its scriptural excellencies.

I admit that the outward defences thrown around our institution, are absolutely necessary to preserve the secrets of the Order from unhallowed hands, and the approach of the impostor and the unworthy; and all Masons should be perfect in a knowledge of them; but then we must bear in mind that they are but the casket that contains the precious jewel—the hull that contains the kernel—shell to preserve the egg. The destruction of one is the inevitable ruin of the other. *Preserve both.*

Masonry itself is a living, active principle, possessing both a body and a soul, as well as outward adornments. Its paraphernalia and mystic signs are but the robes that enshrine and cover its vital, living principles, with which every Mason should be deeply imbued. We should all stand by and contend for the old *land marks* of the Order, and never recognize the existence of any power under the canopy of heaven to change those features of the Masonic Ritual which mark its distinctiveness as a system, and give it its universality in the three symbolical Degrees.

The world may and ought to progress in the arts and sciences, in philosophy and morals. In our efforts to do good, to alleviate the sufferings of our species, to dry the widow's tears, to educate and relieve the orphan, to hush the sighs of affliction and human woe, to shelter the homeless feed the hungry, clothe the naked and instruct the ignorent, in all these, as the divine mission of our Order, we may progress. There should be progression. But in the observance of our Ritual we should, be "old fogies." While it behoves us to preserve with vestal vigilance, all the words, signs and ceremonies of the Ritual, we should also dig deep for the pearls that lie concealed at the bottom, and familiarize ourselves with our great principles and become well acquainted with those sublime doctrines so beautifully taught and illustrated by our symbols. To do this satisfactorily requires great diligence. We should not only commit to memory our lectures, but should avail ourselves of all the Masonic publications, and authorized Masonic literature, to which we can gain access. Time and perseverance accomplish all things; and the beauties and moral excellencies of Masonry are only to be discovered and rightly appreciated by the industrious and diligent student. A lazy Mason is a misnomer.

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LAFAYETTE'S MEMORY.

A correspondent of the Richmond *Whig* writes as follows : It was often remarked of General Lafayette, when he was on his tour through the United States in 1824, that he possessed in an extraordinary degree, the faculty of recognizing at a glance his old comrades in arms, whom he had not seen for fifty years. He could call by name as well the privates in the ranks as the highest officers of the line.

The following incident was related to me in the year 1832, by the late Judge Brooke, of the Court of Appeals of this State, who had been a captain in the war of the revolution.

While Lafayette was in Richmond, a guest of Virginia, an obscure individual, living in Parson county, N. C., who was known in the revolutionary army as Sergeant Hood, who belonged to the company commanded by Captain Brooke, and who on account of his singular daring and uniform good conduct, was a pet of his officers, visited the capitol for the purpose of greeting his old commanding general.

Judge Brooke said that on walking across the capitol square one morning, he met an old man who inquired of him if he could direct him to the quarters of General Lafayette, adding that he fought under him when he was a youth, and had come one hundred and fifty miles to see him. Before the judge had time to respond, the stranger said to him, "Is not this Captain Brooke to whom I am talking ?"

On receiving an affimative reply, he said : "You do not appear to recognize me ; I am Sergeant Hood, who belonged to your company during the revolutionary war." The judge told me that he was immediately filled with the most pleasant recollection of the sergeant's many deeds of valor, performed under his own inspection, that he gave him a cordial grasp, and went with him to Lafayette's room.

On entering, and before a word was spoken by any one else, the marquis, who was in a remote part of the room, eagerly approached the strange old man, and exclaiming, "Sergeant Hood," fell on his neck and wept tears of joy.

He recognized this humble private in an instant, and recounted some of the deeds of daring to the astonished company.

That he should have recognized any of his brother officers, after a separation of more than half a century, during which time they must have undergone the usual change wrought in one's appearance by old age, while his own eyes must have grown dim, was a matter of no little surprise, but that he should have hailed an hum-

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ble private in the ranks by name, excited the astonishment of all who were present.

The judge remarked that it was one of the most agreeable and joyful re-unions in which he ever participated.

EDITORIAL NOTES BY THE WAY.

WISCONSIN.

(Continued from the September No.)

OAKFIELD— is a town of considerable stir and business, of its size. Some of the best men are members of our Craft. Brothers Moore and Burns are faithful in looking after the health of the people. And it is reported of them that their smiling faces cure many who imagine they are sick.

OSHKOSH.—This is a rival city to Fond du Lac. There is a corresponding thrift and energy here, which makes it one of the go ahead cities of the West. Past Grand Masters Washburn and Bouck, both reside here. We called at their offices, but they were away. They are popular men in the Masonic fraternity. Bro. Gabe Lane superintends refreshments at the Revere House; we speak a word for him. Call upon him and find rest for the weary body.

NENAH and MENOSHA are accommodated with one depot. Both of these places have a great water power. They are doing a good business at manufacturing.

APPLETON, is a fine town, with an extensive water power, which must in time make it a place of note. The Waverly is a popular hotel, kept by Bro. Captain Turner; he was on a visit East when we were there. He has everything in excellent order. The Levake House is kept by Bro. G. G. Johnson, formerly of Minnesota Junction, who by his kind attentions makes his guests feel at home.

GREEN BAY.—This city is taking rapid strides, and is destined to rival Milwaukee ere long. It is becoming a centre for railroads, and lies out in the country at the head of lake navigation.

We passed down the bay to Menominee, just over the line in Michigan. A city built on sand. Ill-fated Peshtigo is on this route. Like Chicago, it is rising very rapidly from the ruins. It is perfectly astonishing to see what destruction the fire made with the timber of this country.

Thousands of acres of the finest of timber burnt off at the roots and blown down by the winds. The trees lie in every direction, ten or twelve feet high. No one can have an adequate idea of the destruction and damage done without seeing it. Pine and cedar forests are laid waste by the Fire King beyond all description.

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MARINETTE, lies upon the Wisconsin side of the Menominee river, and is a live town. We regret that our time was short in this section. There is a Lodge in each of these towns, and they are doing good work, as we were informed.

NEW LONDON.—This place is improving rapidly. It is on the Green Bay & Lake Pepin Railroad. We have a flourishing Lodge here. The town is located upon the head waters of steamboat navigation on Wolf river.

WAUSAU.—This city is on the Wisconsin river, and at present out of the way. There is one of the finest water powers here that can be found. Lumbering is the principal business carried on at this place. They are expecting a railroad, and when they obtain a connection with "all the world, and the rest of mankind," it will be a day of jubilee with Esquimaux of Wausau. It is one of the live cities, as it is, isolated from all creation. We found the Masonic craft in a flourishing condition. They have unfurled the banner of Masonry, and many of the best men are strong adherents to the principles of our beloved Order. It is the county seat of Marathon Co.

The U. S. Land Office has of late been moved to this place. Bro. S. H. Albin, the W. M. of the Lodge, and H. P. of the Chapter at Stevens' Point is the Receiver. We have had a large list of subscribers for THE MYSTIC STAR many years from Wausau, and being strongly impressed that there lived a noble set of the sons of Tyre, we mustered courage to pay them a visit. For once we ventured to cross the line into their dominions, and have an interview with them. We found a thrift and life among the people that bespeaks everything in their praise and favor.

During our stay, we delivered an address on the Moral Principles of Masonry, and its march onward through the world, and nearly every man we saw subscribed for THE STAR. We are under many obligations to our brothers for their prompt response to our mission and enterprise.

STEVENS' POINT.—This place is forty miles nearer civilization than Wausau, but is no ways in advance of them, only they have a railroad. It is situated on the same river, and is extensively engaged in lumbering. We were highly pleased with the brothers whose acquaintance we formed. Bro. Filsh is our agent for THE MYSTIC STAR.

PLOVER.—This town was formerly the county seat of Portage Co., but Stevens' Point becoming the principal business locality for that section, it was moved. We found many excellent brothers of the craft here.

GRAND RAPIDS.—This city is twenty miles from Stevens' Point down the river. Here is another town wide awake. The river falls 70 feet in about one mile, and makes one of the finest water privileges for manufacturing purposes in all the West. It must

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make a place of much note. Lumber in abundance, stone, and the finest Scotch granite, which can be highly polished. They have kaoline clay, that makes a fire brick that will stand any fire, so we were told, and the finest of earthenware. An abundance of iron ore, at hand. With all these advantages Grand Rapids must become a great manufacturing city. The Masonic fraternity have stuck their stakes, and if prudence and wisdom becomes the watchword of the craft, a bright future awaits them. We formed an extensive acqaintance for the brief period that we tarried. Bro. H. B. Freeman, deals out refreshments, and will give you an excellent room for rest, at the Rablin House. Give him a call, and obtain all the attention you wish. He will make you feel at home, and in safe hands.

We began to retrace our journey again; took the stage back, as they have not the railroad finished to this place yet. The Green Bay & Lake Pepin Road will run through here. The bridge across the river is being built, and large forces along the route are at work. We returned to Plover, this place is on this railroad route. From Plover we put across the country to

AMHERST, a small town growing up on the Wisconsin Central Railroad. We found a few zealous brothers; who manifested their good will by ordering THE STAR. They have no Lodge, but are looking forward to the time when they will enjoy that privilege.

WAUPACA.—This place is on Waupaca river. It is quite a flourishing town. There is a good Lodge, doing good work. Our stay was not long. but short as it was, we became acquainted with quite a number of the craft.

WEYANWEGA.—This place is on Waupaca river, and exhibits thrift and life. Masonry has many excellent adherents to the cause.

WINNECONEE, is on Wolf river, and is making rapid improvements. On our way down upon the steamer Milwaukee, we made the acquintance of Captain Mapes, who resides at this town, and invited us to stop at the Mapes House, a new hotel just opened. A Lodge is in good working order. We became acquainted with a number of good brothers. In due time we expect to publish a sketch of the Masonic life of Captain Mapes, before the Morgan raid upon Masonry, in THE MYSTIC STAR. Over fifty years he has stood in its defence. In anti-mason times he was elected to the Legislature of New York State.

OMRO.—We once more grasped the warm hands of the good brothers in this flourishing village. Through the courtesy of Bro. Jamison, the W. M. We looked into their fine spacious hall. It is one of the best in the State. They have just organized a Chapter, and their hall is admirably arranged for Chapter work.

BERLIN.—Whenever we swing round the circle to this city, we feel at home. Sir Knight Woodhull is reported to be one of the best working Masons that we have in this section of the State. The

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Blue Lodge, Chapter, Council and Commandery are all in good condition. They have the best arrangements to accommodate all these bodies of any hall that we ever visited. The first one that we met was Comp. Spencer, who resides two miles from the city on a small farm. He is on his seventh year as superintendent of the educational interests of the county. The kind hospitality that we received at his home, we remember with gratitude. The same of Bro. Woodhull, and our old friend Bro. Patterson. Some thirty years ago, in Michigan, before either of us were born into the Masonic fraternity, we became acquainted with Bro. Patterson, and that friendship has increased, as we are both traveling towards the west gate of our pilgrimage journey to receive wages. A few more revolutions of the bright luminary of day, will bring us both to that point where we shall take our last *demit* on earth to work in that purer Lodge on high.

While on a visit at Berlin, we turned back into the country to a place "Sackett's Cranberry Marsh." In due time we reached the place. We took a plank road to the center of this "marsh plantation, the buildings of which establishment are situated on two islands, elevated some ten or fifteen feet. Here we find a mammoth warehouse, some one hundred and fifty feet long, fifty wide, and four stories high, erected at a cost of nearly ten thousand dollars. The berries are taken to the loft by an elevator, there distributed into bins, cured, and then returned to the lower story and barreled for market.

The Sackett Brothers have five hundred acres of the finest cranberry marsh that can be imagined. They employ some two thousand hands to pick the fruit. They have several miles of temporary railroad track that they run into the marsh to bring the berries to the warehouse. It is made in sections, of plank, and when the work is done, the track is taken up and piled away for the next season. This marsh yields something near fifty thousand barrels annually, and is growing better every year. They have buildings to accommodate the hands while picking. The season for gathering lasts from the first of September until the heavy frosts. The object is to gather them before any frosts in the fall season.

On the two islands upon which the buildings are situated they have a number of artesian wells, affording the very best of soft water, for which they have to bore some eighty feet. They own some sixteen hundred acres of land in this tract. The marsh is assessed at one hundred dollars per acre, while the farming land in that section goes at about twenty dollars. We found H. S. Sackett to be a member of the Mystic Brotherhood, and one of our congenial and courteous fellows, ready to answer all questions that a common Yankee could ask. We enjoyed our visit much, and felt well paid for going out.

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W : b ade our good brothers,companions and Sir Knights good-by, with their good wishes in our labors. Our next stopping place was at Ripon, where, as usual, we found brothers ever true. The Lodge and Chapter are respectively at work, and their good is felt among all classes. Our brother, Wood, has his splendid hotel nearly completed for guests. He is a prince of a hotel keeper. His magnificent edifice stands at the foot of Main street, in boldness, to blockade your passage, and in mute language invites the weary and hungry to call and receive the best the world affords for the outer man. Be not timid in letting your wants be known. Bro. Wool will consider that it's the time and place for you to call at any hour. Most heartily do we recommend Wood's Hotel to all who may pass the Ripon water-ford.

BRANDON.—This a small town, with some considerable life and energy. The Lodge is doing good work, and as age and experience attends their future doings, they expect to be equal with the Craft in other localities. Be sure and call at the Ensign House for refreshments and sleep.

WAUPUN.—Here the first man was our good, faithful brother of Tyre, who is the Grand Chaplain of the Grand Lodge of Wisconsin. We have but few in our Craft who take more interest in Masonry than Sir Knight Hewitt. He is a hard student, and is continually gathering the pearls and diamonds from the sages and philosophers of the old and new channels of thought, that chance to come in his way. We are under lasting gratitude to him and his precious better-half for the hearty kindness shown us. We pray to the great Supreme that their shadows may never grow less in every good work. During our stay we made many calls upon the brothers of the Craft, and received a good list to the STAR, whose light they had become familiar with, and did not feel like following any flashing meteor that might be presented by any unreliable source.

While at Waupun, we visited the Wisconsin State Prison, or more properly speaking, the moral asylum of the State. This institution is emphatically the *model* of the *world*. The men who are sent there, in the first place, are clothed like citizens. They are sent there to be morally improved, not disgraced by marked costume. These unfortunate men, who have made a failure in properly caring for themselves, are sent to this asylum to be taught industry, order and system in some useful mechanical art, so that when they go back to their several homes they take the knowledge they have obtained, and start anew in life. The law gives them definite terms to stay, but puts it in their own hands to shorten that term by their making suitable proficiency in good behavior. The consequence is, but little trouble in carrying out a good, humane system of discipline.

We found another of our Tyrian companions at the head of this

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institution. Bro. G. F. Wheeler is the Commissioner for the State, and all say that if ever there was a man in the right place, he is that man. As the stranger passes along to the front, and is admitted through the outer gate, upon either side, in the foreground proper, some two or three acres are set out with shrubbery, evergreens, roses and flower-beds in the most tasteful order. This is all kept properly by those who are not able to be employed at hard labor. And the grounds present a cheerfulness to the institution that produces a salutary influence upon the men. By the sweet perfumes of the flowers, the green foliage, and the great variety of plants, the man are impressed that they are not forgotten. Each plant, shrub and flower has its moral lesson, and are helps to cure the moral maladies of humanity.

HORICON.—This is quite an old town; in former days it had extensive water powers; but in consequence of flowing a large tract of land, the dam was torn down, and much outlay in mills and machinery is not in operation. We visited their Lodge, and became acquainted with quite a number of the Brotherhood. We were highly pleased with what we saw and learned of the Craft. Bro. Stillman is an excellent workman.

BEAVER DAM.—Time being precious, we made but a short stop here. We met a number of our Tyrian brethren there who are not only faithful in their own business, but continue to work upon rebuilding the Temple.

FOX LAKE.—We switched off from the main line to this quiet town. Stopped at the American House, kept in proper order by one of the members of Solomon's Craft. If any should chance to pass that way, and become weary by his journeyings, call for refreshments and rest. We became acquainted with a number of brothers whose friendship we shall ever cherish with pleasure. Bro. Parker, the S. W. of the Lodge, has placed us under many obligations for his kindness and aid, he so willingly bestowed.

"The sound of the gavel is heard on the plain,
The craftsmen are pressing their labors again,
With firm hands by respite made stronger;
And Love's golden chain, at fair Masonry's call,
Must circle in brightness 'round each and 'round all,
For falsehood can harm her on longer."

ADVERSITY exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts up the modest to try their skill, awes the opulent, and makes the idle industrious.

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EDITORIAL.

IN SEARCH OF MORE LIGHT.

It is perfectly proper that Masonry proclaim that when an individual starts upon his Masonic journeyings, that he will obtain more light as he progresses. The Supreme Ruler, at a time when man stood in need of light, said, "let there be light, and there was light." Masonry does not pretend to create the light which it purposes to give to the student, but to illustrate a system of moral truths to the mind of the learner that lie hid in her symbolry, and unfold them to his understanding.

In search of those truths, the mind must be brought to understand the illustrations, and compare the evidence, and see if there is a harmony existing between the symbol and the moral inculcated. The mind that is in proper condition to receive light, will most gladly welcome all truth, intellectual, moral and spiritual. And the student of Masonry, who desires to obtain success, will go forward in the search of knowledge with unfaltering industry.

With many, all the necessary light is obtained when they have received the degrees, and learned the catechism of Masonry. But this is not all, they have not as yet learned the practical utility of what they have received. No more than a mechanic, when he has purchased a full set of tools, and learned the name of every one. He is not a mechanic, although he may possess all the tools in the world, and is familiar with every name, and keeps them, and even knows how to keep every article in its place, and in order.

So with the Masonic student, he may have at the tongue's end every sentence of the work. If he fails to apply the symbolical use to the improvement of his moral life, and learn wisdom thereby, he fails to be a Mason. He has not obtained that, for which every diligent student labors.

The individual who truly searches for Masonic light will earnestly love truth; and cultivate that love, from the fact it is the condition of a triumphant success. In the first place let us notice the necessary regard for intellectual truth. If the student of Masonry lacks interest in Masonic truth, and neglects the proper channel to find it, he most assuredly will find in obtaining the requisite knowl-

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edge of that which will make them free, and, therefore, can not commend it to others as a system of truth, he can not speak of its value, when ignorant of its utility. We are aware that many embark, who entertain an idea that Masonry is something which will answer for a recreation or as a pastime, and become disappointed, finding much more of the real solid thought in it than was anticipated, and conclude that they are unable to grapple with her symbolical problems. We would say, be not discouraged. Masonry places all her members upon the same plane of rights, and excludes none. She would have the knowledge which is gained to-day, and the impressions made, not to be forgotten in the busy race of life to-morrow.

Let there be more real mental working students in Masonry. We want no *diletants* to become members of the Fraternity, merely as a diversion to fill up the sports of an idle life. But those who can rally to their aid, the highest aims of life, and their soul's best energies. As we would encourage the search for intellectual truth and knowledge, so we would ever recommend moral truths.

When the custodians of the *mystic* Order gives up a zealous love for moral truth, then it is, that we shall lack a moral discrimination, which makes us a worthy organization. In order that Masonry accomplish her grand mission, it is absolutely necessary that her lessons operate more than upon the brain. Her great truths must reach the heart. The heart that becomes moved by moral precepts, has gained a higher point than a mere brain culture. The one who would find a mental truth, must have a passionate love for that truth. He who would have a spiritual truth must have an ardent love for it. So in regard to a moral truth, he must have a heart-love for it. Consequently, in our search for light in the Institution of Masonry, we need a culture deeper than the exercise of the brain. We must have a cultivation that will send a moistening influence to the heart. Like water reaching the roots of a plant, causing it to bud and blossom. So with all of the different kinds of food for the mind. To produce the brightest Mason, he must be proficient in mental, moral and spiritual culture. He cannot be a shining light without. And this must be accomplished by an earnest love, operating like water, reaching out for every small root. In like manner, this love must govern every thought, word and deed.

When a Masonic specimen of work is presented to us for inspection, and is tried by the square, and found faultless, we have the type of a perfect manhood. Yet, there is work for that individual who possesses that real mark of scholarship. There is a place in the temple, where his skill will prove that he is a master workman. He must continue to look after the welfare of the blocks that have

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been prepared for the Masonic edifice. And even after the last stone, marked and numbered, is placed in its proper position, and the sublime arch completed, there is more labor needed. The dedication must take place. Now as the true student of Masonry becomes dedicated to the work of the Order, his life labors have but just commenced.

There are some who imagine that the Temple of Masonry should be dedicated to them, instead of dedicating themselves to Masonry. Such was the opinion of some who wrought upon the ancient temple of Solomon. Not understanding the profound wisdom of the king, and the integrity that should characterize a worthy craftsman, they, through selfishness, supposed that the temple was to be completed to subserve their selfish aims and ends. Their descendants have troubled the Masonic Craft in all ages since. These charlatans have disturbed the harmony of the work in every country.

Still, none of these should deter or stop the progress of the work of Masonry. It may be, that the smooth ashlar can be the more appreciated by the rough one. The real value of a fine block of solid marble, is known more readily by a rotten poreous block in contrast. Masonic wisdom says, put none into the temple, only such as possess solidity, and a firm texture internally, and such as can take on a polish worthy of the superstructure. This was the wisdom and caution displayed by our ancient brotherhood, in their operative labors. And as the symbolical Craft to-day, have a higher aim in the progress of speculative Masonry, none should go into the finished edifice, only such as can practice courtesy, integrity, relief and truth. Divested of all selfishness, jealousy, and a disposition to slander and impugn the actions of others. The ancient temple was erected without the use of iron tools, so the modern temple must be erected without their moral defects.

BEWARE OF THAT STATIONARY SMILE.

Now and then we meet with a person who wears a fixed smile. Upon all occasions, upon every event, they greet you with a kind of a blank smile. Blank, because there is no heart and soul expression, or life in it. If you look closely, you will discover in the back ground a hazy hypocritic cloud, which warns you to beware. It is much safer to trust the most horrible scowler, than the one who wears an angelic smile plausibly, and speciously bestowed on all occasions, and exhibited to all eyes under every circumstance.

It is not natural to wear a constant smile. No one will assume a perpetual mask of this nature, without a design of securing your

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confidence. This class does not include those who smile at every thing they see and hear.

The smile of which we speak, is that, that leads the innocent astray. It is that motionless, fixed expression, which the artist puts upon canvass oftentimes, when he is painting saints and angels. Such persons present themselves as pictures on living canvass, knowing that the unsuspecting and innocent can be drawn into the mouth of the poisonous reptile.

Philosophy points them out to us; and when we heed her warnings, and study her instructive lessons, we need not become victims to their allurements.

THERE IS TOLERANCE ENOUGH FOR ALL.

When we carefully, and accurately survey this world, and look at things in their true relations, we shall readily come to the conclusion that there is room for all. That it is not necessary to elbow any one from off the sidewalk of human life. There can be no question about the absolute right for each to have and enjoy his peculiar shade of opinion, and cherish the faith which evidence presents to his mind.

And while this right exists, as the common heritage of all, it guarantees to all, the choice and phase of life, if that life violates no moral law, or right of another. It is here that Masonry comes foward with her broad platform of tolerance, strenuously teaching that it is a violation of moral law to proscribe any one, who lives himself in obedience to the law.

We find frail humanity in all organizations, and, therefore, the great need of tolerance. There is much wrangling in the world about things of little or no consequence. A constant running against some one, mentally and physically. Jealousies and slanderings is the food for the moral dyspeptics, in order to gain a point or secure favor. Compared to the great mass of intelligent beings, we find but few who come under this head. Therefore, when we allude to this class, all those who are *not guilty* need not be disturbed in their feelings, because we thus speak. Tolerance does not call upon us to wink at, or sugar-coat any wrong, no matter how small, nor how few practice evil doing; or whether they seek high or low seats.

The wisdom of Masonry, the examples and illustrations that are so plainly drawn upon the tracing-board, teaches every Mason that crimes of every kind and grade are not tolerated. Consequently, while Masonry is tolerant to all grades and colors of faith, to all sects and parties, yet it is prompt in denouncing crime.

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These moral dyspeptic who feast their souls upon slander, are objects of pity, while their conduct is to be looked upon with the utmost contempt and disapprobation. They are to be pitied, from the fact that they know they have forfeited all confidence of the true and worthy portion of society. The scandal peddler's unextinguished conscience will burn, at times, like a lake on fire. He feels its smart, and smells the smoke, sees the flame approaching, and he cannot escape. The gnawing worm is busy at his moral life, and escape is impossible. Inwardly he groans and writhes, but no help comes. Poor, pitiable object, he is slain by his own selfishness, and a righteous judgment befalls him. If he amends his ways, restores that which he has taken, and lives a life of positive acts for good, Masonic tolerance will forgive, and encourage him to rise above the evils of selfishness.

THE GREAT I AM.

Our ancient brotherhood held in profound veneration the All-seeing eye. The Being who ruled and governed all worlds. They felt safe when they supposed they were leaning upon his arm. When following in the pathway of right, they firmly believed that the good deeds of life, would prevent dark ones from being recorded.

This regard, this high reverence, implicit trust is beneficial in our journey of life. From a Masonic standpoint, and reliance upon God, we firmly believe that he will follow the soul with impressions of love, throughout eternity. The All-seeing eye of Jehovah, will rest upon us in every sphere. In all times of need, the smile of love from his face will penetrate the soul's heart, and touch a corresponding cord of love, and wherever hatred and insubordination are intruding upon our happiness, there will come the clear sunshine of love to dispel them. And as the brightness of that benificent smile is only observed behind these summer clouds, they will be driven away, and our souls become baptized into that which it most needs, and receive that of which the Deity possesses, in an infinite degree. Are there no incentives then, for Masons to continually cultivate the thought, that the All-seeing eye of Jehovah rests upon them?

MORE intellectual acuteness, divested, as it is, in too many cases, of all that is comprehensive and great and good, is more revolting than the most helpless imbecility.

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CORRESPONDENCE.

BROTHER BILLINGS:

As a member of the *Masonic Fraternity*, belonging to the *jurisdiction of Wisconsin*, I wish to make a few inquiries through the columns of THE MYSTIC STAR. By what authority or encouragement in any official form or capacity *The Michigan Freemason* "designs to make it the official organ of this Grand Jurisdiction?"

And by whose instigation is it that the publishers of that journal "are happy to announce, that Bro. S. E. Woodworth has become connected with the journal as corresponding editor for Wisconsin?"

The *journal* and the brother thus announced in a letter I have received, are unknown to me. But this much I have to say to our Masonic brotherhood, that if the letter now in my possession, signed S. E. Woodworth, hailing from Madison, is a fair specimen of the gentleman's literary acquirements, I do not believe that the "Department Devoted to the interests of the Craft in Wisconsin," will reflect any credit upon *our craft*, or that the Wisconsin Department will emit much light.

As I have known you for a number of years, and have been a constant reader of THE MYSTIC STAR, I have considered it to be my duty, as belonging to the Masonic craft in Wisconsin, to make the foregoing inquiries and remarks through the columns of your journal. I do it for the *protection* of the *craft* and the *credit of Masonry in this jurisdiction.*

One thing more: Are you acquainted with the person who is to be the *corresponding editor* for Wisconsin, who writes to me, requesting me to circulate a notice that he will deliver a "public lecture on Masonry illustrated, if the Lodge think best. Give me a good notice, and invite the Odd Fellows; would like a full house; will be there in the interest of this paper and solicit subscribers. I expect the brethren to take care of me over night."

I give the above choice specimen of literature, exactly as written, that the brethren may be prepared for that *more light*, that will be forthcoming from this bright luminary, the corresponding editor of *The Michigan Freemason.*

Fraternally yours,
A MASTER MASON.

In answer to the above interrogatories, we say that we are not acquainted with the person. We know nothing about him. We have heard of him in Wisconsin. At one place a brother represents him as a pencil pedlar. At another time he represents himself as a Masonic Key pedlar. That he did not expect to do a

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very thriving business in Wisconsin in the Key traffic, but expected to reap a golden harvest in Iowa, as the brotherhood used the one he sold (more than any other one), in that State.

We are inclined to the opinion that all of the Grand jurisdictions, if they want to bring Masonry into disgrace, should adopt the journal that will furnish such means of communication as this "corresponding editor." He comes armed and equipped for a glorious onslaught, upon every item of Masonic integrity.

One brother informed me that he heard that Bro. Young, the Grand Lecturer of Wisconsin was to go into that journal, but for some cause he did not. This brother said he could not vouch for the truth of such an arrangement. But this much every Mason can rely upon, that Bro. Young is the *last man* who would so demean himself as to touch the unclean business of the Key trade, or give countenance to a firm that sends out such bummers.

We are not personally acquainted with Bro. Young, but his praise is in the mouth of all who do know him. What does this "Bro. S. E. Woodworth" mean by his lecture on "Masonry Illustrated." Has he some diagrams and pictures to *illustrate* the journeyings of the neophyte in the Order? Are his illustrations the amusements thrown in at certain points to create applause from those who seek sport? Then the "Odd Fellow" (we present the word according to his orthography), are to be invited to the show for what? To exhibit their goat? Is it to convince them that their goat is not as fast on the plank as the one Masons use? Why invite "Odd Fellows" more than Catholics, Methodists or Democrats? As a Mason, we cannot see why they should be selected from all others to listen to the orator. If he is a true Mason (?) he has no more right to proselyte them to Masonry than the Catholics. They are having in Michigan considerable trouble, as we learn from official documents, arising out of Keys, and clandestine organizations. They have adopted nearly the same that we recommended in THE MYSTIC STAR some years ago to protect the craft from the mountebanks that are peddling Keys and doing other unwarrantable deeds to make a dollar.

This much we will say to our Wisconsin brotherhood, that the men who invade your jurisdiction with Keys are condemned by the *Grand officers and members of the Grand Lodge of Michigan* as you would condemn them yourself. They step across your line and commit their depredations, and are away before the mischief becomes known. Let all keep an eye out for them.

THE first Masonic Book published in America, a volume of Masonic Constitutions, was published by Bro. Benjamin Franklin in 1734."

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MASONIC MUTUAL BENEFIT SOCIETY OF INDIANA.

BROTHER NEWMAN:

In the August number of the STAR, I notice some extracts from the annual report of Bro. J. C. Martin, Secretary of the "Masonic Mutual Benefit Society of Indiana," accompanied by the wish "that every Jurisdiction would establish a society of this nature, and let it become a part of the work of every Grand Lodge." Such societies are already established and in successful operation, and endorsed by the Grand Lodges of Indiana, Missouri, Kentucky, Tennessee, Ohio, Iowa, and, we believe, by New York; and are doing a vast amount of good, both in relieving the families of deceased worthy brothers, and in aiding weak Lodges in the support of such beneficiaries.

It may not be generally known that we have in this Grand Jurisdiction a society, identical with that of Indiana, whose provisions were copied almost *verbatim* from that wise and beneficent organization. I refer to the "Illinois Masons' Benevolent Society," located at Princeton, Bureau County, Illinois, W. Bro. Geo. Crossby, President, and Bro. L. E. Jerome, Secretary.

This society now numbers eight hundred, and is rapidly filling up to its maximum, five thousand. It has been in existence one and a half years, and has lost four members by death. It is doing a good work, and the Craft are beginning to appreciate its advantages. But as to making it "a part of the work of the Grand Lodge:" Although there are on its list of membership such names as M. W., D. C. Cregier, P. Grand Master; M. W James A. Hawley, Grand Master; R. W. Geo. E. Lounsberry, Deputy Grand Master; R. W. Joseph Robbins, D. G. W.; R. W. W. J. A. Delaney; J. G., W. R. W. H. Hubbard, D. D.; R. W., T. T. Gurney; G. O. and W. brethren Walter A. Stearns, John Whittey, A. R. Atkins. Gen. T. J. Henderson, E. N. Tucker, and a host of worshipful and distinguished brethren in the State, giving assurance that it was no ephemeral or unimportant matter; yet, on its presentation to the late Communication of the Grand Lodge, that body refused even to permit a committee to *investigate* its charter constitution and workings, so that the members of that body might be able to tell their constituents on their return home, whether its provisions were wise and beneficent, or otherwise. Grand Lodges are the conservators of the interests of the Craft, and should not only make wise laws and regulations for their government, and recommend beneficent and charitable measures, but should also *warn them of approaching danger*. How can they effectually do this if they smother investigation, and refuse the light? It is to be hoped that

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no fastidious fear of consequences will again prevent *our* Grand Lodge from *investigating* carefully and fully *all* matter brought before it affecting the Craft, and placing the seal of its approval or disapprobation upon them. As the matter *now* stands the Craft of Illinois must look to the Masonic publications of the day, together with the action of neighboring Grand Lodges to ascertain the working of Masonic Mutual Benefit Societies, rather than to the action of our Grand Lodge. VERITAS.

CHICAGO, October 5, 1872.

ARE THE PRINCIPLES OF MASONRY FOR THE WORLD?

It must become apparent to every thinker, that we are living in an age of momentous events. For if we will cast thoughts backward upon the dial of time, we only discover, now and then, epochs that attract the attention of advanced minds. And, occasionally, periods are presented, which will be noticed and referred to, in all ages to come.

The age in which we live, perhaps, has no parallel in any period of time past. All things are being done on a large scale; a kind of a wholesale jobbing of events, periods and improvements is dispatched at once. Every one desires a through ticket on the lightning express train to wealth and fame. And all are impatient, even to be compelled to stop to "wood and water," and woe be it to the unlucky one who is a moment too late. Every system presented for the elevation of humanity, and for the improvement of our race, have on record important events in past struggles. This is signally true of Freemasonry. Its ancient birth-place can scarcely be given at this period, without taxing the imagination very heavily, It has many of its distinct land-marks of history, that are so accurately drawn upon its own trestle-board, that none need materially err relative to the object and mission of the Institution. And it matters not to a true mason whether her legendary lessons are clothed in myth, or founded in fact, where they were first instituted or born. As masons, we know the ample designs, right-angles, horizontals, and perpendiculars, are illustrative of great moral truths which carry us through our whole period of life. Teaching us to industriously improve our time. And all those lessons and symbols impress our minds with their significant disquisitions.

When we are once seated to learn the lessons of Masonry, either from the esoteric or exoteric teachings, we meet with sublimity, beauty and excellence, harmoniously presented in wisdom,

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found in no other system. Everywhere in science and out, there is ample room for progress and proficiency. In the direction of our moral and philanthropic advancements there is no good, short of the light and perfection—the "*urim and thumum*" of our ancient Craft. The land-marks they instituted must be *honored* by all true Masons. And we cannot depart from their rules and regulations, without bringing disgrace and ruin in our internal government, and demands.

When we inquire whether Masonry is for the world or not, we may be allowed to have something to say about the adaptability of the principles taught in our system of government. This can be done without meddling in the least with any *party* or *sect*. We would ask, then, has not Masonry laid the foundation of this great cosmopolitan nation. Have not the mighty improvements in science, art, and government, throughout the whole web of society been fostered, cherished and taught by Masonry?

The world, in all periods, have had more or less men whose far-seeing faculties have propelled them in advance, and, like the well-trained courser, have distanced others of their time. They have availed themselves of every facility, have cultivated every open field, have called into requisition new aids, and thereby become prepared to occupy and explore new fields for usefulness, to the full extent of the opportunities which were presented. And such are discoverers, explorers, inventors, and reformers. It is this, that when we go out into the broad, open territory of thought, we find that Masonry has withstood all enemies, and presents her open arms of charity to the weak and erring of humanity. She is ever ready and willing to bring to light the worthy, and bestow wisdom, to unfold science, and art, in the world, and fears no danger. From this fact, as long as truth, virtue, wisdom and peace are the principles taught, there can be no harm.

Masonry takes the neophyte student and teaches them humility, dependence and trust. At the very threshold of the Mystic Temple all must bow, before a single ray of light flits across the mind, and they then learn dependence and trust in God. They are then required to manifest faith in His paternity, which trust, faith, and humility, enables the learner to hope in immortality, and having thus gained the ascent upon these two rounds of the symbolical ladder, they are ready for the third. Now, they must practice charity to all mankind, and forgiveness to a brother, standing firmly and immovably to the principles of integrity.

During the many ages and decades of time, Masonry has accompanied humanity from a condition of darkness and abject ignorance, to light and knowledge. When gross darkness and enmity surrounded her; and attempted to close the avenues to her sacred altar, there was still a burning light shining within the heart of

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her true and worthy members, that no darkness could obliterate, or enmity destroy. The olive branch of peace was ever kept green and vigorous, to be presented to her enemies, at any time when a sincere desire was manifested to become acquainted with her fruits.

And, as the custodians of Masonry in her moral and intellectual power, strength and beauty, we take that olive branch in our grasp, and march up the rugged cliffs of science, in order to gain new points, and obtain more and stronger rays of light, that humanity may live in a higher life, and occupy a more extended plane.

Masonry enables us to look back and reflect upon the obstacles that have been overcome. Our redemption from bigotry, and salvation from the thraldom of intolerance has caused joy of soul. By perseverance and integrity we have learned to overcome many evils, and thereby gain strength and courage to take another step in progressive reform, whereby we, with others, can gain a higher eminence upon the mountain-side of goodness. Every design drawn upon the Masonic trestle-board inspires more courage, and makes us more daring to find truth, and it more energetically establishes broader views of the perfections of God.

The noble mission of Masonry is to have drawn upon the tracing-board more perfect plans for humanity. The world's great heart is throbbing with all of its pulsations for a nobler grade of life. And as we take an outlook upon the opportunities which are presented to us as a fraternal brotherhood to go up and possess the land, to occupy that eminence, to live that life, are we in the discharge of our duty when we stand at the corners of the streets all the day idle, and excuse ourselves by saying, "No man hath hired us." We, who have been taught how to work, and what work is acceptable to go into the walls of the Temple, should never fold our arms when these grand opportunities are developed to do good in the world.

Let us, for a moment, take a survey of what is being done. Look at the mighty strides which are being taken, and can we be idle, and not offer our services? In every direction that we may be pleased to look, at home or abroad, we see work that needs to be done. And work, too, that must be done, from the stand-point of Masonry. A more perfect practice of neighborly commercial intercourse must be carried out with all who, from any cause, have become alienated from us. Bolder and more amicable propositions of reconcillation must be presented in order to affect that end. It cannot be denied but that there is a great need of bringing the principles of Masonry to bear upon the minds of the American people. That each sectional interest may be respected. Take cognizance of each one's feeling; look at the systems of progress and

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reform from all points of the compass, and try to keep ourselves within due bounds. Every Mason, it matters not where he may reside, at the north, south, east or west, can do something to make the machinery of government run more smoothly, and with less friction. When all things move in a Masonic Lodge quietly and in harmony with the tenets of Masonry, wisdom, beauty and moral power controls all.

Now, may not the same be the governing power over our national matters? We do not say that Masons should all unite with one sect or party, and do this, but let them, where they are, strive to bring the sect or party to which they belong under the influence of their beneficial principles. With this in view, it would matter but little what party ruled. For tolerance, equality, justice and right would prevail.

WHAT DOES MASONRY REQUIRE?

In the first place we will note down a few points that Masonry does not require. Masonry seeks no man for his worldly possessions, or rejects him for his poverty. It does not regard him for his high-sounding titles, or turn away from him for his low station in life. Masonry never seeks to know to what sect or party he gives his preference. Is he a man of sound mind and body? Is he in possession of those pre-requisites to make him a fit Ashlar, upon which Masonic work can be commenced with due safety?

Yet, at the same time that Masonry occupies this position towards the neophyte, it draws out designs upon the trestle-board, which is a standard for the government of all who cross the threshold of the temple, that cannot be abrogated or set aside. Those designs are principles that cannot be disregarded without ruin and destruction to the symbolic edifice. By undertaking to build the masonic Temple in its symbolic character, without those principles, would be treason.

It is utterly impossible for a man to be a man to be a mason, and live up to the high obligations of masonry, without living a higher, nobler, and a purer life. It matters not how good he may be, still masonry discovers his superfluities of life, and requires them to be abandoned, ere he can be fitted for the Temple.

When this is not accomplished, when he is not made better, masonry has undertaken to perform masonic work upon unprofitable material. The person who is taken from the human quarry and does not inhale the spirit of masonry, or know its mysteries, is of but little value. If he fails or neglects to improve and progress in the mystic art, and thereby become more perfect in his

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journey of life, he blots his own honor as a man in attempting to be a mason, without producing any fruit. masonically, he is like a barren tree, with its branches withered and dead.

And after such a barren life has been presented for years, and very much of these moral principles have been trampled in disgrace under foot by those who have thus failed, masonry does not require that they should be regarded as worthy members. There is no binding power left. The life in them is gone, and they are to be thrown away as useless.

GRAND LODGE OF COLORADO, GRAND SECRETARY'S OFFICE.

ED. MYSTIC STAR:—I have the honor to certify to you that, at the Annual Communication of the M. W. and Honorable Fraternity of F. and A. Masons, of Colorado, held at Central, on the 24th of September, A. D. 1872, A. L. 5872, the following named grand officers were elected and duly installed:

M. W. G. M., H. M. TELLER, of Central.
R. W. D. G. M., W. D. ANTHONY, of Denver.
R. W. S. G. W., H. M. ORAHOOD, of Black Hawk.
R. W. J. G. W., E. T. STONE, of Colorado City.
R. W. Gr. Treas., W. W. WARE, of Georgetown.
R. W. Gr. Sec., ED. C. PARMELEE, of Georgetown.
Bro. G. G. BREWER, of Denver.

Bro. A. SAGENDORF, of Frankstown, was appointed chairman of the committee on jurisprudence.

GEORGETOWN, 9th month, 1872.

ED. C. PARMELEE,
Grand Secretary.

WILL ALL of our *Exchanges* direct to THE MYSTIC STAR, ELGIN, ILL., as it is the residence of the *Editor*. Our contributors will do the same, this will oblige all parties concerned.

The *Trowel, Voice of Masonry, Michigan Freemason, Mackey's National Freemason, London Freemason, Keystone* and *Masonic Tidings*, all will confer a favor by directing to Elgin, Ill. The above works have failed to come to us this year. What is the matter brethren?

WE ARE under obligations to the W. Rev. J. O. M. HEWETT Grand Chaplin of Wisconsin, for a copy of the "Twenty-eighth Annual Communication of the Grand Lodge," of that State. He will accept our thanks.

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THE MYSTIC STAR.

NOVEMBER,——1872.

"THE MYSTIC TIE."

BY DR. JAY GUNDY WINEGARDEN, FRANCESVILLE, IND.

What is this "Mystic Tie" men name
About us every where?
They speak of it with reverence
That seems most truly rare!
Fly back with me, on fancy's wings,
Two thousand years and more,
And let us search more thoroughly
Throughout the fields of yore.
On, on toward the golden door
Of happy, hopeful morn,
Let's wend our way, and seek the place
Where our "Great Light" was born!
Ah, here we stand in awe, before
Two objects grand and great,
The pillars of proud Hercules,
Which mark an entrance gate,
"Jachin" and "Boaz," hear, we read!
The one to guide by day,
The other through the dismal night
To point the proper way!
We enter, and behold! a "Lodge"
Extending to'ard the East,
And spreading out both North and South,
Doth our wond'ring vision feast!
'Tis filled with craftsmen, all intent
Upon some earnest work.
Each one is striving in his mite!
Not a duty doth he shirk!
And all seem bound by a strong tie
Of faithful, filial love!
None wrongs another, nor doth strive
To place himself above
His brethren, as in unity
They toil day after day,
To execute the various plans
Their loved Master doth lay.
Some are raising monstrous stones
From quarries damp and deep,
Others are felling forest trees,
Hewing them square and neat,
What can these workmen's object be?
What great aim is in view,
That they this great work prosecute
In love so deep and true?
We'll get on board one of those floats
About to cross yon sea,
The broad Mediterranean;
Whose waters pure and free
Will bear us on 'mid beauteous isles,
Through countries rich and proud,
Along the base of mountains grand,
Close-crowned by silv'ry cloud.
On, on we float! A harbor now
Is looming into view!
Behold its hills precipitous
Mount up to'ard heaven's blue
'Tis to Joppa, that welcome port,
That travelers always seek.
Come, let's hasten with those laborers
To climb its rugged steep.
See how those cedars, smoothly hewn,
And proved by square and line,
And those monstr'us ashlers squarely dress'd
Glide up that steep decline!
They too are pilgrims traveling hence
To fill some great design.
We'll follow them and surely learn
Their mission in due time.
Day after day the heavy loads
Move tediously along,
O'er rugged hills, through varying vales
And defiles steep and long.
We're weary now. Come, let us rest
Beneath this olive tree,
Upon the fair Mount Olivet.
But what is that we see!
Magnificent! Celestial!
A city superbly grand,
Arrayed in all the splendor of
This great and wealthy land,
It glitters on you lofty plain
Like gold in the sunlight's sheen,
While Kidron and Jehosophat
Rest quietly between.
"Jerusalem, foundation of peace!"
We hear the craftsmen cry,
"The city of our Grand Master,
Home of our King Most High!"
Again we move. We wend our way
Toward the massive gates
That shut the city from the world,
And guard its rich estates,
Can we enter—gain admission?
Pray, who can conjecture?
All's tightly closed, most strongly barred
I see no way, I'm sure!
Yet, watch that Master! See, his face
Doth firm assurance wear,
As he approaches yonder gate
To ask admission there.

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Can he gain it? Come, let us watch.
He gives a word, a token,
And back the mighty portals yield,
And now stand widely open!
The fiercest engines of dire war
These strong gates to defy,
Yet now they yield most readily
To those craftsmen's "Mystic Tie!"
The timbers and the ashlers now
Are conveyed through the gate.
Let's enter with them, and with patience
Farther disclosures wait
Oh, beautiful! Oh, beautiful!
What splendor! How sublime!
What human mind could e'er conceive
The scene that now awes mine!
We now behold the mission of
The ashlers and cedars.
We now can see the earnest aim
Of craftsmen and leaders.
Splendid Temple! Proud monument
Of Wisdom, Strength and Beauty!
The wonderful accomplishment
Of Virtue, Love and Duty!
A building built, a temple reared,
Wherein God is to dwell!
Of its superb magnificence
Enough we ne'er can tell!
See, how each ashler fits its place,
Though dressed long leagues away,
All squared and numbered, ready now
In the cement to lay.
The cedars felled but recently
On Lebanon's fair hills,
Are carved and marked and numbered too,
And each perfectly fills
The place for which originally
Its makers it designed,
According to the aims and plans
Of their Grand Master's mind.
No sound of hammer, or of axe,
Or harsh metallic tool,
Disturbs the quiet progress of
Benignant order's rule.
On every hand the glitt'ring beams
Of silver and of gold,
Dazzle the wond'ring eyes that stare
These splendors to behold
Indeed, the scene's so beatific,
No one can feel a doubt
But that the love of Deity
Pervades the work throughout,
This, then, is the stupendous work
These craftsmen have pursued;
This, then, is the glorious aim
That has their hearts imbued
With earnest, deep fidelity,
And formed that "Mystic Tie,"
That binds them in fraternal love
That can never, never die.
Lo, some meet on the Checkered-Pave,
All on a level stand,
As they receive instructions from
Their wise Grand Master's hand.
Others mount the Winding Stairs,
Their Wages to receive.
Their faces beam with living joy,
As they the Truth believe.
Others bow with reverence,
As in deep love they meet
Within the SANCTUM SANCTORUM,
Before the Mercy Seat,
How fitting that this House of God,
Should thus be reared by men
Whose virtues are so heavenly,
Whose lives none can condemn!
'Tis finished now! The Work is done,
The TEMPLE'S stand completed.
The one of matter is composed,
The other stands secreted
Within the breasts of the craftsmen,
Who reared the noble structure,
And who, the knowledge fondly keep,
Received from their Instructor.
Forth they go now, workmen free,
Carrying with them everywhere,
Knowledge that will make them mighty;
Make them knights who'll always dare
Plunge the lance of castigation,
Deep into the vile, black heart
Of Virtue's foe, and spread true light,
Revealing Science, teaching Art.
Thus was born that mystic power,
That has ruled the world for years;
That is sure to appear promptly
To dispel a Brother's fears,
When the dismal clouds of danger
Thickly hang on every side,
And the dreadful car of evil
Is about to override.
Thus was born that mystic power
That doth stem deep sorrow's tear,
That doth sooth the worst afflictions,
That bereavement's heart doth cheer;
That doth crush the vilest passions,
And allay the bitterest strife;
Out of fiends, make purest mortals!
OUT OF DEATH, ETERNAL LIFE!
Everywhere this sacred power
Seems in all its strength to dwell,
In the forests dark and savage,
In the valley, and in dell;
'Mid the city's marts and mansions,
In the humble villege home;
'Mid the hum of busy workshops,
In the fields quiet and lone;
In the halls of high amusement,
In the chambers of the sick;
On the bloody field of battle,
'Mid its scenes sadly terrific;
Upon the desert broad and sterile,
On the ocean's heaving breast;
Aye, everywhere! from pole to pole!
From North to South, from East to West
This my Brethren, is the Order
That we fondly call our own,
This the Tie that us encircles
Like a solid golden zone!
And to-night upon this rostrum,
We most earnestly appeal
To every worthy Brother present
To continue true as steel.
True as steel to every Virtue,
True as steel 'gainst every Vice;
True as steel to ev'ry Land-Mark,
Guarding them 'gainst sacrifice.
True as steel to law and order;
True as steel to pledges made;
True as steel unto each other,
TRUE AS A DAMASCUS BLADE!
True to Heaven and true to country,
True to all that's good and wise,
That the world may us admire,
And our institution prize.
Let us purge ourselves of falsehood;
Let us cleanse the profane tongue;
Let us smash the drunkard's goblet,
And its fierce temptations shun;
Let us banish obscene talkers,
And adulterers expel;
Let us fear these unchaste vipers
As we would the fiends in hell!
Let the Hammer of contention,
Or division's noisy Axe,
Or any other tool of mischief,
Never mar our peace, or tax
Us with reproach and shame and hate
Before our bitter foe,

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Who would exult with noisy tongue
Over our overthrow.
Let no thief remain among us,
Let no gambler us defile;
Aye, let that door never be opened
To anything that's vile.
Thus must we keep our Temple purged
Of every vice and sin,
If we would have our Grand Master
To ever enter in.
How is it now? Let's look about,
Are we true Masons all?
Are we unspotted from the world?
Do we heed Duty's call?
Doth Prudence guide us every day?
Doth Temperance chasten all?
Doth Fortitude lend its support
When trials chafe and gall?
Is Justice guide of all our acts
Toward our fellowmen?
Doth Benevolence influence us
To extend a liberal palm?
Doth Charity adorn our hearts,
And make us good and kind?
Doth Truth and Honor and Virtue
Impress on every mind
Their sacred dictates, and induce
Each one to walk upright,
Believing in the works of God,
Obeying with delight?
Have we an ear attentive to
Sweet Mercy's earnest prayer?
A hand to stretch forth willingly
To lighten misery's cares?
Have we a tongue to vindicate
A traduced Brother's name?
Have we a heart whose faithfulness
Can sacred trusts retain?
And will our feet forsake their path
To help a needy Brother?
Have we no wrangling in our midst?
Do we cherish one another?
Are we prompt in our attendance?
Do we pay our annual dues?
Are we ready when there's labor,
Or do we falter and refuse?
Can we answer all these questions
With a conscience sound and clear?
Ah, dear Brethren, we are doubtful!
We must hang our heads, I fear!
Oh, how many are unworthy
Of the great and glorious name—
"Ancient Free and Accepted Masons,"
All the rights of which they claim,
Yet do never heed its teachings,
Never practice its good rules,
Never teach its noble precepts,
Never use its Working Tools!
Would "Excellent King Solomon"
Consent to fill our East?
In our West would Tyre's noble son
Pay "Wages" in the least?
And would that man so great and good,
The lonely Widow's Son,
Consent to call us off and on,
'Neath our Meridian Sun?
I fear they'd find "confusion" here,
'As in the days of yore!
I fear that our unworthiness
Would drive them from the door'
Thes'd find our Trestle-Board all blank,
No designs traced thereon,
No noble Work laid out for us
To labor hard upon;
They'd find our Twenty-four-inch Gauge
Lying idly by our side,
While, through indolence, our precious time
By its rule we ne'er divide,
Would they find our Gavel busy
At fitting a Living Stone
For "that House not built with hands,"
Wherein is Heaven's Throne?
Our Plumb guiding us in upwright walk;
Before both man and God,
In the virtuous, straight and consice path
Our great forefathers trod;
Our Square reducing every act,
And thought and word and aim
To the strictest line of rectitude
That Virtue doth proclaim;
Our Level teaching us that we
Must on a level stand,
While 'neath the Clouded Canopy,
Or Starry-decked Heaven's grand;
Would they find our Compass busy
Circumscribing each desire,
Causing us to live respected,
To be regretted when we expire?
Would they find our Trowel bright
From spreading the Cement
Of deep and pure Brotherly Love,
In every crack and rent
Of discord and contention that
On our Temple's walls appear,
And binding them in one strong band
Of Brothers true and dear?
My Brethren, these are hints that we
Should ponder long and well,
Thoughts that should ever be induced
Within our mind to dwell,
Remembering that the outside world
Is ever watching us,
And that with criticisms sharp
Our failures they'll discuss.
But dearer than the world's opinion
To all our hearts should be
The pure, unspotted characters
Of our loved MASONRY!
And every act and word of ours
Should add unto its lustre,
Thus leading seeking thousands on,
'Round its noble truths to cluster.
To-night then let us all renew
The sacred vows that binds us,
And forward press to reach that goal
For which Masonry's destined us.
Tyler, guard that door securely,
Junior Deacon, thoroughly purge.
Senior Deacon, hasten quickly
From indifference to emerge.
Yours is an important station;
Yours to keep the Lodge secure;
Yours to keep out all impostors,
The unworthy and impure;
Yours the Lesser Light to kindle,
Lighting us to, at, and from Labor;
Yours the Great Light to lay open
For him you call Brother and Neighbor.
Yours to guide the helpless novice,
And knowledge to him impart;
Showing him the fields of Science,
And the glorious works of Art.
Execute thy duty fully,
And when time no more shall be,
In that great Celestial Lodge
May we all again meet thee.
In the South so bright and sunny,
Source of glory and of Beauty,
Take your place, good Junior Warden,
And with Plumb-Line do your duty.
Superintend aright the craftsmen
During Refreshment's pleasant hours,
See that none run to intemperance,
Or excess them overpowers.
Execute thy duty fully,
And when High Twelve our lives hath blest,
We shall hear good Hiram calling
Us from Labor unto Rest.

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Senior Warden, with your Level,
Seek the ever-glorious West.
Be a Pillar of Strength in earnest,
That in safety we may rest.
Ever teach us that distinctions
All must some day surely cease,
Excepting that of noble goodness,
Which in greatness shall increase.
Promptly pay the Craft their wages,
Let none be dissatisfied.
Preserve harmony and good will
In the Lodge on every side.
Execute your duty fully,
And when life's bright sun shall set,
From Heaven's wise Grand Senior Warden,
We shall each our Wages get.
Dear Master, with profound respect,
We look toward the East,
Hoping that with each rising sun
Your wisdom may be increased.
Keep bright the sacred instrument
That on your breast you wear,
And ever rule and keep your Lodge
Upon a perfect square.
Cement us in Fraternal Love,
Divinely firm and pure,
A Mystic Tie which ne'er shall break
While God and Heaven endure.
And when the Great King's holy Gavel
Calls us on the final day,
And with joy and love most ardent,
We the glorious Cap-Stone lay,
And this dear earthly Lodge of ours
Closed he shall declare,
Looking toward the shining East,
We shall part upon the Square,
And then in distant after years,
While standing by our tomb,
Watching the fair Acacia
Brightly upon its bloom,
The world will breath its deep regret
In saddest word, and sigh—
HERE LIES A WORTHY BROTHER OF
THE NOBLE MYSTIC TIE!
'Twould not be well for me to close
Without a passing word
To the ladies who have patiently
My humble effort heard.
'Tis not for you to meet with us,
And join us heart and hand.
In building up the Temple fair,
Which our forefathers planned.
Yet woman has no better friend,
No truer, nobler knight,
Than is the worthy Freemason,
On every hand to-night.
Your beauty is by him admired,
Your virtues he doth prize,
Your love is as sacred unto him
As his hopes of Paradise.
He values dearly your loving aid
In the rugged path of life,
Whether Mother, Sister, Daughter, or
A faithful, loving wife.
His honor's pledged in your behalf,
In a most sacred vow,
Which he can never violate
While manhood crowns his brow
The widows and the orphans are
His most especial care,
From suffering, want and misfortune,
He struggles them to spare.
True, there are those who claim to be
Freemasons, who are base,
Besotted and unprincipled,
A burning, deep disgrace
Unto the great and noble Craft,
A blemish to the name,
A curse unto the holy cause,
Which their vileness doth defame.
But they bear the hideous leper's mark,
Stamped deep upon their brows,
By the fearful blight resulting from
Their violated vows.
There's no mistaking the good Mason
He shines forth sublimely grand,
Winning the world's hearty laudation
And the favors of Heaven's Hand.
And amid his fond admirers,
None so ardent and so free,
As the heart and hand of woman,
Always have been found to be.
With such glories, with such power,
With such virtues rare and high,
Who can fail to fondly cherish—
Warmly love the MYSTIC TIE!

ANCIENT MYSTERIES.

The following article is from the pen of Bro. ROBERT BELL, published in the *London Freemason*. It will be read with interest, as it gives the reader in a short space, a glance at the mysteries and secrets of the past.

Mysteries and secret societies, have existed from the mystic union of Adam and Eve till the present day. They have engaged the attention, and called forth the warmest sympathies of the purest and best of men.

They have responded in a great measure, to the urgent wants of our social nature, by mollifying with their ointment, the sorrow, and the suffering, that sin has entailed. They have atoned for the oppression of imperfect political institutions. They are of the antidotes for the selfishness in the outward life of the world. They are

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ever widening the pathway to human exaltation, by silently diffusing the principles of morality, and by their example of fraternal brotherhood. Their object is the elevation and social regeneration of our race. And who can measure their success in this glorious work. They are an auxiliary to the church—handmaids to the gospel of peace. They penetrate into the thickest darkness of human degradation, dispelling ignorance, and paving the way, for the light shall never end.

Their influence and value in moralizing the world is great. They are, I might say, the mother of civilization, and the nursery of national prosperity. Some miscroscopic critic may have discovered a dark spot, but it disappears in the brilliant rays of the fraternal sun, that shines with true, benevolent, and regenerating influence, on the isolated condition of man. The multiplication of secret societies, leads us to believe that the organizations of the outer world, do not respond to the social elements of our common nature. Hence their antiquity, and increase.

Egypt owes her ancient greatness and palmy days to the agency and influence of her secret mysteries. The first of which we have any account, is Osiris and Isis, with whom the history of Egypt commences. They are now two grand and imposing figures in her mythology. An account of their ceremony in initiating the neophytes, or candidates, would have been very interesting, had time permitted.

Then followed the Isianic mystery, improved but founded on Osiris and Isis, the influence of which on the Egyptian life is according to the historian, as follows: "In these secret retreats were laid the foundation of that strange, and, to us, incomprehensible civilization, whose remembrance is perpetuated by the pyramids, and whose history is dimly and obscurely preserved by hieroglyphical signs. It was chiefly their influence that gave unity to the Egyptian character, consistency to their religious establishments, stability to their political institutions, vigor and directness in the pursuits of philosophy, science and art. It was through them that Egypt first began to live, and through them, that ancient people attained to that high intellectual, social and moral development, which, for so many ages, raised them so far above the rest of the nations of the earth."

Again, fourteen centuries before the Christian era, we have the secret institution of Orpheus, the founder of Grecian civilization. He traveled to Egypt in search of wisdom, and finding that her sacred mysteries were the sources of her greatness, was initiated therein. After which, he returned to Greece, where his sacred mysteries were first celebrated in forests, and on high walls. The ordeal of initiation was sufficient to tax the patience and endurance of a Job, and the courage of a David. Still, it made immense

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progress, and exercised a powerful influence over Grecian life and manners; so much so, that kings and princes were ambitious of the honor of wearing the mystic badge of the Order.

Then we have the Cabiria of Samothrace, which prevailed very extensively, at an early period, in every quarter of the world. Their ceremonies was so frightful that many of the candidates were overcome with fear, and fell senseless to the ground. The candidates who overcame the initiation were baptized, as in the Christian Church now, and received a new name. Their diploma was a small white stone, and on that stone was engraved their new name, together with their mark or sign.

We may therefore infer that the Apostle John was an initiate of this order. He evidently alludes to this mystic stone, in Rev. 2 and 17, where he says: "To him that overcometh" mark, it was hard to overcome—"To Him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, save He that receiveth it." This double figure of the manna and stone is beautifully explicate of the new name and nature of a true believer in Jesus. John must, therefore, have known and appreciated this order; also, Hiram, King of Tyre, was a high priest of the order. It existed in Judea, in the time of Christ, who you know condemned the Pharisees and and Sadducees, but not the Cabirian, or Essenes, as they were then called. They were the Freemasons of that age. Their principles were Liberty, Fraternity, Equality. The were admired for their amiability and gentleness of manner. Would that we could say this of all Masons, now, near and close of the nineteenth century.

Then in the sixth century before Christ, we have the secret order of Pythagoras. He was initiated into the Cabirian, Isianic, and Greek mysteries. He taught his doctrines in a symbolical form, and veiled them with obscurity, which attracted great numbers of influential disciples, and which exercised a mighty influence for good on subsequent ages. From this period some Freemasons date the origin of our order, but with them I differ. Doubtless his mode of teaching divine truth, though more obscure, was somewhat similar to our own; this, however, is no conclusive argument that our present Masonic organization then existed.

Then about fifty years before the Christian era, we find secret societies flourishing in ancient Scandinavia, originated by Odin, the great mystagogue of the north of Europe. His life and death were alike wonderful, and would repay a careful perusal; his beneficial influence on the world cannot be measured; his shadow reaches down through centuries to the present time; the whole of Europe felt, and still feels, the power of his mighty life, which clearly demonstrates the utility of fraternal combination.

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Next we have the Westphalian Brotherhood, of Germany, in the middle of the thirteenth century, originated to defend themselves against despotic oppression. The great power of this fraternity, like the rays of the sun, radiated in all directions and penetrated all places, was powerful in repressing evil, in restoring liberty, freedom, and social equality, and gave to those words their present grand significance. This order gave rise to another in Spain, at the close of the thirteenth century, called the Hermandad, who, like their Westphalian brethren, had to combat with anarchy and violence, and like them, they succeeded, with the aid of their king, in restoring liberty. The utility of the Spanish Brotherhood at that time was so great that its effects were manifest to all.

We come next to sunny Italy, with its secret order called Carbonari, based on civil liberty and religious freedom. It has been inactive, but is still looking forward, and expects to accomplish much.

IS MASONRY PROGRESSIVE?

BY L. A. LOCKWOOD, G. M. OF CONNECTICUT.

Masonry cannot justly be called a progressive science, in the modern use of this term; but the knowledge of Masonry may be, nay, should be progessive. Like nature, it possesses many external beauties evident to, and admired by the most thoughtless observer, while an inexhaustible profusion of others lies concealed in its bosom as a reward for earnest and diligent inquiry. Like nature, also, its symbolism is perfect, and the noblest discoveries of science—throwing more light upon it—reveal hitherto undiscovered beauties, which constantly challenge our admiration and surprise. No man was ever the master of Masonry—no man ever can be. Life is too short, human intellect too feeble to comprehend it in all its full and just proportions. The Masonic Temple is so vast, the human vision so limited, that we can at most see but a small part of one of its magnificent Corinthian columns. Like its material model, King Solomon's Temple, how appropriately may be addressed the beautiful lines of Bishop Heber:

For thee his iv'ry load Behemoth bore,
And far Sofala teemed with golden ore;
Thine all the arts that wait on wealth's increase,
Or bask and wanton in the beam of peace.

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When Tiber slept beneath the cypress bloom,
And silence held the lonely woods of Rome;
Or ere to Greece the builder's skill was known,
Or the light chisel brushed the Parian stone;
Yet here fair Science nursed her infant fire,
Fann'd by the artist and of friendly Tyre,
Then tower'd the palace, then in awful state,
The Temple rear'd its everlasting gate;
No workmen's steel, no pond'rous axes rung;
Like some tall palm the noiseless fabric sprung.
Majestic silence!—then the harp awoke,
The cymbal clang'd, the deep-voice trumpet spoke,
And Salem spread her suppliant arms abroad,
View'd the descending flame and bless'd the present God.

And again:

We hear much about uniformity in work, and efforts have been made in many Grand Bodies to legislate particular rituals upon subordinates. All edicts are impotent to effect the object proposed. Masons will not do work which they do not love. The sword never yet changed belief or created affection. True uniformity is very desirable; but this consists not so much in uniformity of language—the mere vehicle of ideas—as in uniformity of symbolism, of doctrine, and of principles. Do we not too often quibble about words, and forget teachings? grasp at forms and neglect substance, and sometimes destroy charity, the greatest of all virtues, in stickling for mere words? Of course there are essentials, which are landmarks, and which must be preserved, in all languages and among all Masons, to secure the universality; nay, more, the existence of Masonry. Yet there are many non-essentials which are the mere staging for the Royal Arch, and forms no part whatever of that beautiful support. Now, some latitude in the use of this scaffolding must be permitted, so long as the Arch is constructed agreeable to the design laid down upon the trestle-board, and all attempts to restrict this discretion of Masonic instruction only tend to cramp the intellect and draw the attention to words instead of ideas. Show a zealous and intelligent Mason "good work," becoming to the dignity and elevating the standard of manhood—"consistent with traditionary history and square" agreeing with the ancient landmarks of Masonry and the whole system of sublime symbolism—and you will need no edict to compel him to perform it; his judgment will approve it and his affections will cluster around it. Let me not be misunderstood. The essentials and landmarks of Masonry must be preserved, authorized, and this Grand Body is is their lawful and competent conservator within this jurisdiction. Excessive legislation is a

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common and growing evil of the age. It has entered Masonic Grand Bodies; it is full time our attention should be called to the crying evil. The ancient landmarks are the axiomatic fundamental principle of jurisprudence. They are plain and concise, easily comprehended, and readily applied. They cover, also, the whole essential ground of Masonry, and a thorough knowledge of them and a fair acquaintance with the design of our institution, are sure guides to the solution of almost, if not all, questions which may arise. Laws should be few, easily understood, and brought home to the knowledge of all their subjects. I infer the legal maxim, 'ignorance of the law excuses no one," however expedient it may be in civil governments is hardly applicable to Masonry of the present day. Each session seems to strive to invent new laws or regulations, unmindful or ignorant of what the law really is; and thus we have edicts and rules innumerable, scattered over thousands of pages of proceedings, and often entirely inconsistent with themselves and with each other, so that those who read the most of them will know the least of Masonic jurisprudence. Let there be as little legislation over subordinates as is compatible with the general good, and leave to them the management of the rest so long as they violate no ancient landmark. The officers and members of the subordinates will not be found wanting. Common sense, good judgment, charitable dispositions and love for our ancient Order are not the exclusive prerogatives of Grand Officers or Grand Bodies, but the common inheritance of all good Masons.

THE TRUE DOCTRINE.

Hardly anything is more contemptible than the conceit which rests merely upon social position—the conceit of those who imagine that they thus are divorced from the clay of common men, of those who shrink with horror from the idea of work, as something which degrades by its very contact, and yet who, very likely, owe their present position to some not very remote ancestor, who recognized his call to work, lived more honestly in the world than they do, and was not ashamed of soiled thumbs. It is one of the meanest things for people to be ashamed of the work from which they draw their income, and which glorified their ancestors more with soiled aprons and black gowns, than themselves with their fine ribbons and flashing jewelry. It might be a fine thing to be like the lilies. Advantageous position is only a more emphatic call for work, and while those who hold the advantage may not be compelled to manual drudgery, they should recognize the fact that manual drudgery may be performed in the same spirit as that which characterizes their own work, and therefore that it is equally honest.

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MASONIC HYMN.

[Father Taylor (as he is familiarly known) heard an old lady of seventy years repeat the following hymn, from memory, and, the sentiment harmonizing with his feelings, he procured it for the press:]

Master supreme! Thou wise and good,
Our maker and our loving God,
Fill every heart with peace and love,
And grant thy blessings from above.

May every brother be sincere,
And strive to wipe the orphan's tear;
The stranger lodge, the hungry feed,
And give relief in time of need.

May Charity, with Faith and Hope,
Bear every brother's burden up,
While Jacob's ladder we behold,
"Round"—excelling finest gold.

May SQUARE and LEVEL, BADGE and PLUMB
And COMPASS aid our journey home,
Till we arrive in heaven above,
And sit with the Grand Lodge above.

There meet our brothers from the west,
And from the south in glory blest,
And those who fill the Orient seat,
Shall cast their crowns at Jesus' feet.

TOLERATION IN PRUSSIA.—The Grand Lodge Royal York of Friendship, one of the three Grand Lodges at Berlin, Prussia, has, at a recent communication of the same, revoked the prohibition hitherto existing in regard to the initiation of persons of the Jewish faith by its subordinates, thus placing Israelites on the same footing with all other creeds. This is a move in the right direction, and tends to prove that the tolerant spirit of genuine Freemasonry has overcome the intolerance of religious bigotry.

THOUGH once in his life a friend or brother may grate thee with harshness, excuse him who on every occasion else has smoothed thee with kindness.

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MASONIC JURISPRUDENCE IN TEXAS.

BY R. W. BRO. BRAMLETTE, D. G. M.

CASE.—A brother is charged with defaming the character of a lady—sister of a M. M.; the witness against defendant is not a Mason, but his evidence is positively sworn to; witness has resided in vicinity of Lodge, and personally known to most of the members for eighteen months; the trial is postponed for the defendant to have time to get evidence from another State, by which to invalidate the testimony of witness.

QUERIES BY D. D. G. M.

First—Can either party take the testimony of a Lodge in another State?

Second—How will they proceed to take evidence outside of Masonry, of a witness in another State?

Third—Can the deposition of a witness, residing in another State, be used to invalidate the testimony of a witness without identifying witness?

ARGUMENT.

The great object of Masonic trials are to mete out full justice to the accused, and to uphold the banner of our Order, and preserve unsullied, the bright escutcheon of Masonry. Hence, all evidence bearing on the case in hand should be elicited if possible, thoroughly sifted and investigated, that every truth brought to light may have its full force, either for or against the accused. Where a technicality would interfere with the attainment of this object, it must be discarded, and truth attained if possible. Therefore, if, on the trial of a brother, a question of vital importance to the accused, or to Masonry, should arise, that could not be determined without the assistance of another Lodge, however distant, the trial should be postponed, and that Lodge requested to furnish the required testimony. The duties of Masonic reciprocity would require said Lodge to act in the matter, and, if possible, to furnish the testimony asked for. In Masonic trials, truth should never be smothered under technicalities, nor justice defeated for want of vigilance and energy in developing important facts bearing upon the case.

But is the plea in this case sufficient to demand such action? Let us look into the merits of the case: We find the testimony has been regularly taken, according to the regulations of the Grand Lodge; the witness has lived in jurisdiction of the Lodge trying the case, and has been known to most of the members a greater length of time than our Grand Lodge has fixed for the determina-

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tion of character, even for material to be incorporated into the Temple, twelve months being deemed sufficient for that purpose. Hence, the Lodge has certainly known witness long enough (eighteen months) to be enabled to judge of the credibility of his testimony.

DECISION.

As a general rule, such a plea, under such circumstances, should not be entertained by a Lodge, but regarded as a subterfuge to delay action. When such a plea IS made under SUCH circumstances, it should charge the witness with SPECIFIC offences, or with such GENERAL BAD CHARACTER, that he would not be believed on oath where he is well known, and which can be established through the medium of a certain Lodge. If the charges against witness is deemed sufficient, if established, to invalidate his testimony, the trial may be, and perhaps should be, postponed; and the Lodge named by defendant, should be fraternally requested to furnish the required testimony, which should be taken in accordance with the rules governing in our jurisdiction, a copy of which should be forwarded to said Lodge, together with a request that a minute description of the party be given in the testimony, that the Lodge trying the case may be enabled to recognize and identify the same party, in the witness.

We take the following remarks from the New York *Dispatch:*

H. T.—I notice in your paper of January 14th, an article signed P. B., relating to nominations in Lodges. While your answer agrees with my views, still I would like you to state the case more at length?

ANSWER—Our reasons for being opposed to open nominations for office in Lodges are, first, that the usage handed down to us from preceding generations has always been to conduct the election without making such nomination. We believe in standing on the old ways as one of the means of perpetuating the institution, for if we allow changes to creep in one by one, it will not require the gift of prophecy to foretell the period when Masonry, as we now know it, will have ceased to exist. Secondly, the old charges on which all our law is based declare that preferment among Masons is grounded on real worth and personal merit only, hence, if the brethren desire to confer the honors at their disposal on those who have the qualifications, they can easily ascertain among themselves whom they prefer without making an open nomination. Third, the spirit and forms of Masonry as conducted in a regular and well governed lodge, revolt at putting any of our processes on a par with the ordinary associations of men. In such a Lodge abundant opportunities are afforded to become acquainted with the

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conduct, skill and capacity of all the brethren, and to select, as by intuition, those who should be honored with the several offices. Fourth, it is always customary to allow a short recess previous to opening the polls, during which the brethren have ample opportunity of comparing notes and making up their minds. Fifth, the same reasons do not operate in a subordinate as in a Grand Lodge, because the latter meets but once a year, and never twice in succession with the same membership, owing to the changes occurring in the subordinates. At any annual communication of the Grand Lodge, a fair proportion of the voters are there for the first time, and have no opportunity in the whirl of business for making such consultation, and this the more when we reflect that from six to eight hundred persons are entitled to vote at each ballot. Nominations seem to be an imperative necessity here, but not in a subordinate, as shown in the third reason. Sixth—but we will not pursue the subject.

MASONRY AND PATRIOTISM.

The present condition of our country awakens in the minds of all regular and true Freemasons no common anxiety. The precepts and principles of our Order are for all time, all peoples, every condition of social or political institutions, and any positive or relative relations which can exist among men or Commonwealths. Founded on the highest standard of human development, Masonry neither mixes nor mingles with political struggles, strifes, or schemes. The conflicts for worldly power, or sectarian predominance, gather strength and waste their substance below the pinnacle of our Temple; as clouds gather darkness, end in storms, and disappear beneath the mountain peak lighted by continual sunshine.

Yet Masons are men. They have all the attributes of human nature. Love of country is the normal condition of their patriotism. Their right and ability to form opinions on their country's interests and happiness, and express their convictions as to principles and policy which regulate both, are not denied by any teachings of Masonry. These lessons, sanctioned and solemnized by the experience of ages, caution the Craft against any participation, as members of the fraternity, in any such action. It teaches in public affairs, principles of the purest patriotism, the truest loyalty, and the wisest prudence.

Masonry speaks on this subject in the most unmistakable language. Those who have gone before us, those who "have done in all ages before you" have set us an example and given us a precept. We can add nothing to the wisdom of the wise. Let us be satisfied

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with what has been handed down for our instruction. In the darkness of the storm, in the roar of the tempest, in the lurid glare of the fire, in the uncertainty and fear of the earthquake in the public affairs, let us as Masons retire into our Temple and consider the duties Masonry enjoins upon us.

INSTALLATION FORMS.

[We present the following as a form which is out of the usual course that can be very appropriately used in the Installation services.]—ED.

INSTALLATION OF THE MASTER.

Behold! in the East, our new Master appear;
Come, brothers, we'll greet him with hearts all sincere;
We'll serve him with freedom, with fervor and zeal,
And aid him his duties and trust to fulfil.

INSTALLATION OF THE SENIOR WARDEN.

In the West, see the Warden, with level in hand,
The Master to aid, and obey his command;
We'll aid him with freedom, with fervor and zeal,
And help him his duties and trust to fulfil.

INSTALLATION OF JUNIOR WARDEN.

In the South, see the Warden by Plumb stand upright,
Who watches the sun, and takes note of his flight;
We'll aid him with freedom, with fervor and zeal,
And help him his duties and trust to fulfil.

INSTALLATION OF OTHER OFFICERS.

Great source of light and love,
To thee our songs we raise;
Oh in the temple, Lord, above,
Hear and accept our praise!

May this fraternal band,
In Faith and Hope be blessed;
In Charity thrice blessed stand,
In purity be dressed.

May all the suns of peace
Their every grace improve,
'Till discord through the nations cease,
And all the world be love.

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HYMN.

Full and harmonious, let the joyous chorus
  Burst from our lips in one glad song of praise,
Hail to the Art whose glory beameth o'er us;
  Loud to the heav'ns above our voices raise.
Ages have pass'd since first our art descended,
  Ages on ages may it yet remain;
Join ev'ry heart, in one full chorus blended;
  Long may our noble Art high state maintain.
    Our noble Art, our noble Art.
  Our noble Art, high state maintain.

Loud let us sing, with heart and voice united,
  Praise to the Architect of heaven and earth;
Him by whose word the stars above were lighted,
  By whose Almighty breath our souls had birth.
Trusting his goodness, in his word confiding,
  Here to our altar grateful thanks we bring;
Firm in our purpose, in true Faith abiding,
  Joining in chorus loud, our Art we sing.
    Our Art we sing, our Art we sing,
In Chorus loud, our Art we sing.

"LET THERE BE LIGHT."

EXTRACTS FROM WORKS SHOWING THE 1717 THEORY ABSURD.

"The Grand Lodge of Freemasons at York was founded in 926. Freemasonry was *interdicted* in 1424, but it afterwards rose into great repute."—*Mayon's Book of Dates.*

"The Masons existed as a corporation in Glasgow so early as the year 1057, having been incorporated by Malcolm the Third, under Royal Charter 'given at our court at Fordie, 5th October, 1057,' by which his Majesty, upon the recital of a petition by the 'Operative Masons of the city of Glasgow,' setting forth that 'the inhabitants of the city have been imposed upon by a number of unskilled and insufficient workmen that have come to work at our cathedral,' ordained and granted to our petitioners to incorporate themselves together in one incorporation. The original charter, an old musty paper, was, it is said, discovered about the commencement of the 19th century in the charter chest of the Glasgow Freemen Operative Saint John's Lodge, and translated; and under it, this lodge claims precedence of all the lodges in Scotland, except the Grand

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Lodge."—From *A Sketch of the Rise and Progress of the Trades House of Glasgow*, by George Crawford. 1858, pp. 27, 28.

It is often that the *London Freemason* presents valuable items of Masonic history, that serves as food for the inquiring mind. Even if not all truth, it will cause some to carefully search among the rubbish, and bring to light the real truth. We are staggered sometimes on what to rely as authentic from that journal, as we find much discrepancy among its correspondents who pretend to give us historical truths. Such communications keep us tossing about like the waves. Our faith seems to be firmly rooted, then it is uprooted and not a particle of soil left, and we are stranded high on the beach, fearing to step on the next ladder, not knowing but the round upon which we are invited to place our foot may be of sand and give way at the first touch.—ED.

SELFISHNESS.

Selfishness is one of the many evils to which human mortals are exposed. Some seize upon this baneful custom with the same eagerness of a drowning victim catching at a straw, when death is near, land at a distance, and the thought of rescue not be dwelt upon. Such a person as this couldgaze upon the devastation of cities, down-fallen and down-trodden human beings, with calmness, and think of his gain.

God has enabled us to determine, within our own limited sphere, right from wrong. In the good book we have revealed to us the reward if we do the former; if the latter, we have the penalty.

Will any sane person say selfishness is right in his or her opinion? I say, NO! you will all answer in the negative. In selfish ways a man or a woman distinctly display their weakness, notwithstanding many of them ardently desire to be known as strong-minded and good people. The former they may possess in a partial sense of the word, but, most assuredly, not the latter.

There is a class of beings who attempt to disencumber themselves of this habit; a few succeed, and others do not entirely, but improvement is visible. There are others so wrapped in this practice that they do not realize the fact, or will not acknowledge the same to themselves, that they can be enabled to turn aside from the miserable path.

Be happy and endavor to make others happy, ought to be the motto of every one. Remember the hours made gloomy and the home apparently desolate by another's selfishness. In all your walks through life, think of the "Golden Rule;" engrave it indel-

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ibly upon your mind; never be unconcerned about it; its worth is greater than that of precious stones. It may be the source of your eternal salvation. The first advancement toward a good resolution inspires hope, and oftentimes betokes another and perhaps many.

Selfishness dwells in narrow minds; it has such contracting properties as the for's boot has to the natural shaped foot, and sometimes proves as painful.

You, man or woman, who in your youthful days felt the sting of poverty, but now, by a cause known to yourself, have ascended the ladder of fame or fortune, remember not the harsh sentences uttered to you only as a warning voice. Be not selfish; feel for the one before you; soothe the wanderer's aching heart; endeavor to quell the emotions which within him arise; place a soft touch upon his head, and send him on rejoicing. Having done this, you will not feel that remorse which a more brutal action would have caused, but in its stead will be placed a calm contentment which all realize when they have the heartfelt assurance of having done right and still will strive to remember the "Golden Rule."

THE ELEMENTS AND CONDITIONS OF SUCCESS.

BY THE LATE REV. BRO. A. W. BRUCE, OF LAFAYETTE, INDIANA.

Success and failure, triumph and defeat, fruition and disappointment, are usually regarded as essentially *antagonistic;* and tending always to *opposite results.*

To show that this is ill-founded, and to trace some line of mutual relation and corresponding tendency between them, is, mainly, our present purpose.

First, however, we may disagree in regard to what *is success,* and what may be accounted a successful *life;* but without stopping to analyze or even recount *all* the definitions that might be given, I mean by *success,* that course of action in which the whole sympathy and energy of the man or woman are enlisted, and in which they find the fullest return for their life labors.

The world is full of wants and woes—incitants to investigation and precursors of invention, and every new want is a prophecy of a new discovery, and every need that advancing civilization and refinement reveals or creates, presage new triumphs of science and skill.

The world, in point of human cultures is in a transition state—the age is an age of experiments. Every morning discovers some new, unanswered want, and every evening brings the needed supply.

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In this state of things, it may seem difficult to determine in what course of life eminence is easiest and surest gained. We need not halt here long, however, or fear to go forward lest we go wrong.

There are demands for as many grades and degrees of physical strength and mental powers as there are varied necessities requiring the exercise of either. In every department of labor and thought —in every condition of life in which muscle and brain are needed these are the elements of success and distinction.

It matters less how many opportunities we possess, than how we use those we have. Indeed, experience proves that great and frequent opportunities are often hindrances instead of helps to actual success. Much depends, 'tis true, upon the position one assumes, whether he be by nature and art fitted for its duties. As the myrtle will not grow 'mid Polar snows, nor the olive flourish side by side with the mountain Pine, but each is adapted to a certain clime and soil—so each individual has a natural adaptedness, and much of his success depends upon his assuming a position he can truly fill. It is not of these I would now speak, however, but rather of those conditions which enlist, and circumstances which drawout and consentrate all the hidden energies upon the great *work* of life.

The natural disposition of man is to court security and ease—to shrink at all times from that which can give him pain; we envy those who are free from trial and temptation, and measure our happiness by our degree of freedom from them.

We look back with grateful emotions upon a week a month or year that has glided smoothly by without any jar or discord, any attempt to disturb our equanimity, to try our strenght, or test our convictions; and we look forward with pleasing anticipations upon a smooth sky unmarred by gathering cloud, or threatening billow.

Thus we learn to account that time most happy and prosperous which presents fewest *dangers* to our *security* and *ease*. The history of humanity shows how natural is this dread of pain, but the results flowing from it show also that it has a friendly mission. As the thorn is oft concealed beneath the blooming rose, so blessings often seem to us, on first acquaintance but unfledged sorrows.

Experience has proved that not unfrequently the grandest achievements of the human intellect have been wrought out in the face of apparent impossibilities, or in the midst of difficulties which would have proved fatal to any other than the boldest minds and bravest hearts.

But HOW do difficulties—naturally unwelcome—so operate as to educe from human experience the noblest practical results?

System and *effort* are the conditions and price of development. There is no vitalizing and strengthening growth without effort, there is little progress in any work without *system* in connection with effort.

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Infancy is but the germ, the undeveloped bud of humanity; strength, reason, reflection, memory, fancy—all the constituent elements of soul and body be folded like the leaves of an unblown rose, waiting the action of positive force to call them forth.

Now there must be for each of these some systematic course of training; to render this training *effective* there must be some effort to arouse to action; there must be some incitant—must be something to induce us to make the effort, aside from the prospective advantages that may flow therefrom.

Habits of thorough industry and perseverance are not natural but acquired. Were it not for the craving of bodily appetites we should often neglect to take that amount and quality of food requisite to the preservation of health and strength, and youth would often lack the elements of growth; so if we had nothing to incite us to eat or drink save the thought of *growing up*, we should remain pigmies or perish; but the inconvenience and pain which follow long abstinence insures against any such contingency.

So of the *mental capacities*, were there not circumstances constantly transpiring, awakening new energies and generating new impulses, increasing the soul's *desires*, in the same proportion as it widens and deepens its *capacities*, it would remain, from the beginning, a torpid embodiment of neglected powers. There must be something, both within and without, to arouse us to that effort which is always essential to advancement and success.

What is it that makes this world of ours so busy, stirring and active, but the jarring of its social and business machinery, the din of its mental enginery—the new schemes constantly conceived, the new thoughts evolved—the new ideas sprung into existence—the new wants constantly being discovered—the new inventions growing out of those wants, or springing up responsive to them?

What is it that gives to the present age its characteristic vitality and stirring energies, but the breaking loose from many old precedents, keeping from the embrace of former ages, and standing above, and *in a measure* independent of them? What is it but these irregularities, these spontaneous impulses, these far-reaching discoveries, these startling disclosures of mind and matter, that give to the nineteenth century its proud position?

Now suppose that this world, one hundred years ago, had been reduced to a state of unbroken harmony—that all these incitants to effort, these springs and motors of advancement had been suspended, we should now have a world filled with apathy, indolence and decay; it would lack all excitement, all motives to thought and action, which are the germs of development.

There must be, first, a desire within—that desire prompts to effort—that effort, if it meet opposition, is spurred to greater endeavor, and this is what gives to every faculty *growth* and *strength*

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Without opposition, indeed, there is little credit in success. Opposition is both the measure of merit and the harbinger of triumph, and loss, defeat, and sacrifice, the terms of final and lasting victory.

When night set in upon the fourth day of creation, after the sun had made his first circuit through the heaven, there was grandeur in the silence, the universal death that reigned. There was *majesty* in the scene upon which the stars looked down as they sought their new appointed courses through the firmament, there was *beauty* in the calm broad sea, upon whose bosom no blue wave rippled, there was *glory* in the cragged mountains along whose ponderous sides no sign of life or being moved, I say there was grandeur in the silence of that evening, sublimity in the awe of that first midnight, there was splendor in the charm of the next morning when the sun rose upon a world in which no *living being walked.* But what great events, what infinite results had been evolved had the world *remained* in this condition; had not forms of life and energy appeared upon its surface; had not man clothed in the likeness of his God stepped forth on the stage of active life and duty, and taken possession of the earth, digging down her mountains, unearthing her treasures, leveling her forests, "forcing the seals of knowledge" and prying into the secret mysteries that envelope him, going counter to the laws of order and harmony, bringing down their sure penalties, and profiting thence forth by his experience, and thus instituting all the jars and discords, as well as concords and harmonies of a world of many interests.

What now were his *physical* powers without an intellect to guide him in its use? What were *both these* without that spiritual discernment which marks a distinction between the *use* of knowledge and power, and their *abuse?* All the elements of soul and body are essential to a successful life. But what were all these inert powers without an effort to *use them?* What is there to give rise to effort without some impelling, some inspiring cause? Here we perceive the necessity not only of a distinct understanding of the *use* of our various faculties, but also, and more especially, a correct appreciation of the intrinsic value of those *obstacles* which render positive endeavor necessary.

It is the sight of the opposing foe marching forward, intent on his subjugation, that rouses the soldier in battle to his full strength and plants iron sinews in his arm—it is the thought of home, of family, of freedom, that gives to him the lion's courage and the giant's strength.

It was the difficulties and dangers that early beset some of the greatest scholars and truest reformers of the world, that gave them their stern determination, and insured them final victory.

Thus have difficulties, trials and opposition, proved man's chief assistants, urging him on to the achievement of the grandest triumphs of the human mind and heart.

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Energy and perseverance contain the elements of success—difficulties are prophesies of triumph, and sacrifice the condition of their fulfilment. Disappointment adjusts the souls standard of possibilities, and reveal the only true source of trust; while sorrow, placed upon a mount of transfiguration, and illumed with rays that stream from the "great white throne," becomes a harbinger of final and eternal joy.

THE BROAD CREED.

Truth is one;
And in all lands beneath the sun,
Whoso hath eyes to see may see,
The tokens of its unity.
No scroll of creed its fullness warps,
We trace it not by school boy maps,
Free as the sun and air it is
Of latitudes and boundaries.
In Vedic verse, in dull Koran,
Are messages of God to man;
The angels to our Aryan sires,
Talked by the earliest household fires.

Nor does it lessen what He taught,
Or make the Gospel Jesus brought
Less precious, that his lips retold
Some portions of that truth of old;
Denying not the proven seers,
The tested wisdom of the years;
Confirming with his own impress
The common law of righteousness.
We search the world for truth; we call
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mother read.
And all our treasure of old thought
In His harmonious fullness wrought,
Who gathers in one sheaf complete
The shattered blades of God's own wheat,
The common growth that maketh good

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His all-embracing Fatherhood.
Wherever through the ages rise
The altars of self-sacrifice,
Where love his arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread
That hovered o'er the Master's head!
I trace His presence in the blind
Pathetic gropings of my kind—
In prayers for sin and sorrow wrung,
In cradle hymns of life they sung.
Each in a measure but a part
Of the unmeasured Over-Heart;
And with a stronger faith, confess
The greater that it owns the less.

Nor fear I aught that science brings
From searching through material things,
Content to let its glasses prove
Not by the letter's oldness move
The myriad worlds on worlds that course
The spaces of the universe;
Since everywhere the spirit walks
The garden of the heart, and talks
With man as under Eden's trees,
In all its varied languages.
Why mourn above some hopeless flaw
When Scripture every day afresh
Is traced on tables of the flesh?
By inward sense, by outward signs,
God's presence still the heart divines!
Through deepest joy of Him we learn,
In sorest grief to Him we turn,
And reason stoops in pride to share
The childlike instinct of a prayer.

— *Whittier's "Miriam."*

EACH period of life requires especial gifts and graces. Therefore, independently of the progress of character, persons shine particularly in one or another period, according to their natural temperament and endowments. Those who most charm us in youth, do not always dispense the steady fragrance of good deeds in middle life; and our ideal of old age is often best satisfied by those who have passed unnoticed through the more active periods of life.

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THE SEALED INSTRUCTIONS.

I had served twenty-five years on board an East Indiaman, and for the last ten years had commanded the Belle, one of the finest crafts that ever floated. I was an old sea dog, and had dwelt so long on salt water that I felt almost a hatred for the land.

On the 20th of October, 1824, I received orders to put myself in readiness to sail for Cayenne. I was to transport seventy-five soldiers and a convict. I had orders to treat this individual well, and the letter I had received from the directory inclosed another, with a huge red seal, which I was not to open until between 27 and 28 degrees west longitude; that is, just before we were about to cross the line.

The letter was a long packet, so well closed on every side that it was impossible to catch the slightest glimpse of its contents. I am not naturally superstitious, but there was something in the look of the letter I did not altogether like, though I could give no reason why. However, I carried it into the cabin, and stuck it under the glass of a little shabby English clock, which was fastened above my head. I was busy fixing the letter under the clock, when who should come into my cabin but the convict and his wife! This was the first time I had seen either of them, and I may say that a more prepossessing couple I never met. The woman was scarcely more than fifteen, and as handsome as a picture, while the husband was an intelligent man, magnificently formed, on whose features nature had never written "villain."

His crime, to be plain, was the misfortune of being a hundred years ahead of his age. He and others had attempted something which our government called treason, and which is punished with death. It therefore occasioned me considerable wonder that he should be placed under my charge; but more of this afterward.

He had, as I said, his wife hanging on his arm. She was as merry as a bird; she looked like a turtle dove cooing and nestling beneath his great wing.

Before a month had passed over our heads, I looked upon them as my own children. Every morn I used to call them into my own cabin. The young fellow would sit writing at my table,—that is to say, at my chest, which was my table. He would often help me at reckoning, and soon learned to do it better than I could. I was amazed at his ability. His young wife would sit upon one of the round stools in my cabin, working at her needle.

One day we were all three sitting thus, when I said:

"Do you know, my young ones, as it seems to me, we make a very pretty family picture? Mind, I don't mean to ask questions,

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but may be you have not much money to spare, and you are both of you, as I think, too handsome to die in the burning sun of Cayenne, like many a poor wretch before you. It's a bad country—a bad country—take my word for it. I, who have roughed it through tempest and sunshine, till I've the skin of a rhinoceros, might get along there; but you—I am afraid for you. So if you should chance to have a bit of foolish friendship for your poor old captain, I'll tell you what I'll do. I'll get rid of this old brig; she's not much better than an old tub, after all; so I'll settle myself down there with you, if you like. You see, I have not a living soul in the world to care for, or that cares for me. I want relations, I want a home, I want a family. I should like to make my home with you, my pretty young ones! What say you?

They said nothing at all, but sat looking at each other, and then at me, as if they doubted whether they understood what I said.

At last the little bird threw her arms around my neck and cried like a baby.

"But," said she, suddenly pausing, "you haven't looked at the letter with the big red seal."

"Hang it!" I exclaimed, "it had slipped my mind entirely."

With a cold, dreadful sensation I went to my chest to see where we were. I found that we had several days remaining before we should reach the proper longitude for opening the letter.

Well, there we stood, all three of us, looking up at the letter as if it could have spoken to us. As it happened, the sun was shining upon the face of the clock case, and fell upon the great, glaring red seal of the letter. I could not help fancying it looked something like a big monster, an ogre's face, grinning from the middle of the fire; it looked horrid.

"Could not one fancy," said I to make them laugh, "its great big eyes were staring out of its head?"

"Ah, my love," said the wife, "it look's like blood."

"Pooh, pooh! said her husband, taking her arm under his, "it looks like a letter of invitation to a wedding. Come, come, leave the letter alone if it troubles you so. Let's go to our room and prepare for bed."

And off they went. They went upon deck, and left me with that beast of a letter. I remember that I kept looking at it as I smoked my pipe; it seemed to fix its great red eye upon mine, fascinating like the eye of a serpent. It was red, wide, raw, staring like the maw of a fierce wolf. I took my great coat and hung it over both clock and letter, and went upon deck to finish my pipe.

We were now in the vicinity of Cape de Verde islands, and the Belle was running before a fair wind at the rate of ten miles an hour. It was a splendid tropical night, the stars large and shining, the moon rising above the horizon, as large as a sun of silver, the

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line of ocean parting it, and long streams of bare, shimmering light falling upon the waves, which, as they broke, sparkled like jewels. I sat upon the deck smoking my pipe and looking at them.

All was still, except the footfall of the officer of the watch, as I was upon the shadow of the vessel, stealing over the silent water.

I love silence and order, I hate noise and confusion. The lights should have all been extinguished by this time, but when I looked upon the deck I thought I saw a little red line of light beneath my feet. At another time and place this would have made me angry; but knowing that the light came from the cabin of my little *deportes*, I determined to see what they were about.

I had only to look down, and I could see into the cabin from the skylight.

The young girl was upon her knees; she was saying her prayers. A lamp, swung from the ceiling, lighted her room. She had on a long, white night dress, and her fair golden hair floated over her shoulders, and almost touched two little bare feet which were peeping from under her white dress, so pretty. I turned away; but pshaw! said I, I am an old sailor! What matters it? So I stayed.

The husband was sitting upon a little trunk, his head resting upon his hands, looking at her as she prayed. She raised her face to heaven, and I then saw that her eyes were filled with tears. She looked like a Magdalene. As she rose, he said:

"Ah, my sweet Laurette, as we approach America I cannot help being anxious—I do not know why—but I feel that this voyage has been the happiest part of our lives."

"So it seems to me," she answered. "I only wish it might last forever."

Suddenly clasping his hands in a transport of love and affection, he said:

"And yet, my little angel, I see you cry when you say your prayers, and that I cannot stand, for I know what causes it, and then I fear you must repent what you have done."

"Repent," she said, in a sad, rebuking tone. "Repent of having come with you? Do you think because I have been yours only such a very, very short time, that I should not be with you, to live with you if you live, and to die with you if you die?"

The young man began to sigh, striking the floor impatiently with his feet, while he kissed repeatedly the little hand and arm which she was holding out.

"Ah, Laurette, Laurette! When I think if our marriage had been delayed only five days, that then I should have been arrested and transported alone, I cannot forgive myself."

At this the little one stretched out her round white arms, clasped his head, pressed his forehead, his hair, his eyes, smiling

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like a cherub, and murmuring all sorts of woman's fond things. I was quite affected, and considered it one of the prettiest scenes I had ever witnessed.

"And besides, we are so very rich, too!" said she, bursting out laughing. "Look at my purse, one gold louis d'or—all my worldly wealth."

He began to laugh, too.

"Yes, dear, I have spent my last half crown. I gave it to the fellow who carried our trunks on board."

"Ah, poor!" cried she, "what matters it? Nobody so poor as those who have nothing at all; besides, I have my two diamond rings that my mother gave me; they are good for something all the world over; we can sell them when you like; and besides, I suspect that he knows very well what is in the letter. It is a recommendation to the governor of Cayenne."

"Perhaps so; who knows?"

"To be sure it is," continued the charming little wife. "You are good, I am sure the government has banished you only a short time. I know that they have no feeling against you."

It was high time that the light should be stricken out, and now I rapped on the deck and called them to do so.

They instantly obeyed, and I heard them chatting and laughing like two innocent school fellows.

One morning when I awoke I was surprised not to feel the slightest motion of the vessel. Hurrying on deck, I found we were becalmed. Latitude one degree north; longitude between twenty-eight degrees west.

I waited until night, when I descended to my cabin and opened the letter, with a dull, awful feeling. I held my breath while I broke the big red seal, and read:

"Captain Fontainbleau: The convict, Antoine Aindsclear, stands convicted of high treason against the republic. The directory order that he be shot in mid ocean; you are hereby instructed to see that these orders are carried into effect."

I read the letter backward and forward. I went on deck. There they were, she looking upon the ocean, and he gazing upon her with an expression of unutterable fondness. Catching his eye I signed for him to come into the cabin, and, bidding her good-bye, he came down, his face all smiles.

I was bathed in a cold sweat; I felt as if deadly sick; I handed him the letter, and he read it, together with the death warrant, which was drawn up in due form and attached. I gathered voice as he finished.

He colored slightly and bowed.

"I ask nothing, captain," he said in the same gentle voice that always characterized his speech; "no man can be expected to

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swerve from his duty. I only wish to speak a few words to Laurette, and to entreat you to take of her if she survives—I hardly think she will."

"All that is fair, my good fellow," I cried. "If you request it, I will carry her back to France, to her family. I will never leave her until she wishes to be rid of me, but I do not think she will survive it."

He took my hand and pressed it.

"Most kind captain, I see you suffer more in this business than I do,—but there is no help for it. I trust you will preserve what little property of mine is left, for her sake, and that you will take care that she gets what her poor old mother may leave her. I put her life, her honor, in your hands. She is" (and how fondly low his voice became) "a delicate little creature—her chest is often affected; she must keep it warm; and if she could keep the two diamond rings her mother gave her, I should be glad; but, of course, if money is needed, they must go. My poor Laurette—how pretty she looks."

It was getting too much for me, and I began to knit my brows.

"One word is as a good as thousand," I said. "We understand each other. Go to her."

I squeezed his hand; he looked wistfully at me, and I added: "Stay a moment, let me give you a word of advice. Don't say a word to her; be easy; that is my business. It shall be managed in the best manner."

"Ah!" said he, "I did not understand; yes, much better. Beside, "this leave-taking! this leave-taking!"

"Yes," said I, "don't behave like a child—much better. No leave-taking if you can help it, or you are lost.

I kept my seat. I saw them walking arm in arm upon the deck for about half an hour.

I called the mate to me, and when he had read the letter, I said:

"Garley, that is bad business. I put it in your hands. I obey their orders, but remain in the cabin until it is over."

"How do you wish the thing done? he asked in a nonchalant manner.

"Take him in a boat—out of sight; do it as quick as possible; don't say anything of this till the time comes."

Garley sat five minutes looking at me without saying a word. He was a strange fellow. I didn't know what to make of him. He then went out of the cabin without saying a word.

Night came at last. "Man a boat; go a quarter of a mile, be quick."

"To obey a slip of paper! for it was but a slip of paper after

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all. Something in the very air must have urged me on. I saw the young man kneel down before his Laurette; kiss her knees! her feet! her gown! I cried like a madman:

"Part them! Part them this instant—curse the republic—curse the directory—the directors! I quit the service! Curse the lawyers—you may tell them if you will!"

She was dragged into her berth, and the boat rowed away in the darkness.

Some time after, a dull volley came over the sea to the vessel. It was all over.

Fool! madman! How I paced the deck and cursed myself. All night long I paced back and forth, and all night long I heard the moaning of the poor stricken bird.

Often I halted and was tempted to throw myself into the sea, and so end this horrid torture of brain and heart.

Days passed; I saw nothing of Laurette. I would not see her. She avoided me, and I was glad of it. I could not bear the sight of that woe-stricken face.

The mate, Garley, how I hated him! He was as cool and unconcerned as though he had no remembrance of shooting the poor wretch.

At Cayenne I resigned my ship. Going to the city, I made all my arrangements, and took the steamer for New York. I placed ample funds in the hands of a trusty friend, and told him to send Laurette to me at the end of six months. I could not see her until her grief had lost its edge.

Weary, sick and careless of my life, I wandered off into New York State, and finally bought a little place where I hoped I should lie down and die.

I sent for Laurette. Poor bird, I must see her. I could wait no longer.

One summer night I sat in the porch of my house, smoking my pipe, and gazing down the road. Soon the rumbling of wheels was heard, and the stage halted.

The next moment a pair of soft arms were around my neck, and the head of my sobbing Laurette was on my bosom.

"Oh! you dear, excellent captain—"

"Heavens! who is that behind you?"

There stood the manly form of Antoine Aindsclear, the convict.

"What does this mean?" I demanded, hardly knowing whether I was dreaming or not.

"Are you glad to see me?"

"Thank God! thank God!" was all that I could ejaculate.

I understood it all. The mate, Garley, had read my heart better than I did myself. After leaving the brig, in the boat, he arranged

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the whole affair. The volley was fired, but no bullet touched Antoine Aindsclear. He was smuggled into his birth again, and took care to avoid my sight. The whole crew was in the plot, and, thank God, I was duped.

I sent Garley a thousand dollars as a reward.

I am now an old man; but I am happy. My children and my grand-children (I call them nothing else) seem to think old Capt. Fontainbleau is not such a wretch after all.

WHAT MASONRY IS AND IS NOT.

BY REV. J. G. WEBSTER.

"Freemasonry has never yet, as I have heard, attempted to work miracles. It never yet infused brains into a cranium that had no cavity for their reception, nor did it ever send human blood coursing through a heart of granite, nor make a man out of a natural born beast, and I don't suppose it ever will. Its mission is to improve, not to create, and the material for its use must be capable of being molded, or it cannot work it up. Again, Masonry is not religion, in the sectarian sense, nor a substitute for it, and he who pretends that, or declares it to be "a good enough religion" for him, foists it out of its legitimate place, inflicts upon it a grievous wrong, and lays himself open to the suspicion of ignorance of its teachings. While it inculcates a firm faith in the being and divine attributes of God, almighty and eternal, and while it includes within its acknowledged brotherhood, standing side by side upon the same level of manhood, my Hebrew brother, who worships God in unity, and myself, who worship Him triune; and while it presents to me, as it does to him, the story of the Messiah in many of its ceremonies; and while it inculcates to both of us a like reverence of the Divine Being, attention to His word and invocation for His aid in all our laudable undertakings, it imposes upon him neither religious dogmas. It leaves that for a different department, never was intended to be, and never will be pretended to be, by the well-instructed Mason. I say this, because it seems to me very important that these facts should be well-grounded in our minds at this time. Masonry is charges with inculcating a pagan religion, and with binding its members in the trammels of infidelity, and with conspiring against Christianity, by obliging them to ignore its Founder. What we have to do is: first, answer all such allegations, if at all, with a simple denial; and, second, to neutralize all such falsehoods with what is called the 'Truth of Life.' 'Man loves ACTS, not words,' and by our DEEDS, not promises or professions, we shall be judged by our fellow man."

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THE FAITHFUL VIZIER.

Better be the maimed soldier, the ruined peasant, the bayoneted child, the dishonored mother,—better endure the whole misery of disastrous campaign, collected and heaped upon one person, if such thing could be,—than have the fatal responsibility which lies upon that man, who in wantonness or selfishness, or even from reckless miscalculation, has been the main promoter of a war that might have been avoided.

I have used advisedly words, "the main promoter of a war," because, even with powerful, warlike, and self-willed monarchs, there might be few wars, if their counsellors were like the vizier of the Persian king, Nushiravan. The courser of this king had borne him, when hunting far away from the crowd of his courtiers, and his vizier alone kept up with him, and rode by his side. They came upon a desolate village. Two birds there were conferring together in song, and their notes were more contracted than the heart of the king.

"What is this twittering?" asked the monarch.

"O! light of the earth," replied the vizier, "I would tell if the king would be a learner by it. This bird gave in marriage yesterday his daughter, who demands early in the morning the bridal fortune, saying, "this deserted village thou wilt give up to us, and so many besides thou wilt make over to us."

The other bird replies, "depart from this proposal. See the injustice of Nushiravan, and go; be not anxious. If the king be such, in no long time, for this one desolate village I will give thee a hundred thousand."

The king smote his head with his hand and wept. "See my tyranny," he exclaimed; that I make a seat for owls, where there should be only tame birds.

"The Creator gave me a kingdom, to the intent that I should not do that which can produce no good. I, whose brass they have besmeared with gold, (his courtier's flattering) am doing those acts which he has not ordered." And the monarch's anguish was so keen, and his loud cries of self-reproach were so warm, that by his breath the shoes of his horse were softened. He rode back to the station of his troops, and his face was not as the face of the king, Nushiravan.

The scent of his lenity reached throughout the whole empire. Thenceforward he diffused justice and trampled on iniquity, and until his last breath he departed not from these good courses.

But there are few viziers like the vizier of Nushiravan, and the despotic monarch seldom finds one by his side who can interpret the twittering of birds so wisely, and who dares to rebuke with boldness the man who sustains him in power and emolument.—*Arthur Helps.*

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LINES OF GRATITUDE.

[The following lines were composed by a brother who had received many kindly deeds from the Brotherhood :]

Long may your lodge fire burn,
Workmen in mystic labors, "kind and good !"
And many a year return
To shed new lustre on your brotherhood !
You who call of mercy heard and heeded,
And gave, in full supply, the bounty needed !

Foes may your work defame,
And call your acts "the offspring of the night ;"
How often human blame
Has slandered those in doings bright !
The Lord of ALL bore to His home of bliss.
In hands and feet and side, the proofs of this.

But doubt ye not dear friends,
There waits for you a certain full reward !
The Lord will make amends
At the great pay-day, for THUS SAITH THE LORD :
"Because ye did it TO THE LEAST,
Come to my throne ! Ye did it unto me !"

A lasting blessing rest
Upon your work, increasing more and more !
God's largest gifts and
Fill to the brim your basket and your store !
Till, from hard service, summoned by death's voice,
You shall, in Lodge Celestial, all rejoice !

SYMBOLISM.

Symbolism is the language of the world, and yet, strange to say, that it is only in Freemasonry, as the grand successor of all ancient mysteries, that this fact is fully appreciated and acknowledged. What is an idea or a thought ? Who can answer ? We know of no reply, and we can make no reply except by a SYMBOL, which is a WORD. Words printed or written are but the symbols of sound, and sound, to become intelligble, is but the expression of letters. We think, for instance, of God ; that is, we think of the great creative Intelligence which brought the world and us into exist-

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ence, and we do not know by what term He calls Himself, but do know that He makes Himself manifest to our natures by His own spiritual power and influence. You could not know that I was thinking of Him unless I gave you a symbol of my thought, and such a symbol as you could understand, and knowing that you know Him by a certain name, I give the sound of that name and write G O D, which being pronounced or sounded, gives the word God. Nine-tenths of religion is expressed by symbols. For instance, the Cristian use the Cross, which is their emblem of sacrifice and suffering. They use bread and wine as emblems of flesh and blood, and they use the water in baptism as the emblem of purification. Other religions have also their symbols of sacrifice and offerings, and without this symbolism all religion would become at once but a silent faith without a single word to express it. The ancient astrologers, who forgot and lost more than the world has ever learned since, taught altogether by symbolism, and as for the ancient mysteries of the philosophers, which taught more in their alphabet than we have learned in our most complete works, they had no language but symbols. It is not strange, therefore, that our Fraternity, springing from the womb of sciences now unknown, should have symbols instead of words; and what a glorious and simple symbolism it is! Brother, have you ever taken up a square and compass MASONICALLY, and sat down and STUDIED them? Just think of the world of THOUGHT that clusters around them in the lessons of the seven degrees of Masonry. They convey a morality in the first three that has no equal in any code of morals extant, and in the seventh degree, or Royal Arch, the compass tells a story of God that we can find no where else outside of the Great. Light. Take up the Plumb and just let your mind roam over all it teaches, and then ask yourself if you will ever be able to live up to all that this one symbol teaches. So with every other; there is a volume in each, and were we a preacher we think we could take the Masonic symbols for texts and talk to our fellow men for a century without becoming exhausted. Yet how sad it is to see a W. M. explain these symbols with about as much feeling as a daily laborer would tell an apprentice how to knock corners off of a stone with a common hammer. After all, Masonry has its first and only home in the heart and soul, and unless the Mason is one there originally, all the degrees in the world will not make one out of him, and if his heart is not all right, he is only so much "dead wood" in a Lodge room.

Brethren, study your symbols, there is a whole world in them.

NO MAN ought to enjoy what is too good for him; he ought to make himself worthy of it, and rise to its level.

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CURIOSITY.

A disposition to inquire into things, a peculiar, Yankee faculty of prying into things hidden and mysterious, has led the reckless and vain astray. Not willing to retain God in their knowledge, the fretting and sweating, swaggering and swearing sons of Adam have been hewing out for themselves a royal highway to fortune, exploring some new Eldorado to wealth. To know what is *beyond* has possessed the mind in all ages. *What is to be?* has awakened a warmer inquiry than *What is duty?* The ever-longing desire and continually increasing appetite to find an answer to *what will be*, has given rise to the existence of astrologers, soothsayers, star-consultors, fortune-tellers, table-tippers, spiritual mediums, and such other professed characters and wandering gypseys, who pretend to reveal hidden things. In proportion to man's ignorance of himself and the laws which govern mind and matter, will such foolish speculations exist. When the mind is full of knowledge, there is no room for such folly and superstition.

How many an innocent (?) young lady has consulted some straggling fortune-teller of questionable character to find out *who* it was to be, instead of exercising good kitchen sense when occasion offered. How many will look into the bottom of their teacups, put a piece of bride's cake under their pillow, or carelessly throw the parings of an apple over their heads to form the initial letter of the future one's name, instead of, by correct deportment, kind actions and a sweet disposition, *winning* the love and respect of the noble and good, the brave and patriotic. How may speculators, buyers and sellers, would like to know when produce would be up or down, and never stop for one moment to inquire about the true value their own souls.

There is a peculiar class of people always waiting for something to "turn up." A great many singular things have turned up, but to no one's advantage. Our thoughts have no influence upon the future, but our acts make and create it. There are thousands of young men who are always planning, but never executing; always thinking but never performing. Their lives are spent in loitering about taverns, beer-saloons and places of frequent resort by the worldling and profligate, all the time conjecturing what will be, without honest toil. "Work" is not once named in their brief calender. But witches, signs, beer-shops, whisky-jugs, fancy dogs, fast horses, and fast institutions generally, and the unrevealed things of the future, figure largely in their intellects. Indeed, it is to be feared that if an intelligent idea were once to enter the craniums of this sappy sort of would-be great ones, it would explode it

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as soon as a pound of powder would a pumpkin. They live upon the froth and foam of a trashy and flashy literature; drink the dregs and scum from the sinkholes and cesspools of a desperately wicked life, and when death comes, it is but the fading out of a wasteful existence.

Young men! you can make your own fortune. It is a fact, "Whatsoever a man soweth, that shall he reap." If you desire a peaceful future, arched with many a bow of promise, sow the seeds of righteousness and correct living. Set your mark high. Aim to be something in life. While the young fop is perambulating the streets in wondrous pretensions, or reveling in some floating hell robbed in purse and in character, the honest and industrious, sober-minded and noble-hearted youth will hammer out an excellent reputation at the forge, upon the farm or in the marts of business.

Curosity should be cultivated in knowing one's self. The lack of this has changed this earthly paradise into a perfect bedlam. If every young man would "take stock" in his own character, and not in some one else's, he would greatly improve, and find himself moving ahead on the inside track.

Study to know yourselves, and let other people's private business alone.

COST OF SOLOMON'S TEMPLE.

According to the computation of Villalprudus, the talents of gold, silver and brass used in tae construction of the Temple amounted to £6,879,721,500. The jewels are reckoned to have exceeded this sum! but for the sake of estimate let their value be set down at the same amount. The vessels of gold consecrated to the use of the Temple are reckoned by Josephus at 150,000 talents, which according to Capel's reductions, are eqnal to £489,344,000. The silver vestments of the priests cost £10,000, the purple vestments of the singers, £2,000,000. The trumpets amounted to £200,000; other musical instruments at £40,000. To these expenses must be added those of the other material, the timber and the stone, and of the labor employed upon them, the labor being divided thus: there were 10,000 bearing burdens; 20,000 hewers of stone, and 3,300 overseers, all of whom were employed for seven years, and upon whom, beside their wages and diet, Solomon bestowed £6,733,977 in donations. If the daily food and wages of each man be estimated at 4s. 6d., the sum total will be £93,877,088. The costly stone and the timber the rough may be set down at least equal to one-third of the gold or about £2,545,296,000. The several estimates will then amount to £17,442,492,268, or $77,221,965,636.

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EDITORIAL.

THE GRAND LODGE OF ILLINOIS.

This Grand body of Masons held their Thirty-third Annual Communication on Oct. 1st to the 4th, in Chicago. M. W. Bro. D. C. Cregier, Grand Master opened the Grand Lodge in ample form, assisted by his Grand officers. Having appointed the requisite committees, he delivered his address to the representatives of the Craft of his jurisdiction.

In due time, we hope to lay before our readers such portions of this able Masonic paper, that is of general interest to the Fraternity at large. Most eloquently he extended true and hearty greetings to all. In a feeling and touching manner he referred to the events of the year past. To our "Garden City," as it was when the delegates met last, to its ruin, and to its reappearance again as the glory and pride of the Great North West.

The hearts of thousands were made sad and sorrowful in the downfall of the city, and in the pennyless condition that her people were placed. Still, notwithstanding the the ups and downs of Chicago, her inhabitants can exclaim in the joy of their heart, that they have "found it." They have found that there is in the world's human heart a sympathetic chord, that was touched with the divine finger of the G. A. O. T. U., and that heart resp onded so nobly, so grandly, that it overshadowed the sufferings, so much so, that joy and gladness came in the morning.

The Grand Master announced that $83,389 06 h ad been contributed by the brotherhood, coming from all sections. Eighteen lodges were burned out. $20,267 were distributed as judiciously as possible, making an average of $1,125 94 to each Lodge. After providing for the present necessities of the sufferers, the custodians of these donations had more than "twelve baskets left," and the generous donation made by England, our most noble mother was returned. British India, Panama, New Foundland, Canada, and New Mexico, had their contributions returned, with hearty Masonic thanks, for their noble examples.

Some $2,200 still unexpended, to be returned, pro rata, to the Lodges that contributed it. This is one of the brightest pages on

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record. The *Masonic Board of Relief* have erected a monument of fame, which no fires can destroy, or floods wash away. To be allowed to go to the purse of a noble humanity, and take all that was needed to supply the wants of the distressed, and as faithful stewards, returned the balance to the donors, is a transaction worthy of being recorded in letters of gold. In more ways than one, the Fraternity of Chicago do noble deeds. If all of the incidents and events were collected, which have taken place, connected with the caring for the sufferers occasioned by that great conflagration, it would fill a large book. And from it, the foot-prints of Masonry could be traced, much more plainly than by a few weeks travel in the *Holy Land*, so called, and pretending to find ancient relics of Solomon's Temple.

The Grand Master made many suggestions, which will prove beneficial to the Craft. The watchful care that every true Mason should ever have in view, relative to the character of the material to be put into the walls of our Masonic Edifice, is always wise. There are Masonic impostors in our land, and it requires vigilance to ward them off. His able address was referred to the proper committee, and disposed of in the usual manner.

Four hundred and fifty Lodges were represented. There are some 677 Lodges, with some 40,000 members in the jurisdiction of this Grand Lodge. This does not include a large class of non-affiliates, and many whose membership belongs elsewhere.

The Grand Officers elected for the ensuing year were as follows:

Grand Master, JAMES A. HAWLEY, of Dixon.
D. G. Master, GEO. E. LOUNSBERRY, of Mound City.
S. G. Warden, JOSEPH ROBBINS, of Quincy.
J. G. Warden, W. J. A. DELANCY, of Centralia.
G. Treasurer, HARRISON DILLS, of Quincy.
G. Sec. O. H. MINOR, of Springfield.

The M. W. Grand Master, elect, was introduced to the Grand Lodge by the retiring Grand Master, and was received with the customary grand honors.

Grand Master Hawley, accepted the position that his brothers had bestowed upon him, with becoming gratitude, and said that he did not feel competent to express the thankfulness that he felt for the high and distinguished honor that had been conferred upon him, one that he considered to be the highest that could be given by Masons. He could but feel flattered under the circumstances, with the unanimity and clearness of the vote, by which he had been elected. He was fully aware that there was much hard work to be performed, to properly discharge the duties of the office. Therefore, he entered upon the task with considerable fear; still he was determined to perform the labor, to the best of his ability, and to the satisfaction of the Grand Lodge.

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Being conscious of his own inability, and inexperience, he needed, and consequently asked the advice and sympathy of the Grand Officers, and members in general. He trusted that it would be as freely given, as he was willing to receive. That, thereby, mutual harmony throughout this jurisdiction may exist, to crown the year with rich fruits.

In accepting this office, and in the attempt to discharge the duties devolving upon him, he was fully aware that in succeeding the late Grand Master, whose administration, of two years, had proved overwhelmingly successful, who had distinguished himself alike intellectually and morally, he felt that he had no easy task to perform to even keep up the reputation of the Grand Lodge where it now stands. He would, however, do his best. With the utmost good feelings, and expressions of confidence, these remarks were received with a hearty applause.

In regular order, the other officers were introduced to the Grand Lodge. Much business was done of importance to the the Craft, considerable of which we are obliged to omit.

We find the following extract, taken from the Chicago *Tribune*, which we transfer to the columns of the STAR:

"On the morning of October 11th, 1871, there arrived in Chicago a gentleman who carried under his arm a paper parcel. The gentleman was the Gr. Master of the District of Columbia, Charles F. Stansberry, and in the paper parcel was contained currency of small denominations to the amount of $3,500, which the Masonic Fraternity of Washington had hurriedly scraped together and despatched to the relief of their calamity stricken brethren in Chicago. On Tuesday, Mr. Stansberry again visited Chicago, this time in company with S. C. Perkins, Gr. Master of Pennsylvania, and his private secretary, Charles H. Kingston, of Philadelphia, and O. W. Waters, Gr. Master of Iowa, all of whom had come on the invitation of De Witt C. Cregier, of this city, Gr. Master of Illinois, for the purpose of reviewing the transactions of the Masonic Board of Relief who were charged with the disbursements of the vast sums of money sent here by the Craft in nearly every State in the Union. The gentlemen having in charge the handling of this fund were in no degree responsible to any co-ordinate body as to the manner in which they distributed the generous charity, but for their own satisfaction they requested that the Gr. Masters mentioned should pass upon their work. An occasional Gr. Lodge was convened on Tuesday evening, at Masonic Temple, corner of Randolph and Halsted streets, for the purpose of receiving their distinguished visitors with the honors due their high station. An address of welcome was given by Gr. Master Cregier, and was responded to by the guests of the occasion, and, after remarks by other gentlemen, the Gr. Lodge adjourned. The deputation of

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Gr. Masters devoted a portion of yesterday in reviewing the report of the Masonic Board of Relief, and were gratified to find an unexpected balance of $22,000, which will be returned, pro rata, to the Lodges which contributed it. They expressed themselves as highly pleased with the manner in which everything had been done, and will bear hence with them the most complimentary impressions of the intelligent judgment displayed by the Chicago board in relieving the distressed members of the Craft in this city. When the visiting Gr. Masters had completed their labors, they were taken in charge by the Reception Committee, by whom they were afforded an opportunity to see what Chicago has been doing toward rebuilding. The visitors were deeply impressed with the extraordinary spectacle presented within one year of the city's destruction. Mr. Stansberry, whom Mr. Cregier had escorted through the desolate districts on the occasion of his last visit, remarked that, unprecedented as was the fire itself, it was an insignificant wonder compared with the work of restoration."

The Brotherhood will see that the Fraternity of the great "Prairie State" have lost no zeal in the good cause. And they have made a glorious record during the past year. One that will shine bright upon the historic page.

Great men, noble principles, and all magnanimous institutions must come up through great tribulations. The brightest pages of history are made during times that try men's souls. So it appears that at a time during one of the greatest calamities, an event producing untold distress and suffering, it was left for our brothers in Chicago,—by the kindly aid and deep feeling of the brotherhood that was instantly aroused from every part of the globe, wherever the Masonic gavel was heard,—to make one of the brightest pages of history ever connected with Masonry. We have our serious doubts whether there is another organization that has made a more satisfactory report of its stewardship.

When we look at what has been accomplished, in the way and manner everything has been done, the satisfaction that has been produced, all must say, "WELL DONE, GOOD AND FAITHFUL SERVANTS!"

AN IMPOSITOR.—While on our journeyings in Wisconsin, we heard of a man who calls himself Maj. Buchanan. He claims to hail from Kentucky. He is five feet four inches in heighth, about thirty-four years of age, high forehead—almost bald, sandy whiskers, and weighs 140 pounds. The sheriff of Columbia County, Wisconsin would like to find his whereabouts. He claims to be a Mason. It matters not if he is, he is guilty of theft, and deserves to be placed in the hands of the sheriff.

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SOLICITING VOTES FOR AN OFFICE IN MASONRY.

It must not be wondered at that such a practice should creep into our Masonic bodies. This is the general rule in all political organizations. It has become so frequent, that the people scarcely expect anything else. And as many of these political office seekers gain admittance into the secret precincts of Masonry, they bring their ambition with them. The civil government, in their estimation, would crumble to pieces and end in ruin, were it not for the wisdom they possess. Their self-aggrandizement prompts them to think that all rests upon their shoulders. So, when they are finally installed into Masonry, at the first election of officers, they buttonhole their most intimate friends to vote for them, and frequently they want the highest office. Their age as a Mason, they do not pretend qualifies them, but it is their superior wisdom, their great knowledge of wire-working and shufflin the cards for self-promotion and aggrandizement. They wonder how it is that Masonry has stood so long without their skill to guide the craft. But, "better late than never," they say Providence has directed their footsteps to the Temple, and now the new walls will be sure to go up plumb.

It is not to be wondered at, that the Grand Lodge of Indiana made a move, last year, to purge itself of this evil. A resolution was offered, and laid over one year, to prohibit those from holding office who stooped so low as to electioneer for one. At the last session of that Grand Lodge, the resolution was not passed, believing that the object was obtained, therefore, saving the disgrace of putting such a prohibitory measure on record.

We fully endorse the wise estimate uttered by Bro. C. Moore, in the *Review*, March, 1864, on this point: "We greatly fear there is a growing desire for Masonic offices; not for the purpose of being able to accomplish more good, but to gratify personal vanity. No man should be elected to an office in the Order, who will solicit votes for it; it is strong evidence that he is not fit for it. The office should seek the man, not the man the office."

This is good, sound Masonry. Let the office go in search of the man, and the best men in the Lodge will be elected. This is true in ninety-nine cases out of a hundred, in our civil government. Let the people go out after the man, and they seldom miss the mark. But let the political tricksters put their heads together and bring forward their men, the people vote for him, and they will be sure to be cheated out of their most sacred heritage.

It is hoped that every Mason will set his face, as a flint, and as a wall of fire, against this pernicious evil, too often practiced by the vain, and those poorly qualified to fill the several stations in Masonry.

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THE BEAUTY OF TRUTH.

Truth is an important tenet of Masonry. In fact, the Institution could not exist without it as a firm foundation. It must be one of the first lessons taught the neophyte, as he steps across the threshold of the Temple. To be a Mason, in reality, he must be true and firm, rooted and grounded in Truth.

It is proper that Truth should be one of the substantial pillars of the grand superstructure of our ancient and honored Institution. Because it is immutable and unalterable. It is not unfrequent that a stigma is cast upon a good cause, arising from duplicity, and a want of moral integrity among the adherents of that cause.

One of the principle causes why the bitter opposition to Masonry exists, is, that now then and one is found who proves to be untrue to the moral teachings illustrated and figured forth in her symbolry. It is true, nevertheless, that Masonry will compare favorably with any other organzation in our country. Yet, this comparison will not suffice, for our Fraternity to fold their arms and merely make the offset by saying that we are no worse than others. What we want in truth is, that we are in fact better, that the symbolry of Masonry be duplicated in the lives of her membership.

Among those who bring railing accusations against the Masonic Fraternity, and adhere, by profession, to a nobler system of spiritual ethics, condemns Masonry for its false friends. We do not deny that we are troubled with them, and we make no apology for them. We manufacture no purple and fine linen robes for them to hide their hypocrisy. At the same time we claim that it is unfair to denounce Masonry on account of the unfaithful, while all organizations have the same element to encounter. It would manifest just as much wisdom to cast away the pure, genuine coin, made of the finest gold, because there are some bogus in circulation, as it would to condemn Masonry for bad members. Still, when Masonry is condemned on the ground that there are false ones, who represent the counterfeit, who disregard the beauties of Truth, it is a high compliment in favor of the Order. The stigma that the unfaithful bring upon the Institution implies that they are not the embodiment of the Fraternity they fain would represent. They are only the counterfeit and nothing more. All who have a desire to be honest, turn away from these bogus representatives, to the true, the upright, noble and genuine. Integrity to what is RIGHT, even if death stares in the face, is a noble emulation. He who will stand as an unfaltering witness to truth, amid the storms of persecution firmly fixed upon its foundation, and from whose mouth no guile is

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spoken, and from whose heart no ill feelings generates, is one who adorns the Institution.

No GUILE, is a high Masonic position. It does not mean that we must not condemn or reject the false, the wrong and unworthy. This we must do, for there is no place in the Temple for the falsifier, the slanderer, the dishonest, or the unworthy. No guile is a state of mind not susceptible of wrong motives, based upon selfishness.

Masonry teaches that Truth obligates her students to correct what may be wrong in anticipation, unfolds and brings to light the valuable, and finally rests upon a firm basis of a trust in God, established upon a moral life. As trustworthy custodians of our Mystic Order, Masons are in duty bound, by the strong, unbroken ties of Brotherhood, to cast over, among the rubbish, all hidden hypocrisy, yet extend forgiveness and peace to the wayward.

> "If I do wrong, forgive me or I die;
> And thou then be wretcheder than I:—
> The unforgiving, than the unforgiven."

The beauty of this truth is woven through the entire superstructure of the teachings of Masonry, It is the moral fabric, durable through all time. It will withstand all the attacks of enemies, it will exist as the immovable foundation of Masonry, until that time when all shall pass through the arch into the HOLY OF HOLIES, and be forever at peace and reconciliation.

WISCONSIN NOTES BY THE WAY.

RANDOLPH—This is a small town upon the old line of the M. & St. P. R. R. They have no Lodge, but quite a number of brothers reside at this place.

CAMBIA.—This is quite an old place, yet our stay was of but a few hours' duration, some of our former friends having moved to other points.

PORTAGE.—This is one of the Masonic stations of the State. P. G. M. Aldin was at home, and we had a short interview with him. He, at all proper times and places, gives in his adherence to ancient Craft Masonry, and sets his disapprobation to the charlatans who are traveling over the country, to sell the counterfeit of Masonry to the young members of the Order. All such inroaders of this Jurisdiction will find the Masons in Portage united in rejecting, with the utmost contempt, every move to corrupt Masonry.

KILBORN CITY.—We had a pleasant time during our stay. In Comp. J. W. Jenkins, M. D., we find a genial, good brother. No

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rust or crust mixed in his composition. We enjoyed a skiff ride up the river, among the dells. This is one of the most magnificent scenes that can be visited in Wisconsin. The rocks at some places are some three hundred feet high, and the channel is only about sixty feet wide at one place. In many places the rocks shelve out over the stream, presenting a grand appearance. To ride up between these two high, rugged walls is truly sublime. Tradition informs us that Blackhawk hid in the cliffs of these rocks, when being pursued by our men during the struggle our government had with him. The place was pointed out to us. We are indebted to Bro. J. Stantenburg for this trip. His kindness will ever be remembered in connection with this afternoon boat ride among the dells. We merely hint that our brother—is not a very old bach—would be willing to go on a wooing excursion with some good lady friend who is fond of these wild rural pictures of nature, providing she is not averse to Masonry. Let some one who begins to feel lonely, propose. While at this place we had a very pleasant interview with Dr. Dunn, a member of the Craft, who is somewhat interested in the bee culture. We received many valuable ideas, and suggestion, relative to the management of bees.

MANSTON.—Once more we found our old friend, Comp. M. Temple, and family all well. Twenty-nine years ago we made our first acquaintance with Bro. Temple's people. The Lodge and Chapter are doing good work, and notwithstanding there are many bitter enemies to Masonry in this vicinity, the very best men in society belong to the Fraternity. During our short tarry here we formed an acquaintance with Hon. E. P. Minor, who resides back in the country from Manston, at a fine town called

NECEDAH.—The Judge lives in one of the mansions of this State. The town is nestled around a bluff, that rises about three hundred feet above the surrounding country. It is composed of gray granite. The bluff is covered with a light soil and quite a growth of trees, mostly oak. Lumbering is the principal business. The country is not a very desirable farming section.

The Masonic Fraternity number some of the best, and, as far as we could judge, "the best" men in the community. We predict a bright future for our Institution, if the members will only keep the tenets of the Order fresh in their minds, and keep the jewels of Masonry bright. We were cared for at the Dixie House, kept by Bro. McCann, formerly from Joppa. Give him a call.

NEW LISBON.—This was our next point, this is a fine growing town, on the railroad. We made but a short stay, visited quite a number of the brothers, but had not time to learn much of the condition of Masonry, only that they have a Lodge, and are doing some work.

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Visited and formed quite an extensive acquaintance with the Brotherhood. They know how to entertain strangers of the Craft. This is our second visit to this place, and with true gratitude we shall ever remember the kindness we received at their hands. The hearty response to our work, and the satisfaction expressed with the services that we have rendered, amply paid us for our trouble, and serves to balance some unpleasant items which are thrown in our way by enemies. The several bodies of Masonry are doing a good work. May their zeal, and their efforts to put good, sound material in the walls of our Temple, be crowned with success. May no disturbance ever mar their peace and harmony.

WEST SALEM.—We had a first rate time in visiting and becoming acquainted with these brethren of Tyre. A good time at their Lodge. Worshipful Bro. Hubbard, with a number of the members from La Crosse, were there. And we have to say, and tell the truth, without flattering, that we may travel some distance before we shall find a more skillful workman than Bro. Hubbard. We discover that his name is among the officers of the Grand Lodge. It will not be very strange if in due time he does not receive wages.

LA CROSSE.—Masonry has a strong foothold at this crossing of the river. The work of the Craft is in good and trusty hands. Bro. Hubbard superintends the work, and the Fraternity at large can rest assured that he will give the CHARLATANS of Masonry a wide birth ; they find no friends here.

THE MYSTIC STAR has had a large circle of strong friends since January, 1865. Every visit we make La Crosse we become more and more attached to it. It is an active city, and does quite an extensive business.

TREMPELAN.—Our visit was quite short there, yet very pleasant This is quite a town, nestled under the high bluffs, on the east bank of the Miss. river. We formed many pleasing acquaintances among the Craft. Bro. Kribbs belongs in the East. Bro. Beeker is busy in the grain trade. The many courtesies we received of these brothers we have noted down in our mental memorandum.

WINONA.—This is a fine city, upon the west bank o f the Mississippi River, in Minnesota. We found the Craft in their various organizations, doing well. We became acquainted with a large circle of members, was treated kindly, and obtained a good list of patrons for THE STAR. From here we put back into the country, on a winding, way through the hills and bluffs, to the quiet town of

EGOTA.—This place is planted upon the broad prairie. We tarried but a very short time. Called upon a few brothers and returned, and made our way home as fast as possible.

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We have had a good time, with good health, and found loved ones at home, in usual health. For which we feel thankful to the Giver of every good and perfect gift.

HOW SHALL WE BE TRUE TO OURSELVES AND THE INSTITUTION.

We firmly believe that the principles of Masonry, in the first place, demands that we be true to ourselves. There are no rules by which we shall sink our manhood. We should not obstinately stand for ourselves in selfishness, intolerance, and in our might, to the sacrifice of right. But to be true to ourselves as Masons, upon Masonic principles. Masonry does not require that we should tacitly submit to wrongs, even though the wrongs are perpetrated by a member of the Fraternity. Neither is it our province to resort to a trial in our Lodge. Circumstances may surround the case that prudence dictates we should suffer rather than develope the case before a Masonic tribunal. At the same time, Masonry does not require that we treat in confidence with tokens of real friendship and brotherly love all who are members merely and pay their dues. We may even *know* a Mason to be a notorious knave, and corrupt, and not be able to bring the facts clearly to *light*. He may have told us, with a demand of secrecy, of his vile acts, and may have acknowledged to us his guilt. And if he meets a frown, instead of a smile of approbation, from us, he will invariably become our most inveterate enemy.

It is now and then we find such; and the question comes, how shall we meet such a case, and be true to ourselves and true to Masonry? We know that Masonry calls upon us to be thus true. True to the great fundamental principles of Masonry, true to ourselves as Masons, true to our Lodge, and true to the Craft at large? But in none of these requirements are we bound to extend the tokens of brotherhood to the unworthy, even if he holds a Lodge fellowship, by signing the constitution and by-laws of some Lodge, and paying his dues.

The worthiness of members is left to every one's own secret knowledge. And upon that he is permitted to act, and govern himself accordingly.

To be true to the Institution, we must be watchful, and endeavor to keep all unworthy material from crossing the threshold of the Temple. As true Masons, we should carefully inspect the quality, and not the quantity of the material for our Masonic edifice. It is much better for us not to build so large, than to put an unsound block in the wall.

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In the first place, take no stone from the quarry unless there can be obtained a GOOD REPORT. A report that some POSITIVE GOOD is absolutely known to exist in the character. We want, in order to be true, to know more than a negative good. That is, we don't know anything bad, we have never seen a rotten spot, or heard that there are any moral blemishes. We had better put into the Masonic Temple a block with a few defects, if so be, providing we know it possesses some real positive good qualities.

We cannot be true to Masonry by being remiss in a rigid inspection of every candidate, and know that he is prepared in HEART, WORD and DEED, to be brought to light, Masonically, or advanced to more light, and higher honors, until he proves himself skillful and proficient in every preceding degree. In being true to the objects of Masonry, we must drink in its spirit, and understand its symbolry. Join no rings, cultivate no sect or party feuds. We cannot be true to this Institution and intrude our sectarian ideas on a conscientious brother who conforms to all that Masonry demands, by strictly adhering to a faith in the Supreme Ruler of all things.

In all our intercourse, it is highly essential that we mar not the harmony that should prevail among the Craft. And when we mingle with the outside world, and are called upon to act the part of a citizen, the practice of the principles of Masonry should be strenuously observed. In all things, the symbolical lessons must be kept in view, and our lives made to harmonize with the emblems used to illustrate the ideas taught. It is the province of every member, who is true to Masonry, to cultivate in his own feelings brotherly love. This is the loyal cement that unites our Brotherhood into a strong and powerful army of reformers for good. It so firmly knits the hearts, feelings, and objects of all together, that the entire Fraternity, in doing good, become as one individual. They are as one solid rock in the walls of the Masonic Temple.

HOW SHOULD MASONS VIEW THE GOVERNMENT OF GOD?

There is no question but that Masonry furnishes an adequate government that must in its highest form harmonize with the government of God, as a chief Ruler. And as we recognize Him as the Supreme and Sovereign I Am, we as Masons, who are taught to revere Him, cherish the idea that He is essentially, and in reality a father.

As Masons who are not ashamed to most humbly bow to Him, yet we do not do so as to a monarch who cares for naught but to rule, or govern with a rod of iron. Not merely for the purpose of

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exercising authority, as a judge or executioner. If this was the only light in which Mason are called upon to acknowledge God, or to reverence Him, it would not so much matter whether we were atheists or not. When a judge merely looks out upon the criminal from the windows of his official capacity, he can not, and does not call into requisition the feelings of a father for an erring son. Like Brutus he executes his son, as he would any other culprit, putting a greater value upon the office than the relation of father. The parental heart of Brutus was crushed by an unfeeling arbitrary bar; the character of a father was sacrificed upon the altar of the judge. It is not in this type that Mason are called to pay homage to God. When we are required to reverence Him, it is accompanied with an assurance that He manifests a paternal regard for us as children. And the confidence we put in Him fortifies the mind that we are trusting a safe power.

How could the faith of a Mason be well founded, unless God should, with divine wisdom, maintain the character of a kind father? His possessing wisdom, power, and goodness in an infinite degree can not destroy the true relation and care of a father, because He is the judge. There must be harmony in all his doings, dealings and conclusions. All movements as a judge must harmonize with every emotional feeling toward us as the common offspring of His creation.

As Masons, therefore, when we are called upon to put our trust in Him, and acknowledge Him as the Supreme Ruler, we believe that it means more than what would be required by some earthly tyrant or monarch. No monarch of any humble tribunal can truly symbolize the great I AM. The character of a judge, who looks at the criminal through the office he holds, does not symbolically represent the character of the father, when the prodigal son returned to the parental roof. The reason why Masonry requires this trust and faith in God, is, that He will do for us in accordance with our needs, and supply our wants. Trust and faith cannot rest upon any other assurance. The God that a trusty Mason is bound to revere, is not the mere law-giver, the judge and executioner, but a father. One who, in the character of a father makes His laws, and judges His children as children, and fixes penalties in harmony with all the existing relations, conditions and circumstances surrounding all who are involved, or in any way responsible.

The true character of God can not be exemplified in a civil government. Not unless a civil government can be developed far in advance of any model yet produced. A model home circle can be conceived in the mind, which approximates near to what God's government is over the world. With him, who possesses infinite wisdom there is no difficulty. With us, in our shortsightedness, there are many stumbling-blocks.

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PROGRESS IN THE KNOWLEDGE OF MASONRY.

From the very first step we take in this institution, there is an impression made upon every reflective mind, that there is more light. Each and every symbol teaches the masonic student, that Masonry is a progressive science. When the Order projected its speculative feature, it symbolized the great principles which were embodied in the operative work. And as progress, advancement, and improvement were ever the ambitious aim of the members of the ancient operative craft, so, when they considered the great moral end by a speculative brotherhood, it is necessary to retain and inculcate the great law of progress. True Masons can never retrograde. There must be, when its principles are appreciated and observed, an advancement from a lower condition to the higher. From a mental and intellectual darkness of the mind, to greater light. Comparatively from a low state of moral death to life. From ignorance, error and falsehood, to knowledge, correction and truth.

From the first favorable impression that is made, and the first preparation the candidate receives, indicates progress, and promises a better time. Masonry never goes on a descending scale, or remains stationary. But every step introduces the candidate to some noble thought, and to some new and grand illumination, to the knowledge of some heretofore unknown truth.

The great Master of all moral and spiritual truth taught and urged the principles of Masonry. When he said, "No man having put his hand to the plough, and looking back is fit for the Kingdom of heaven." And to the faithful and zealous Mason this is as significant as to a member of the church.

THE ELLIS WASHING MACHINE CO., GALVA, ILL.

[COMPOSED OF MESSRS. ELLIS, SELLON, WILEY & CO.]

The inmates of every home, in all this land, have desired and anxiously longed for some one to bring out a washing machine that would be a real benefaction to the human family. There is much need that the *hard task* of washing should be made easier. Messrs. Ellis, Sellon, Wiley & Co. are manufacturing a washing machine, that is winning the favor of the people, perhaps as no other washer has done heretofore. The almost universal verdict of those who have used their washer is, unqualifiedly, that it has now no equal. It has been a success from the start; because it possessed peculiar features, which make it especially desirable as a washer. We have a personal acquaintance with some of the firm, and can give the fullest endorsement that they are liberal, reliable, and safe business men. We bespeak for them great success in their business. S.

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MASONIC INSTALLATION.

The installation of the newly elected officers of the Grand Commandery of Illinois took place at the Masonic Temple on Halsted street, Chicago. The following are the names of the gentlemen:

R. E. Sir Daniel Dustin, of Sycamore, Grand Commander.

V. E. Sir James A. Hawley, of Dixon, Deputy Grand Commander.

E. Sir Hiram W. Hubbard, of Centralia, Grand Generalissimo.

E. Sir Theodore T. Gurney, of Chicago, Grand Capt. General.

E. Sir Louis Jorgenson, of Cairo, Grand Senior Warden.

E. Sir Asa W. Blakesley, of Quincy, Grand Junior Warden.

E. Sir. Robert H. Foss, of Chicago, Grand Treasurer.

E. Sir James H. Mills, of Chicago, Grand Treasurer.

E. Sir John F. Nash, of Ottawa, Grand Standard Bearer.

E. Sir ——McKinstry, Grand Sword Bearer.

E. Sir Charles H. Brower, of Chicago, Grand Warder.

E. Sir Lockwood K. Osborn, of Chicago, Grand Captain of the Guards.

JURISPRUDENCE

A candidate receives the first degree in Lodge No. 1. He moves into the jurisdiction of Lodge No. 2, and a request is made that Lodge No. 2 be permitted to confer upon him the 2d and 3d degrees in Masonry. Lodge No. 1 grants the request. Dodge No. 2 votes to give the degrees. But for some cause he never obtains them, and subsequently moves back into the jurisdiction of Lodge No. 1.

Now, can Lodge No. 1 go on and give him the remaining degrees without first obtaining the permission to do so of Lodge No. 2?

We answer, no. When the request was granted by Lodge No. 1 to No. 2 to confer the degrees, Lodge No. 1 conveyed all its right and title to this material to Lodge No. 2. It gave a complete Masonic quit claim of this property, and cannot obtain possession of it again without a conveyance from Lodge No. 2.

INDIANA.—The work during the past year: Initiated, 2251; passed, 2165; reised, 2150; reinstated, 186; affiliated, 742; died, 234; demitted, 1218; suspended for non-payment of dues, 325; suspended for un-Masonic conduct, 55; expelled, 129. Total membership, 24824. This shows an increase of membership in one year of 1016. Number of chartered Lodges, 438; number under dispensation, 12.

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THE MYSTIC STAR.

DECEMBER,——1872.

ADDRESS OF BRO. W. G. T. BERG, OF COLUMBIA, S. C.

This address was delivered before Sinclair Lodge, at Pine Ridge. We present this admirable Masonic paper, as one worthy of having a place in THE MYSTIC STAR, knowing that our readers will be well pleased with it.

When on the twenty-first day of June, the sun approaches the zodiacal sign of the Cancer, the sun's greatest northern limit, summer begins; and, when on the twenty-first day of December, the sun enters the zodiacal sign of the Capricorn, the sun's greatest southern limit, winter sets in. If we were to draw a circle, representing the earth's annual course around the sun, we will find that these two points are opposite each other, and if, on them, we were to erect two perpendiculars, we would have a true representation of the two parallel perpendicular lines, beyond which the true Mason is not permitted to suffer his passions or prejudices to betray him. These two parallel perpendicular lines represent St. John the Baptist, and St. John the Evangelist, who were two eminent patrons of our Order. Their anniversaries, falling near the periods of the summer—and winter—solstices, are commemorated by us with becoming solemnities. And, therefore, it is, my brethren, that we have met here to-day in a social gathering for the purpose of celebrating the anniversary of one of our patron saints, namely, that of St. John the Baptist. It was he, who in raiment of camel's hair, preached in the wilderness of Judea, and with an inspired tongue, fearlessly exhorted the self-righteous Pharisees and Sadducees to repent. I say fearlessly, because it requires moral courage to tell our fellow-man that he has departed from the law of God, and he is a sinner. We are blind as regards our shortcomings, much less do we like to be reminded of them. It was he, who prepared the way for one mightier than himself, whose shoe-latchet, according to his own language, he felt unworthy to unloose. The new era, the Christian era, had then just begun. John preached

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repentance; repentance brought pardon, and his successor completed the glorious plan of salvation, which was freely offered to all who were willing to accept it!

But, my brethren, I have not come here to preach a sermon—enticing as the subject unquestionably is! We have shaken the house dust from off our shoes, and have assembled under the blue vault of heaven, emblematic of the covering of our Lodge, which encompasses us with its azure dome in length, from East to West, and in breadth, from North to South. Yet, although the immensity of this space cannot be adequately conceived by the human mind, there is not a spot under this spacious vault, where our Craft is not more or less represented. It is not only this comparatively small number of our brotherhood which here to-day pays homage to our patron saint! All over this widely extended country, stretching almost from the North to the South pole, similar groups are assembled. Nay, more! Follow me, with the swiftness of thought, across the wide Atlantic; there, too, we find our brethren collected, in festive array, like ourselves. If thence we were to cross either the balmy and beautiful Mediterranean, or the stormy and wintry Baltic—in whatever direction we may turn, there likewise we meet our brethren congregated for the same purpose. What if the people inhabiting those distant countries speak in different tongues? Our brotherhood possesses a language which is plainly understood in any part of the world. Wherever accident, or business pursuits, may lead the votaries of Masonry, they have a language by which they can make themselves known; and should make themselves known; and they should be so unfortunate as to be in distress, it would be at once alleviated, whether in countries of high civilization, or among the uncivilized Africans; whether among the roving Bedouins in the Arabian desert, or among the stoic Indians in the far-off primitive forests and the endless prairies of our own vast continent—a brother's hand would be alike extended everywhere!

And what is it that unites our far-spread brotherhood? Which are the wonderfully strong chords that bind its followers indissolubly together? They are bound by the silver chords, the precious jewels of a Master Mason: Friendship, Morality, and Brotherly Love! This treble silver chord is so firmly intertwined, that nothing earthly can sever it. It unites them in bonds which cause them to sympathize warmly in each other's prosperity or adversity. Masons may meet as strangers who never met before, yet they will part as true friends and brothers, for they recognize one another instantly by means peculiar to themselves, as soon as they clasp the offered hand—yet their mutual recognition is impenetrable to the most careful observance of the uninitiated. The Mason's strong grip sends a thrill of joy into the heart of the recipient; they cease

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to be strangers, for they discover that they have knelt at the same altar; that they have traveled the same road; that they have been instructed alike, and that they have the same noble purposes in view. If the designs of Masonry were not of the most ennobling nature, think you that we as Masons could have survived the destructive shocks of centuries that have shaken thrones, overturned empires and dynasties, and which have cast into utter oblivion the thousands and thousands of schemes of man?

Yet, in spite of the halo which surrounds our time-honored institution, it has its bitter enemies and persecutors. There are very many bent on dimming its lustre, by casting reflections on our Order; and since the celebration of our festival is a public one, I will take occasion to meet some of those objections which are supposed to be the most telling against the fair fame of Masonry. True, these objections are mostly urged by outsiders who, it will be patent to any candid mind, can hardly be qualified to judge us correctly, for the simple reason that they possess no knowledge of us as Masons. I cannot penetrate the interior of a rock, tell its true color of grain, unless it is laid bare; just as little, I take it, can the unitiated judge Masonry, for he has no means of knowing anything about it, until he gains an insight into its mysteries. I am free to admit, that now and then, even Masons join in the outcry against Masonry; but I must also state, with equal candor, that such brethren never entered into the spirit of Masonry, and therefore equally incapable of judging. It must be observed that the wearing of the lambskin does by no means make the Mason! Much more is required of us to make us worthy of that noble name. Many, too many, join the Order from motives of gain or curiosity, and as soon as they are entitled to the mere name of Mason, they labor under the erroneous impression that they have mastered our mystic art, never even dreaming that Masonry is a science, which requires years of unremittent study. Unless a Mason dips beneath the mere surface, Masonry remains to him a sealed book, and he must of necessity fail to see innumerable beauties, which enrapture the careful student, who spares no pains to arrive at the truth. The Mason's first duty is to conquer his prejudices—failing in this, he can never become free! But let us examine the various objections raised against us, and let us test their weight.

A very prominent, and at the same time the feeblest objection against our Order, is that of secrecy, in which Masonry is said to conceal her real character and purposes; its utter impenetrability has given rise to the wildest speculations, and the most extravagant rumors are afloat concerning us. It is a very common remark that if Masonry is all that it is represented to be, why not publish it to the world? Let me ask, in the first place, is a secret in itself wrong? Who is injured by it? Is it not a fact that every coun-

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try, every State, every community, every family, every individua , have secrets, down to the blushing maiden? Why, then, cavil with us on account of our mysterious doings? What right has the uninitiated to our secrets? Who of you would lay bare to the public gaze your feelings, your trials, or your joys? Is it not human to conceal with the utmost care whatever our faults may be? Is not nature, is not man an unfathomable mystery? Does any one of you proclaim from the house-top your family affairs? Not so! You only commune with your most intimate friends, whom you take to your bosom only after due trial; but, alas! how often have you been deceived in your most sacred confidence, so that the joy which you experienced when you supposed that you possessed a true friend, in whom you might with safety confide, turned into gall and bitterness! A secret, if it is to remain such. must be well kept. This reminds me of an anecdote which, it seems to me, is exceedingly appropos. An artist, after years of patient study, had at last discovered how to produce certain tints on canvass, and communicated to his artist friend his recent discovery. This friend had also an artist friend, who when seeing the wonderful effect produced by the rich coloring, expressed himself very anxious to be instructed, for he too had labored hard and long to produce a similiar effect but in vain. Our artist's friend possessed, however, a rare trait—he ASKED PERMISSION to instruct his friend. "Let us see," replied the artist, taking up a piece of chalk. "I know the secret, that is ONE;" at the same time making a perpendicular stroke with the chalk on the board. "You know the secret, two—(adding another stroke)—your friend knows the secret." "That is THREE," replied his friend. "Hold!" cried the artist. "It is one hundred and eleven!" The artist's friend saw his error, and the secret was preserved.

A secret known to but a chosen few, has its peculiar charms, I know something which is unknown to the great many, and when I meet one possessed of the same secret, it brings me into a closer bond of union and sympathy with such a one; we feel that we have the same interest in guarding it. Yet, after all—we are much more liberal with our secrets than you would be disposed to believe; we speak frequently open about them, although you do not, cannot understand us. Christ never spake to the multitude otherwise than in parables, which he explained to his disciples in private; that the multitude hearing, might hear and not understand, and that seeing, they might see and not perceive.

Our doors are always open, and we are ever ready to part with our secrets to any worthy man, who asks admittance of his own free will and accord. We do not COURT membership, deeming that a privilege rather, which must be sought. If any one of you will point out to us the Mason who solicits you to join us, you can do

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us no greater favor than to make the fact known to us, and we give you the assurance, that the brother who so far forgets himself will be severely dealt with. Any applicant of moral worth, may knock fearlessly at our door, in accordance with the Divine promise: "Ask, and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." But if the applicant cannot come influenced by pure motives, by an earnest desire to gain edge, I warn him to stay away, for the curious are always disappointed. Moreover, they never learn our secrets, because they can only be bought with a price,—close study! We desire no accession of drones! We want faithful laborers, for only such are worthy of their hire, "To him that hath, shall be given: and from him that hath not, shall be taken away even that which he hath." is the Divine decree! To many of you, our work may seem idle, nay childish, frivolous, silly! But if the hoodwink were to be removed from your eyes, you would think very differently.

It is held that we have some members among us who, at best, are a very questionable ornament to our Fraternity. If this means a rough coat, plainness of address, or limited means, we are proud to acknowledge the fact; for Masonry regards no man on account of his worldly wealth, or honor. The internal, and not the external qualifications of a man, are what Masonry regards. A coarse dress may enshroud a very noble heart, and a fine, healthy mind. Appearances are very deceptive. If on the other hand, the accusation applies to character, this, too, we admit freely, although not without regret and mortification. Yet, what of it? We are but men, and as such, are liable to be deceived as any other class of men or Order. Bad men will slip in anywhere or everywhere, and we cannot prevent them sometimes being admitted in our Lodges, although, I assure you, we endeavor to be circumspect as we possibly can be. But admitting all this, I cannot see in what manner a few worthless members could possibly affect the purity, or the stability of our principles? Who can point out to me anything on earth that is pure and undefiled? Take, for instance, the Church of God—and I say it with due reverence!—for I, myself, am a member, and lover of the Church: are not even in it, hypocrites and backsliders to be met with? Would it be rational, on account of such, to condemn the Church? Surely that would be folly! And if it is folly in one case, by purity of reasoning, it is folly in the other, for the principle is one and the same. Now, if it is rashness to judge the Church by a few members who are wanting in praises which they should have toward God, why expect more of US, who are in every way SUBORDINATE to, and NOT ABOVE the Church? Among the small number of twelve, among the chosen apostles of Christ, one of them was a traitor. Does Judas' betrayal cast a reflection on the other eleven apostles, or on Christ's

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anity? Count our numbers, and it must cease to be a cause for wonder, that some of our members fall short. We try to restrain and restore them, we exercise patience and forbearance, we warn and reprove them, and if all efforts fail, then we lop of the decaying limb, lest it bring destruction to the parent tree. If you will take the trouble to examine the Annual Proceedings of our Grand Lodges, you will see in every year's report that members have been expelled, and it sometimes happens, that we have to expel church members on account of bad conduct, and fraudulent transactions.

It is said, that we substitute Masonry for the Church of God, and that Masons, therefore, fail to connect themselves with the Church. This is a broad and sweeping assertion—but where is the proof? Masonry teaches no such thing, to my best knowledge, nor could it exist another year if ever it attempted to exert such an influence! It does not interfere in the least with my religious doctrines, or views. As a qualification for membership, it demands of me a firm belief in God, because no Atheist can be made a Mason. Masonry has in view the amelioration of mankind; and as man's moral improvement is a part of religion, which is appropriately divided into how we ought to ACT, and what we ought to BELIEVE, it is necessary that some impressive forms and ceremonies should be used in our assemblies, and in order that all brethren may unite in such ceremonies without the least violation of conscience, we worship God. To me as a Christian, he is the Triune God. He, who is the God of Abraham, of Isaac and Jacob to the Jew, and Allah to our Mahomedan brother. God is the Almighty Father of all. To him all can bow down without violation of conscience. "I am the Lord, thy God, thou shalt have no other gods beside me," was written with his own finger on the tables of stone, and given to Moses on Mt. Sinai. Harmony is the strength and support of all well governed institutions; could there be harmony in the Lodge, if we professed distinctive doctrines, as is the case in different churches? The universality of our Order is one of its most recommendable features, for it reunites all those under one common bond, that have been estranged through the instrumentality of man. We neither have authority over the brethren to SEND them to Church, nor do we persuade them to stay away from the house of God; but this we do; we teach the brethren to reverence the Sabbath day and keep it holy. If, after this teaching, they do absent themselves from the house of God, it is their own fault, and not the fault of Masonry! We deeply impress upon the brethren the necessity of worship; we open and close our Lodges with appropriate prayers—if all this, and the positive injunction to search the scriptures, do not teach them to lead a religious life, Masonry cannot be blamed; and I boldly assert that NO persuasion would induce such brethren to become Church members. But I

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am well convinced that at the last day, Masonry will stand as testimony against all those brethren who were taught to seek God, to search the scriptures, and yet failed to do either.

Another great outcry against us is, that we do not teach Christ. Whether or not Masonry can be traced anterior to Christ, is a matter which at present it is not our purpose to investigate. The construction of King Solomon's Temple, the wonder and admiration of his age, and the fact that we claim St. John the Baptist as one of our patron saints, warrant us in dating the origin of Masonry, BEFORE the Christian era, and if we bear in mind that the landmarks of our Order CAN NEVER BE CHANGED—for they are to-day identically the same which they were hundreds of years ago—it is easily explained why we cannot teach Christ. We admit into our moral and charitable society any Israelite, or other believer in God, who knocks at our door, well recommended. Would it be a harmonious meeting to preach Christ to the Jew? Why should he be debarred from the privileges of Masonry, of which, in fact, his forefathers were the founders? This would be the most unpardonable infringement upon his inherent right. We profess to be charitable; could we claim as much, could we conscientiously teach the brethren that charity is the greatest of all virtues, that it extends beyond the grave, through the boundless realms of eternity —could we, I say, teach this kind of charity, and exclude from our Order all those who are not professed Christians? If we were a purely religious institution, it would be otherwise; but we are not! Masonry lacks the saving power! We point out the right path to the brethren, and each one of us is allowed to connect himself with whatever Church he likes best. On a former occasion I have endeavored to prove to the brethren that Masonry has no power to save souls, it never claimed it! "Search the scripture!" and therein we find what we must do to be saved. If, however, there should be any brethren here, who expect to be saved by Masonry, I warn them of their grievous error, ere it may be too late, and refer them to the parable of the poor and the rich man. The answer which Abraham gave to the rich man in torment, when besought by the latter to send Lazarus to his five brothers who still lived on earth, was; "They have Moses and the Prophets, let them hear them." And when furthermore entreated to send one from the dead that they might repent, Abraham replied; "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." Where is the Mason who would dare to deny that he was taught to regard the Holy Bible as the "rule and guide of his faith?" If he accept the teaching, then it is his DUTY to search that "rule and guide" that he may act and walk thereby.

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With one exception, perhaps there is no denomination, whose ministers are not represented in our Lodges, and if they would cultivate their field a little more than some of them do, the harvest might be made still more plenteous. We always love to see ministers of the Gospel in our assemblies, and only request them to leave their distinctive dogmas outside the Lodge. Religion is of Divine origin, dogmatic forms are human conception; and whilst as Masons collectively, we acknowledge the sacred obligation of the former, for the sake of harmony in the Lodge we must reject the latter, because we meet on a level platform. Sectarianism and all other isms whatsoever, would have made an end of Masonry long ago; but the universality of our Order is one of its strongest safeguards, which will preserve it until a complete universal brotherhood is established. For the same reason that we cannot TEACH Christ in our Lodges, we cannot PRAY in Christ's name, which is sometimes urged as an objection against us. A prayer in which many are engaged at the same time, if it is to be of any efficacy, must be such to which all present can say "amen." Christ himself has given us a model of a prayer which, although it has been used for more than eighteen hundred years, has never yet been excelled in brevity and beauty. No Mason, no matter whatsoever his creed may be, objects to this prayer, because it is addressed to "Our Father, who art in heaven." Do any of you pray differently, or can any of you compose a better prayer?

Beloved brethren! It is true that we cannot prevent those who look upon us with an evil eye, from misconstruing the noble principles of our time-honored institution, for traducers find too readily willing ears; but by a strict adherence to the teachings of Masonry, we can outlive their antagonism, and we can at least prevent giving them just cause for any slanderous attacks. If we desire to accomplish this, we must be MORE circumspect, we must tile the Lodge MORE closely, and must use the black-ball MORE FREQUENTLY. We must so act, so walk, that all opposition becomes silenced, and that the profane are compelled to rem
old, "See how these brethren love one another!" Wisdom dictates that we should rather profit by the harsh words of those who love us not, than feel elated by the flattering praise of our would-be friends. Let us examine ourselves, let us search the innermost recesses of our hearts, and remove therefrom all that is evil and vicious. Let us heed the solemn admonitions of the patron saint whose anniversary we so justly celebrate to-day. Let us repent!

And now, with a few words to the ladies, I will close. Even from you, fair ladies, we meet occasionally with opposition, but this should not be so. Many tears of the widows and orphans are

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wiped away by us, and, oh! that we could wipe away more, nay, all tears. Insist upon it that your husbands regularly attend the Lodge meetings, and see that they remain in good standing. For if they withhold from us their mite, our treasury must be empty, and when the wailing cry of the widow rends our ear, we cannot help.

According to our ancient regulations, we cannot admit you to membership in our Lodges. But if you are excluded from the Lodge, we admit you gladly into our heart of hearts. History records, though, one female Mason, a Mrs. Elizabeth Aldworth, of New Market, Cork County, Ireland. She had witnessed, from an adjoining room, the initiation of a candidate, and, becoming frightened, attempted to make her exit; in doing so, she encountered the Tiler, who stood at his post with a drawn sword. This eaves-dropping caused great commotion among the brethren of the Lodge (No. 150) and it was at last agreed that she should be initiated, to which she consented, and proved faithful to her Masonic vows, thereby refuting the slander that ladies cannot keep a secret. She died in her eightieth year, December, 1810.

Some wag has said that Adam was the first Senior Warden, and Eve the first Junior Warden—and that, my brethren, is probably the reason why that officer up to this day is sometimes called the pillar of beauty. While the eternal Grand Master had called the Lodge from labor to refreshment, Eve admitted a coward who played havoc in the sanctum. It hardly needs any assurance on my part, that this is a base slander on Eve. Adam was just as much at fault, because as the Senior Warden, he should have instructed Eve better in her duties. It was for this neglect, that the Grand Master did not only expel Eve, but Adam likewise. And now, if Eve will call this Lodge from labor to refreshment, we will appoint a watchful Junior Warden, who will take due care of the Craft, while not at labor.

MASONIC DUTY.—We must restrain our tongues from evil speaking! Who has given unto any one of you, my brethren, the right to handle the character of his brother contemptuously? Not the word of God, for that commands you, "Judge not, that you be not judged;" not the covenant pledges of Masonry, for they in terms, forbid it; not any beneficial results that follow from detraction and slander, for the effect of these things is always, and in all places disastrous; they lead to nearly all the breaches of the peace, the smitings, the shootings, and the murders that disgrace poor humanity.

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WHAT IS FREEMASONRY?

This question is often answered by Mr. Timbs in his "*Notabilia*," in the following manner:

In the Middle Ages, scientific knowledge was chiefly confined to the clerical orders and the "movable societies of architects and workmen," styled Masonic or Freemasonic Lodges, usually including among their directors or "masters" ecclesiastics of cultivated mind, deftly skilled in geometry and those arts on which depend structural stability, harmony of proportion, and elegance of design. Such were the builders of our grand old cathedrals, and of nearly all the fortified palaces of the feudal barons of the Middle Ages. William of Wykeham, Bishop of Winchester, and the munificent restorer of its venerable minister, was perhaps the last dignified ecclesiastic connected with the Masonic Fraternity in England. Some twenty years after his decease, the arbitrary interference of the Lodges with the wages of labor excited the alarm of the Government, already predisposed by suspicion and jealousy of a widely extended and irresponsible affiliation, bound together by secret oaths of reciprocal obedience and protection; and in 1423 an act of Parliament (3 Henry VI., c. 1) was passed, prohibiting "the chapters and congregations of Masons in tiled Lodges," on pain of "being judged for felons," or punished in the mitigate penalties of "imprisonment, and fine, and ransom, at the king's will."

This seems to have been the first definite step leading to the substitution of modern *speculative* Freemasonry for the primitive *scientific and operative* craft; but change was slowly effected, and up to a comparatively late period, the industrial character of the ancient Lodges was significantly continued in the professional selection of Masters and Wardens. For example, Sir Christopher Wren, when Deputy Grand Master (afterward Grand Master) of England, nominated as his Warden, Cibber, the sculptor, and Strong, his own master-mason of St. Paul's. However, the city guild sturdily claimed then, *as now*, the only genuine, legitimate succession to the Freemason Lodges of the Middle Ages. Stow enumerates them among the trades of London—"the Company of Masons, otherwise termed Freemasons, of ancient standing and good reckoning." The scientific builder (architect of our time,) was up to the beginning of the sixteenth century, indifferently styled Freemason, chief mason, or sometimes simply mason. Thus Henry de Tenley, the lay Masonic associate of William of Wykeham, and remodeler of Westminster Hall, was "Master Mason" to three successive kings: Edward III., Richard III., Richard II., and Henry IV.

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A sacred association combining, like the Freemasonry of the Middle Ages, scientific attainments with utilitarian results, is not possible in our enlightened age of knowledge and freedom; and a glance over the names of the "Masters" of the mystic craft will not tend to convince the thoughtful inquirer that there is any extraordinary acquisition of wisdom and virtue communicable by initiation.—J. L., *Notes and Queries*, 3d S., No. 720.

The connection between the operative Mason and those whom, without disrespect, we must term a convivial society of good fellows, who, in the reign of Queen Anne, met at the Goose and Gridiron, in St. Paul's Churchyard, appears to have been finally dissolved about the beginning of the eighteenth century. The theoretical and mystic—for we dare not say ancient—Freemasons separated from the Worshipful Company of Masons and Citizens of London, about the period above mentioned.

At the meeting of the British Association, in 1870, the Rev. G. A. Poole denounced, as a fallacy, the superstition that the Freemasons of the Middle Ages have any connection with modern Freemasonry. They are of no greater authority, he said, than the other guilds; and he repudiated the notion that modern Freemasonry has any title to take part in the religious ceremony connected with the laying the foundation of a church, when they are not, in reality, Masons at all.

The legend, that every one is supposed to know, runs to the effect, that the four children of Lamech, and his two wives, Adah and Zillah, founded the beginning of all the sciences in the world. The eldest son, Jabal, pursued the science of geometry, and abandoned his flocks and herds to build with stones and trees; his brother Jubal founded the science of music; his brother Tubal Cain founded the smith craft in all metals; and his sister founded the craft of weaving. Having a foreknowledge of the punishment about to fall on mankind, they engraved their sciences on two stones, so that they might not be lost when the "vengeance for synn" came. One of these stones was of marble, in the belief that it would not burn, if fire consumed all else upon the face of the earth; the other was "clepped laterns," supposed not to be able to drown or sink in any water, if a flood should be the means of destruction. After the Deluge, the great-grandson of Noah found one of these stone, sand saw the science on it, and taught it to other people. "And at the making of the Tower of Babylon, there was Masonrye first made much of." Nimrod was a Mason as well as hunter, it seems, and fond of his science, or, as we should now say, trade. And when the city of Nineveh and other cities in the East were built, he sent his cousin, the King or Nineveh, three-score of Masons to assist him. We quote the legend: "And when he sent them forth, he gave them a charge in this manner: That they

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should be true each of them to the other, and that they should love truly together, and that they should serve their lord truly for their pay, soe that the master may have worship, and that long to him. And other more charges he gave them. And this was the first tyme that ever Masons had any charge of his science." From this little band of Masons, bound together as strangers, in a strange land, possessed of the knowledge of a craft that was beyond the understandings of the dwellers in tents, according to this story, came Freemasonry.

So far this legend, with patriarchial belongings, and surroundings, discrepancies—its clink of pre-historic tools on pre-Noachian tablets, and sight of Tyrian shipmen, and scent of cedar forests.

THE PROGRESSIVENESS OF FREEMASONRY.

Freemasonry is now, in this country, in what the geologists would call a transition state. There are hundreds, perhaps thousands now living, who remember its condition, as we do, in our Masonic youth, some thirty-six years ago, when it was looked upon except by an enlightened few, as being in the main a social institution, erected for the dispensation of charity and the cultivation of good feeling among its members. Then the regular meetings of the Lodge were deemed rather occasions of festivity than of philosophical discussions, and the most profound ignorance reigned among the Craft in general in relation to everything except the mere phraseology of the lecture and the modes of recognition.

How different is all this at the present day. The same charity and the same social feeling exist. Festival occasions still occur on which the brethren may meet to rejoice over the continued prosperity of the Society. But a new feature is now developed—it was ever there, but hidden—and the learning of Masonry is now familiarly talked of as something to which every brother is bound to aspire. A striking instance may be instanced. Let our readers take up any of the volumes of the proceedings of the different Grand Lodges in this country prior to the date we have alluded to above, and an examination will prove that the details are meagre to the last degree, and contain nothing that is really worthy of imitation or preservation. No great principles were discussed; no information of general utility to the Craft given; nothing to be found in these unprofitable pages, but a barren account of Lodges extinguished or instituted, of members re-instated, and of funds received and expended.

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But if we look at the proceedings of the same Grand Bodies for the last few years, what a different appearance do they present. Matters of high import to the Fraternity are there recorded; principles of Masonic law and usage are discussed with great ability; and the history and objects of the institution become the theme of animated investigation. To cite a single instance, the proceedings of the Grand Lodge of the State of New York, for the year 1818, although De Witt Clinton was Grand Master, while many of the other offices were filled by men of distinguished ability and much intellectual reputation, contain in the space of thirty-one pages, not one single paragraph to indicate the exercise of talent or learning. Now, the proceedings of the same Grand Lodge contain every year a varied mass of interesting information, culled from every portion of the habitable globe. The same remark can, with truth, be made in respect to the proceedings of all other Grand Lodges, whose transactions are contained in these volumes. Each of them exhibit the same admirable improvement in the manner and the materials of discussion which occupy their pages.

The Masonic periodicals of that day, are in like manner, evidences of the neglect which the higher aims and objects of Freemasonry were formerly treated. As late as thirty years ago, there was not a single magazine in this country *exclusively* devoted to the interests of the Masonic Society. The *Masonic Record*, published at Albany, New York, in 1820, '30 and '31, out of eight quarto pages, of which it consisted, devoted only about one and a half pages to Masonic matter, and this of the most trifling and uninteresting description.

But when we refer to the Masonic magazines and journals with Masonic departments of the present day, what a different character do they sustain. All this shows the progressive tendency of the institution. Its character has been elevated. Men of educated minds have begun to devote themselves to the study of its principles; and research are engaged in the investigation of its history and symbolism. Its beauty and usefulness are now becoming apparent. It has taken its rank among the institutions of the country; and if it be nourished by the support of wealth and talent, it will be placed before mankind as a society, in which the pleasing pursuits of science are blended with morality and virtue on the one-hand, and benevolence and charity on the other.

At no time, indeed, in the history of Freemasonry, has its intellectual character been more justly appreciated than at the present. At no time have its members, generally, cultivated its science with more assiduity. At no time have they been more zealous in endeavoring to obtain a due enlightenment on all the various topics which its system comprehends. It is true that Masons still abound who will not read, and who cannot learn—men who, igno-

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rant of its history, its antiquities, its philosophy, still believe that a knowledge of the signs and a parrot-like acquaintance with the mere phraseology of its lectures, constitute the sum and substance of Masonic wisdom. But such men are beginning to be considered by their more studious brethren as mere drones in the hive of Masonry. Those who desire to hold a high position among their brethren, and to claim the title of "Bright Masons," must labor with that "freedom, fervency and zeal," which distinguished our ancient brethren for the acquisition of knowledge.

There cannot be a question of doubt that the higher elevation of the Society, and its consequent popularity, is to be attributed to the well digested publications which have appeared on the subject of Freemasonry. To assist in sustaining this elevation of position for the Fraternity, should be the duty of every brother, for thereby he secures the means of advancing his own intellectual progress as a Mason. We, therefore, call on Craftsmen desirious of genuine progress, to sustain liberally a Masonic Press. If they do, they will be more learned than formerly in all that relates to the science of the Society, its origin, its history and its objects.

MASONRY A SCHOOL.

Such is the genius and spirit of our Ancient Order, that men of the very highest order of intellect and culture have been drawn into its circles and found food for thought, and instructive entertainment through a long, laborious life. Indeed, those who have possessed the best minds, and delighted most in a knowledge of solid and substantial truths, have taken more delight in the pursuit of our sublime mysteries than those of less capacity. This has been true in all the past history of our Order, as far back as history and tradition can carry us.

The influence of association and example, in the formation of character, is very great. This is found to be the case in the family circle, and in social communities generally. But when men are brought together *upon the level*, and enter into close fraternal relations—mingling heart in heart, and soul in soul—the power of example in social life becomes doubly strong.

One of the laws of social life is for the weaker and less gifted minds to admire and fall under the influence of the stronger and most gifted. The master spirits in every social circle soon find a willing homage paid them by those who are brought into contact, and, whether they desired it or not, by common consent, tribute is paid by common minds to those of superior power.

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While these influences are universally felt and admitted in every circle of society, Masonry, in her wise system of philosophy, lays hold of them, and turns them to the best account. Power, unless properly directed, may be the instrument of evil as well as good, hence it is wise and proper to put these great influences under discipline and control. This is effectually done by laying down laws and regulations by which each Brother should be governed toward each other; and it is so arranged that the strong are made a blessing to the weak, and all are elevated upon a higher platform of principles, and placed in a better position for improvement, than could have been possible without the benefits of association.

The value of these principles and influences may be better understood by illustrating them by example. About thirty years ago, when we were in the habit of attending the meetings of the Lodges in the city of St. Louis, we made the acquaintance of a Bro. C——, who had risen to distinction among the Brethren there, whom we found to be remarkably *bright* in the work and lectures of the Order, and who wielded a very large influence over the Brethren. We were drawn toward him by his noble and manly character, and we became intimately acquainted.

In a private conversation, he gave us his Masonic experience. He assured us, with much feeling, that Masonry has made him everything he was. Said he, "I grew up to manhood from a thoughtless and untutored youth: I had never thought of anything higher than that of being the best man among my associates: I could out-run, out-jump, and throw down the stoutest among them. As a mechanic, I was content to be the best workman among my fellows; and my only rule of life was not to be outdone at anything by anybody. This was my life until I joined the Masons. When I came into the Lodge room, to me it was a new world! Here I found intellectual giants to contend with. The contrast between myself and the wise and great men, overwhelmed me with shame and confusion. I found that all my past achievements were valueless. I stood at the base of a great ladder, and every brother was my superior in knowledge; it affected me most powerfully." "But," said he, my rule of life, not be outdone, did not fail me here. I determined to mount that ladder, and stand on the topmost round, cost what it might. So with ceaseless diligence I applied myself to study, day and night, and attended constantly on my Lodge; my associations were all changed; I now sought the society of the leading men in the Order, and they took an interest in me, and gave me aid in the acquisition of useful knowledge. Thus, by degrees, I felt that I should be a man among *true men*. I soon mastered all the degrees, and studied the spirit and philosophy of the Order, and was honored by my brethren with promotions and advancement, until now I feel that Masonry has made me all I am."

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Bro. C., by association and example, rose to a very high social position, as well as to superior rank in the various Orders of Masonry. He was truly an enthusiastic and devoted Mason, beloved and admired by all who knew him. This case is one of many thousands that have realized like favorable benefits by being associated with the sages and the masters of our sacred Order. Let every aspiring young Mason fix a high mark for himself, and tug and toil at the duties before him, until he shall have reached the highest point attainable, both in acquiring a knowledge of the science, and conforming his life to its salutary and noble lessons of virtue and truth.—*Texas Masonic Mirror.*

A PURE SENTIMENT.

"The name of 'brother' has everywhere been held sacred and holy. Around the home fireside 'tis ever the watchword of affection; in church a title of reverence and faith; but in Masonry it reaches the sublime height of being a name which levels all distinctions, castes and nationalities; all creeds, faiths and dogmas; all politics, religions and beliefs, and binds in one common mass all the varied conditions of mankind. The king and the peasant, the lord and the tenant, the rich and the poor, the titled and he who is content to well fill his sphere on the lowest plane of life, all meet and receive the warm grip of friendship, which speaks a brother's welcome. In this one title, the one most familiar, most loved and most honored among men, we find one of the Mason's strongholds. With the Mason it is never forgotten; in the family it may be, and indeed, often is; in the church it is lost with one who has in his honest convictions changed his creed, but among Masons, wherever found, whether in the frozen North, the burning South, on the fertile plain or the desert, be he orthodox or heterodox, Calvanist or Armenian, be he Jew or Gentile, or whatever he may be, so he believes in the Supreme Being, God, Jehovah, the name 'brother' is as sacred as life, a rallying cry which brings relief while there is life, and closes the eyes of the stranger and friend in death, and brings the tear of sympathy over a loved one lost. For this we cling to this mystic temple and gather around the universal altar, there to learn the lessons which, heeded among us, bring so great blessings, so great love, so great power for good. The infidel may scoff, the unbeliever scorn, the renegade denounce, yet will we strive to emulate thy noble teachings, and bound by the ties of brotherly love and affection, continue on until the last setting sun when it declines beyond the western horizon, shall shed its golden rays upon the unshaken dome of Freemasonry."

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WHAT BETTER THEME THAN MASONRY?

A Masonic Song.

BY BROTHER JAMES STEVENS.

What better theme can claim our lays,
And lend its aid to Harmony;
What noble art sheds brighter rays
Than glorious Freemasonry?
What other virtues can compare
With those 'tween "compasses and square?"
For Faith and Hope and Charity,
Brotherly Love and Unity,
With Order, Peace and Harmony,
Are found in true Freemasonry.

When first to us the light is shown
That governs true morality,
Others' distress we make our own
In natural equality.
Our steps are then taught to ascend
The ladder staves that upward tend—
Faith, first upon the muster-roll,
Hope, the sheet-anchor of the soul,
And Charity, that crowns the whole,
Foundation of Freemasonry.

When Craftsmen's labors we attend
We're taught the hidden mystery,
By science led to comprehend
The scope of nature's history;
From nature's up to nature's God
Our minds are raised above the sod,
And Wisdom comes to shield from harm,
Strength our hurtful passions to disarm,
Whilst Beauty lends a crowning charm
To all our works in Masonry.

And next, as Master Masons, we
Share the sublimest mystery,
And prove how potent then can be

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Fortitude and Fidelity;
The terrors of the darkest hour
Are lessened by the Mystic Power,
And Virtue's portals opens wide,
Our steps to Honor's fane to guide,
Whilst Mercy pleads upon our side
To Him who rules Freemasonry.

And when, our glorious labors o'er,
We meet our brief hilarity.
Amidst our joys, our Brethren poor
Remembered are in charity;
Each thankful heart expands to bless;
Each willing hand relief will press;
With Temperance, God's gifts we share;
Prudence extends her watchful care,
And Justice, symboled by the Square,
Perfects our works in Masonry.

—*London Freemason.*

MASONIC JURISPRUDENCE.

"Is it necessary that a Tiler of a Lodge be a contributing member of some Lodge, in order to act in that capacity?"

We answer, yes. Our reasons are, that all the rules and laws regulating the working power of the Institution implies that the officers of a Lodge must be real members of the same.

If a non-affiliated Mason should take the gavel, there would be no power or authority in that institution. There must be membership in order to have wisdom, strength and beauty. Every intelligent Mason would say at once that affiliations is one of the regulations of Masonry, empowering one to act as an officer. It is reported that the Grand Lodge of New York once elected a non-affiliated Mason as Grand Master. This only establishes the fact that Grand Lodges are fallible, whose doings need to be amended as often as other bodies.

Some member of the Grand Lodge, who may think that he knows everything, makes a move; and before the members can collect their thoughts the resolution is passed; and quite frequently, after some one skillful in Masonic lore detects it, the Grand Lodge will wisely expunge the bantling from the records.

We have heard some ludicrous ideas uttered by those high in power, about what is Masonic Law. We were once told by a P. G.

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M. that we had no right to criticise the acts of a Grand Lodge. If so, we would advise that we come under Papal power at once.

"If a brother should propose and take in the petition of a person, can he withdraw it before the candidate is balloted for?"

No. The decisions in this State are all against it. After a petition is received and referred in a New York Lodge there is no escape from the ballot. How it is in Pennsylvania we do not know, and will thank some one of our many readers in that State to post us in the matter.

The question of "Work and Lectures" in New York is much discussed. In Woodruff's "Code" we find the following in relation to the subject which covers the whole ground:

That section 110 (of the Constitutions, in relation to work and lectures,) is imperative and binding on all Lodges and Masons in this jurisdiction, and that hence any Master of a Lodge or other Mason entering into a combination (secret or otherwise) for the purpose of teaching and disseminating any other system of work than that approved by the Grand Lodge, and taught by the Grand Lecturer and his assistants, is guilty of violating his covenant, and subject to discipline. Pages 21 and 176, 1861.

It is not proper for a Lodge to hold meetings for the purpose of instructing the brethren in the standard work and lectures by others than its own officers and members, unless the person so giving instruction is the Grand Lecturer, or a brother authorized by him therefor. Pages 35 and 206, 1862.

It is not proper for any person to impart the work and lectures without being "duly authorized," unless it is a "competent brother," invited by a Master or one of the Wardens to officiate, "for the time being, while engaged in the regular labors of the Lodge." Pages 35 and 107, 1862.

Every Lodge must adopt and practice the work and lectures imparted by the Grand Lecturer or Assistant Grand Lecturer, and no other; and any Lodge practicing any other system of work their charter will be arrested if they do not desist therefrom, after a prudent yet respectful admonition of the consequences to ensue therefrom. Pages 35 and 206, 1864.

That the authority to impart the standard work and lectures to a subordinate Lodge, alluded to in 110 of the Constitution, may be conferred by the Grand Master or Grand Lecturer, but must not be given to personal hailing from other jurisdictions, or to impart other than the work and lectures approved by this Grand Lodge. Pages 26 and 164, 1864.

That it is the duty of Lodges to adopt and practice the standard work and lectures of this Grand Lodge, and a refusal so to do subjects them to discipline; and while the Grand Master may not deem it advisable to take official cognizance of mere remissness in

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this regard, where a Lodge, already proficient in the standard work, substitutes another system, these can be no excuse for such defiance of Grand Lodge authority, and it will not be disregarded. Pages 26 and 164, 1864.

General Regulations—No application for a warrant shall be entertained by this Grand Lodge unless the same shall be accompanied by the certificate of the Grand Lecturer or his Assistant that the several officers named in such application are in the possession of the work and lectures adopted by this Grand Lodge, and are competent to practice and impart the same. Page 73, 1865.

A DECISION.—In a Lodge in Pennsylvania, three candidates for initiation were blackballed. Charges were preferred against A. B. for doing this maliciously, which were referred to a committee of the Lodge. The case was fully heard. The committee reported that Bro. A. B., having been proved guilty of blackballing the candidates, of whom he had no knowledge, and failed to make a satisfactory statement to the Lodge, be expelled, and he was expelled. A committee of the Grand Lodge thus reports:

"After a careful revision of the testimony upon which the report of the committee and the action of the Lodge was based, your committee are of the opinion that it does not make a case of expulsion. So great a punishment should only be sustained in such a case where the proof is clear, and the fact of the malicious use of the ballot is put beyond all doubt—proof not the result of a watch upon the act of a brother in voting, or efforts to extract from him admissions or explanations in regard to such act, when it was clearly wrong to call for anything of the kind. Such is not the case here; and this is believed to be the first instance of the expulsion of a brother for blackballing an applicant in the history of this Grand Lodge. May it be the last.

"Once indorse such inquisitorial proceeding, and give it hope of profiting by its prying propensities, and the ballot is forever gone. No brother can be free or secure in its exercise. True, great abuses may be practiced by the corrupt and unworthy, for the Order is not without them; but such abuses are incidents more or less the exercise of such a power; better endure them, however, than to seek to weaken or strike down which has never been regarded as a vital principle of Masonic law and life." The expulsion was set aside.

MISSISSIPPI.

Have Non-Affiliated Masons Rights?—The committee on Masonic Law put forth the following argument on this vexed question: "The subject of affiliation and the status of non-affiliated Masons was also referred to our Committee, and has been considered. An elaborate discussion of this subject cannot be embraced in this report, but the ground on which our decision is based will be set

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forth as briefly as possible. Before the present system of Subordinate Lodges was adopted, there was no such thing as Lodge membership; therefore it has no claims to antiquity. At its adoption each particular organization was of a local character. It was a VOLUNTARY association of Masons for special purposes, and the laws and regulations enacted for their government were only binding on the individual entering into the compact so long as they remained members thereof, and did not, nor could they in any manner, affect or interfere with the rights and privileges of a general character which each Mason enjoyed before he united in such voluntary association to form a particular Lodge. These were not surrendered to any Lodge, nor circumscribed to the term of membership or Lodge jurisdiction; they were inherent and remain unimpaired. While by entering into the compact, their duties and responsibilities being increased, they at the same time acquired additional rights peculiar to their organization. A Mason, by his initiation, acquires certain general privileges, subject to the conditions of the established Immemorial Usages, Regulations and Constitutions of the Craft. Of these he cannot be divested, except for immoral conduct or violation of his general obligations and duties as a member of the Fraternity. He is under no constraint to connect himself with any particular Lodge. The Constitutions do not make it obligatory on him. It is and must be a free and voluntary offering on his part. He enjoys all of the general benefits of Masonry without it; but, if he chooses to affiliate himself, he becomes, thereby, entitled to certain special privileges, and subjects himself to certain special regulations. Those are the conditions of his Lodge membership, not the terms on which he holds his connection with the Fraternity. The act of affiliation is a voluntary contract in which the individual and the Lodge are the parties. If he fails to discharge the duties required of him by the contract, the Lodge may dissolve the connection between them by discharging or excluding him, or declaring his membership forfeited. Or if the member desires to dissolve the connection by withdrawing his membership, he has the right to do so, and there is nothing in the ancient charges to prevent him.

"When his connection is dissolved, he stands as he did before, as a Mason, on the broad platform of the Order, and not as a member of any particular Lodge. A careful and full investigation of the subject will convince the most skeptical of the justness of our decision. That affiliation is and must be a free and voluntary act and not to be coerced, and the right of dimitting is the inalienble privilege of every member in good standing."

MASONIC JURISPRUDENCE—LOUISIANA.

The following decisions, made by Grand Master S. M. Todd, are worthy of a careful reading, and valuable for reference:

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"1. A summons from a Lodge must be obeyed personally.

"A written response may be received in answer when the brother summoned is unable to obey the summons in person, giving the reasons why he is unable to attend at the time and place designated in the summons. A verbal explanation or excuse given by another brother cannot be deemed sufficient if a brother summoned is able to attend in person or to write his excuse. The W. M. must decide as to the sufficiency given either in writing or through a brother.

"Every Mason knows or should know that he is solemnly bound to answer and obey every legal summons emanating from a regular Masonic Lodge. A summons should not be issued requiring the attendance of members unless it be in the case of a trial, or for the consideration of matters of great importance to the Lodge, or, it may be, in cases where the standing of the brother summoned is involved; but, when issued, the summons must be implicitly obeyed under penalty of Masonic discipline. This law of Masonry is too plain and clear to admit of dispute or argument.

* * * * * * * * *

"After a candidate has been duly elected to receive the degrees he can be stopped by the objection of a member of the Lodge, made either in open Lodge or privately to the W. M., and no reason for such objection need be given."

FROM THE NEW YORK DESPATCH.

Limerick.—"Is the daughter of a Mason, who at his death, was a member in good standing, entitled to Masonic relief, she having been left a widow, and entirely dependent on her father prior to his death?

"ANSWER.—Her claim to Masonic relief as the daughter of a Mason ceased when she became of age, and doubly so when she got married, unless her late husband were a Mason, in which case she would claim as his widow, and not as her father's daughter. The line must be drawn somewhere, and is drawn as above, otherwise we should be held responsible for a brother's descendants to the latest generation."

CRYPTIC MASONRY.—The Masonry that is embraced in the royal and select degrees is called "Cryptic Masonry," from the Greek word *crypte*, which means a concealed place or subterranean vault. The caves or cells underground, in which the primitive Christians worshiped, and the vaults beneath our modern churches, are called crypts. The existence of crypts under the Temple of Solomon is testified to by the earliest as well as by the most recent topographers at Jerusalem.

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A BEAUTIFUL SENTIMENT.

"Eloquent are the pale, still lips of the dead! With a pathos and expressiveness that no living lip can equal; though they may have been sanctified and made prophetic by coals from the holy altar laid upon them by angels. The lips of marble preach to us sermons that cannot be translated into words; how they tell us of the vanity and emptiness of all the ambitions, hatreds, jealousies, disputes and rivalries, the struggles for wealth, and place, and power, for rank and reputation, of the sons of men. How indifferent now to praise or censure, to eulogy or blame.

To one of us they say, you toil to amass wealth to be at some future day enjoyed; you insist sternly on their dues, and perhaps exact the hard advantages you have gained, and pass with averted head the starving beggar, and close your eyes against the appeals of public and private charity.

"Cold, sefish, unsympathizing, you deem it sufficient for you to see to the interests of yourself, and let the wants of the individual and of the public see to themselves, or perhaps you deny yourself the necessary hours for sleep and take no rest; you cannot spare time to enjoy the thousand pleasures which a good God has placed within your reach.

"For you the sunshine and the flowers, green leaves and azure arch of heaven, the stars that glitter there in the wondrous beauty of their eternal calm, and silence and all else that makes nature beautiful, have no charms.

"Genial intercourse of friends and the true sympathies of home are hardly felt, and when you have amassed wealth and begin to enter upon its enjoyments, as you suppose, death will lay its icy fingers our on your heart and still its beatings forever.

"What then? Of all your lands, your body shall be content with a little corner, and of all your wealth you shall have so much only as will purchase a coffin and shroud and pay for the retinue that pays court to your wealth.

"And the residue will go where? Perhaps to your children or to strangers, to be squandered you know not how, and in a few short years your name will be forgotten, perhaps even cease to be mentioned.

"This man builds and plants, but death comes and others reap the fruit of his toil and care.

"That man piles books on books, and looks for the time when he shall retire from business to enjoy the rich stores of knowledge therein.

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"But the years with their noiseless feet glide on, the silver threads gleam in the hair, and when that day comes, if ever, death has kept equal pace with the years, and stands amid his books to welcome him; he proves more mortal than they, and the thoughts that were embalmed therein before his birth survive his funeral."

Such are the lessons taught by the services of this evening, and forcibly are they impressed upon my mind by the sad realities that I have witnessed in my short life. The truths taught are applicable to many of our Order who have passed away in the last few years, and will apply to mankind generally. We should never wait till we can make no further use of wealth before we distribute it for the care of the orphan or the destitute.

DUTIES OF A MASON.

To learn to attain knowledge, to be wise, is a necessity of every truly noble soul; to teach, to communicate that knowledge; to share that wisdom with others, and not churlishly lock it up, and, as it were, to place a sentinel at the door to drive away the needy, is the impulse of a noble nature, and the worthiest work of man. There was a little city, said the preacher, the son of David, and a few men were within it, and there came a great king against it, and besieged it and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city, yet no one remembered that same poor man. Then, said I, wisdom is better than strength. Nevertheless the poor man's wisdom is despised and his words are not heard.

If it should chance to any brother to do mankind a service and be rewarded with indifference and forgetfulness only, still be not discouraged, but remember the further advice of the wise king: "In the morning sow the seed and in the evening withhold not thy hand, for thou knowest not which shall prosper, this or that, or whether both shall be alike good." Brethren, sow the seed whoever may reap. Learn, that you may be enabled to do good, and do so because it is right, finding in the act itself ample reward and recompense.

MASONRY unequivocally teaches in all its varied and beautifully dramatic grades, not only that the Holy Scriptures are the *first great light* of the institution, but that they are the very ladder of Divine truth, along whose glowing rounds pass to and fro the angels of God, who are His unseen but potent minister to fallen humanity.

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LOVED TO DEATH.

A NEW YEAR'S TEMPERANCE STORY.

BY MRS BUNTLINE.

"Charles, will you do me a great favor?"

It was Irene Grey who thus addressed her only brother, a fine, manly-looking young man, whose dress and carriage told his position to be that of a gentleman, in the common acceptation of the term.

It was the day before the New Year holiday of 1870.

"Yes, dear sister, if in my power. You know it is ever a joy to me to add to your pleasures when I can. What is it now? Do you wish me as an escort to the theater or a ball?"

"No, dear brother, it is this. Do not make any New Year's calls to-morrow."

"Heavens, Irene! You astonish me. What possible harm is there in this dear old custom of visiting one's lady friends, and wishing them a happy New Year?"

"Charles, do you remember in what condition you came, or rather how you were brought home last New Year's Day, and the long, terrible sickness which followed?"

"No, sister; nor the tender care which most likely saved my life, for you were the watcher by my side. But, sweet one, I signed the pledge at your request as soon as I got well. I have kept it ever since, for I feel as you feel, that my character and my very life both depend on my total abstinence from alcoholic drink."

Yes, Charles, you signed, and so far with God's help have kept the pledge. But to-morrow will be a day of terrible temptation. Wine and hot punches will DISGRACE many a table where you would visit; fair lips would tempt you to taste, and——

"Stop one moment, dear Rene—do you think any LADY will ask me to break my pledged work?"

"Charles—you will find, even as I have found, among our acquaintaices, those who will laugh at what they term the folly of abstinence, the fanaticism of temperance. You will be pressed to take but ONE glass here, or one there, and then, alas, you know as well as I, that appetite excited by a single drop will become again the TYRANT, and you are lost!"

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"Nonsense, darling sister! I am firm! I will make my usual calls, and show them all that I am and will be a MAN!"

"Charles—I tremble for the result. At least promise me not to go to the house of Mr. William Tinshop!"

"Why sister—of all places NOT to neglect that is THE one. I don't think much of old Tinshop, for he is a whisky-bloat; but I love Flora and she loves me. We are as good as engaged now, and were I not to call on HER, it would seem like a cruel insult!"

This was in a low tone, for Mr. Tinshop at this time was busy at the table.

"Ah, Charles, you know as well as I, that the tables there will contain the deadly temptation, and that her father will laugh at your scruples, and that she, his pet and his heiress, will have to coincide in his views."

"Yet, for all that, my sister, I will stick to my pledge, for in keeping it I know exists all my safety. If I break it, honor, character, all that make life worth possessing, will go. Do not fear for me. I love you, and I will not swerve from the path you opened out to me when I lay upon my sick bed."

She said no more. She saw that argument was useless; she could but pray to her Heavenly Father to save the brother of her love from a drunkard's death.

"Ah, here comes a welcome visitor, Floe!" cried Mr. Tinshop, when Charles Grey entered his parlors early on that New Year's Day. "Mr. Grey, I am glad to see you."

"Charles, you are VERY welcome!" was the warm, tender greeting of Flora, as she clasped his extended hand in both of hers.

"Dear Flora, I came to wish you a happy New Year, and I never saw you look so lovely as now! Oh, how beautiful you are!"

He came to them a moment after, with a silver salver in his hand. On it three glasses of sparkling wine stood but too visible.

"Here is a hundred New Years as bright as this!" cried Mr. Tinshop, as Flora took up one glass, and he another.

"Hardly can we expect a hundred, but I will say MANY," said Flora with a smile.

"Why, Charley, what is the matter? You do not touch your glass," said Mr. Tinshop. "You are not sick?"

"No. sir, but I signed the pledge about eleven months ago and I have kept it ever since."

Pshaw, I did not dream that you were such a spoony. I believed you to be a young man of spirit and of manly independence. As such I have rejoiced to see an apparent attachment springing up between you and Flora. But if you are one who can sign away your own rights and privileges and join in a fanatical

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crusade against the luxuries of life, I hope you will forget each other as soon as you can."

This was spoken in a tone and with an expression which brought from Flora a tearful look and word of remonstrance.

"Oh, papa, do not ask me to forget HIM. He loves me."

"Not enough to even drink your health on a day like this, when all the world is rejoicing."

"Yes, yes he does," and now, Flora, with a look of unspeakable tenderness, whispered:

"Dear Charlie, humor him. He is so set. Just one glass for MY LOVE. You know that you are more than life to me."

"YOUR love, Flora? Oh, I would die for you."

And the young man, gazing into her eyes, hesitated no longer.

He raised the glass, he pledged her health, he wished her happiness.

"Ah, that is courage," cried Mr. Tinshop. "I thought your manhood had not perished. Now, you suit me. I can't endure these milksops who call themselves temperance men. Take another glass, Charlie, and the color will come to your cheeks and fire to your eye. Fill our glasses once more, Floe, while we are in the humor"

"Oh, Charlie—how kind it was in you!" she said, as with his second glass emptied, she stood by his side, while her father went to attend to the brewing of some punch.

"It was for your LOVE!" he murmured. "And since you rejoice I do not regret it. Will you excuse me now? I shall make but a few calls, and then go home."

"Do not go home, but return here to spend the evening!"

"I will, if you desire it, Dear Flora!"

He was gone, and Flora now had her hands full in receiving new visitors.

"Papa, what has become of Charley Grey? He has not been here since New Year's morning, and he promised to come back that same evening!"

It was Flora Tinshop who asked this question, and it was the second week in January when she asked it.

"I heard to-day that he was very sick—dangerously ill!" said her father, unguardedly, for he did not know how deeply his daughter loved.

"DANGEROUS?" she screamed. "Dangerous, and I not near him. Oh, father, dear father, take me to his house instantly. I shall die—I shall die, too, if he dies."

Raving wildly, Flora hurried to dress for the street, and taking no denial, she forced her father to escort her to the residence of the widow Grey.

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Trembling from head to foot, father and daughter stood upon the doorsteps, when they rung the bell at that door, for the hand that rung the bell touched the crape which denoted death within.

The door was opened by Irene Grey. Her face was white with grief till she saw who was there, then a flush came upon it.

She did not speak, but she opened the door for them to enter, and she pointed to the parlor.

They went in, father and daughter, and the next instant, with a wild, soul-harrowing shriek, Flora bent over the coffin which held all that was left of Charles Grey.

The day before he had died of delirum tremens.

Shriek after shriek broke from the lips of Flora, as the full conviction came to her heart, and she cried out in the agony of her soul:

"He loved me! He loved me!"

"Yes—to HIS DEATH!" said his sister sternly.

Then turning to Mr. Tinshop, she said in a low, solemn tone:

"MURDERER! Behold your victim! You made him break his pledge, and there he lies! A widow's curse is on your head! His mother is on her death-bed, heart-broken. I soon to be an orphan, and now brotherless, through YOU, add my curse to hers. Take your child and go!"

William Tinshop could not take his child alone from that room. She was a raving maniac, and it took strong men to tear her from the coffin of the loved and lost.

She now raves in an asylum for the insane, and her cries are curses, CURSES all the time upon the fell spirit of RUM.

ALUMINUM.

The comparatively new metal, aluminum, and its alloys, which have lately attracted considerable attention, and awakened some curiosity, seem to afford a promising field for the investigations and experiments of scientific men and inventors. It is singular that since its discovery, as a metallic oxide existing in aluminous earths, no cheap or rapid method of extracting it has been discovered. All clays contain it, some in a less pure state than others, but all in large proportions; in fact, it forms the basis of clay. It might be supposed that chemical science, aided by mechanical ingenuity, might, before this, have found a means of producing this metal in unlimited quantities, and at a low cost. The process, however, of its extraction is somewhat complicated and quite expensive. Its cost, at present, confines its use to small articles

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and the purposes of ornamentation. Some of its alloys make it a substitute for silver and gold, to the former of which it is superior in several respects. It is not affected by air containing sulphur; pure, it is whiter than silver, and is capable of as high a polish; it is very ductile and malleable, and its tenacity is wonderful. But, perhaps its most remarkable quality is its elasticity. When wrought by the hammer rollers, or in any other manner, and fashioned into a hollow vessel, it will withstand violent blows which would permanently indent other metals. Cryolite, a species of clay, found abundantly in Greenland and also in the Ural, is preferred as a material for the extraction of aluminum. It is a compound of sodium, fluorine, and aluminum. In its color it is snow white. It is not unjustly called a native fluoride of alumnium, and contains thirteen per cent. of metallic aluminum. Fluarspar is frequently employed in combination with cryolite, for the purposes of reduction, because of its value as a flux. The emerald, the topaz, and ome other valuable stones, contain a large per centage of aluminum or aluminous oxide, and the metal, aluminum, has been extracted from the emerald, ruby, garnet, topaz, and from corundum. Of course, such scientific experiments are costly, and cannot in themselves, be of immediate practical advantage; yet it would seem that so valuable a metal as aluminum, distributed (in the form of an oxide) more generally and plentifully over the globe than iron is, might be procured with no greater expenditure of labor, time, and money, than iron. The fact of its being presented only in the form of an oxide need not mitigate against its reduction from its matrix in a metallic form. Some of the best iron—that cheapest, but most valuable of metal—is produced from it. To be sure, we cannot apply the same crude means to the reduction of aluminum from its base, mother clay, that we can use in the reduction of iron; and this is just where scientific knowledge and practical talent is needed. We want the metal; the exigencies of the times demand its general use. It will readily combine with other metals, as copper, iron, gold, etc., and with them forms very valuable alloy. With iron three parts, and aluminum one part, the composition will not oxodize when exposed to moisture; with copper ninety, and aluminum ten, a beautiful metal is produced, harder than the best bronze, whiter than copper, and capable of being wrought under the hammer. One part of aluminum to one hundred parts of gold, gives a fine greenish gold color, more agreeable to the eye than that of gold, and much harder. Some of these qualities seem to recommend this metal or its alloys as a material for minting, and others stamp it as of vast value in the arts. What we now need is its production in sufficient quantities, and cheap enough to be employed in the arts.—*Scientific American.*

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For The Mystic Star.

IN MEMORIAM.

BY MABEL ST. CLAIR.

Where the white spray creeps to kiss
Olden rocks that girt the sea;
Where the sunset arrows drift,
Shimmering through some tropic tree;
Where the haze of drifting clouds
Melts to gold and crimson light;
Where a bird's wing on the grass,
Shadowed, points us to its flight.

Waxen lily cups that hold
Dewdrops in each heart of snow;
Echoing of far-off bells
Through the valley, hushed and low;
Murmuring of drowsy bees,
Where the honeyed creeper clings;
Bluebirds mating 'mong the trees,
Blessed prophecies of spring.

All that full of joy or grace,
'Twixt the green earth and the sky,
'Mind me of the that vanished face
And HER immortality.
O, my darling, when the night
Seems so long and dark and wild;
When I'm heartsick of the world,
Are you near, then, dear child?

Sweet, your kiss could stay the tears
In the years of long ago;
There came answers to your prayers,
Nearer, sweet, I need them now!
If my life is noted there;
If you love me as of yore,
Darling, let your kiss and prayer
Ope' to-night the prison door.

Let me see beyond the gate,
Which your white hand backward swings,
It will give me strength to wait
Till my soul is fit for wings.

Muncie, Ind.

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For The Mystic Star.

THE CROSS, AN EMBLEM OF WORSHIP.

BY JANE M. JACKSON.

The true cross has never lost its power as an object of worship, since used as a symbol of religious faith, retained as a sacred emblem of many forms, in peace and war millions have bowed in adoration at its shrine. In some ages they erected temples in the form of the cross. Ancient Egyptians, centuries before the christian era, ornamented their sepulchers with a cross. We find this symbol in India, on the Nile, in temples of Assyria, at Cyprus, Malta, and Spain, throughout Central Ameri a and Mexico.

The cross existed in Asia and Europe years before the coming of Christ. Socrates speaks of the temple of Serapis, as having stones engraved in heiroglyphics, in form of the cross, the meaning was "eternal life." Statues of goddesses were represented holding the cross. When the holy rites were administered, the four signs were used—the crescent, the star, the trident and the cross. Ancient history avers that the rod of Moses, with which he performed his miracles, was in the shape of a cross. Pliny relates, that Appion told of a twig of a tree "Cynocephaeus," that had the power to raise the dead; and that by the power of this tree he called up the ghost of Homer, to inquire respecting his place of birth, that Moses also filled the hollow ball at the top of a rod with herbs, using it to smite the waters of the Nile, and subjected to his will by the power of these rods, men, beasts and rocks. It is said that he conversed with departed spirits, and by *waving* the rod rendered himself *invisible*. At the famous cave, the Cymmerian oracle, at the lake Avernus, necromancers, placed a cross at the head of the to mbs, and consulted the deceased warriors. From the idea of Arabian genie, the agency of a devil came into vogue, old women who kept cats, were accused of being in collusion with the fiend, when met in a secluded place by a traveler, he made a sign of the cross. Bread was consecrated by having a cross imprinted upon it. When a child was named, the sign was made upon the forehead, deemed a divine authority, that it belonged to God, and the sign could prevent the approach of evil spirits. The rod in the hands of Moses was waved in circles, from this rod the crosier of bishops, and the sceptres of kings, proved the irresistible might of him, under whose auspices it was employed. Catholics reverence the cross as the means by which Jesus atoned for their sins, bow before

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it and near it, not as an ornament, but a sacred relic, a protection from evil, their hope in dying. A cross held before the eye of a believer can soothe the pains of death, and by placing it upon their breasts, the priests walk, unharmed, among deadly foes, through the fiercest battle. The Gelones, a people of Scythia, painted the form of a cross upon their bodies when engaged in war, in hopes of victory. Many Indian mounds, on being opened, show the sign of the cross, cut in rude stone or clay, or sticks united in its form, and placed over the dead; all through ancient history, long before Christ, this sign was known and used, either as an object of worship or a token of woe. The mourner and the sick lamented, that their crosses were too heavy to be borne, others ornamented crosses with roses, made into garlands to hang upon it, on occasions of great joy; few ever referred to it as a stake of torture, where the wicked were crucified. Glittering diamonds, burnished gold, formed the cross for the female costume, and it has become a costly ornament. The embroidered cross, worn by the Templars, was of a patriarchal order. In a Catholic ceremonial, a priest has one cross carried before him; a cardinal, two; the Pope, three. It is thought that early Christians inscribed a cross upon the graves of the Druids, as an emblem of their faith, and to blot out idolatry from the rising generations. It is likely that the cross will ever be respected, by all nations, until time shall be no more.

THE MASONIC SYMBOLS.

THEIR USE AS A TRADE-MARK.

Interesting Patent Office Decision.

Upon an appeal from the decision of the examiner of trade-marks, Acting Commissioner Thacher has given the following highly interesting decision in a case involving the use of Masonic symbols as a trade-mark:

In the matter of the application of John F. Tolle for the registration of trade-marks:

APPEAL FROM THE PRIMARY EXAMINER.

Applicant is a manufacturer and vendor of flour, in the city of St. Louis, Mo. He has two establishments upon different streets, and he seeks to register as trade-marks to be used upon the barrels containing his flour the words "Cherry St. Mills" in one case, and "Market St. Mills" in the other, combined respectively with a

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well-known Masonic emblem, the square and compass. These combinations of words and symbols, it is strenuously maintained, embrace all the requisites, and come within none of the negative exceptions or limitations of the law defining a legal trade-mark.

Applying the comprehensive test laid down by the Commissioner in *ex parte* Dawes & Fanning, "Official Gazette." vol. i., p. 27, it is said that neither of the combinations claimed is the name of a person, firm, or corporation, or is calculated to deceive the public as to the true origin or character of the article to which it is applied, or is generic, or descriptive of quality; and, finally, it is asserted that each, when applied to the commodities for which it is adopted as a trade-mark, will distinguish them from others of the same class. The essence of these alleged trade-marks is the Masonic symbol, the square and compass. It has already been determined that the words alone do not possess the characteristics of a legal trade-mark, and, in order to make it appear that the addition of the square and compass do confer these characteristics, it is also insisted that this Masonic symbol is not used with its ordinary signification.

If this emblem were something other than precisely what it is, either less known, less significant, or fully and universally understood, all this might readily be admitted. But considering its peculiar character, and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing: whether comprehended by all or not, is not material to this issue. Considering the antiquity, the traditional origin, the profound secrecy, the magnitude and extent, the flourishing condition, and the permanent character of the Masonic organization, I seriously question whether its emblems are not to be regarded as its property, at least in such a sense that no person can monopolize them as trade-mark devices.

It is not proposed, however, to do more than raise the query without entering upon the discussion here. The ground for this decision lies in another direction, and to my mind is obscured by no cloud of doubt.

In view of the universality of Masonry, the mystic tie that binds all the nationalities in one common fraternity, and the unchangeable characteristics of emblems appealing with the same force to the brotherhood in all parts of the earth, it is impossible to divest these symbols, or at least this particular symbol, perhaps the best known of all, of its ordinary signification wherever displayed, either as an arbitrary character or otherwise. It will be universally understood or misunderstood as having a Masonic significance, and therefore as a trade-mark must constantly work deception. Nothing could be more mischievous than to create as a monopoly, and uphold by the power of law, anything so calculated

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as applied to purposes of trade, to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business.

There was a time when the cross and crescent, and the red and white roses of the houses of York and Lancaster, possessed as symbols such a significance, and occupied such a place in the public mind, in portions of the Old World, as would affect common affairs, and could not properly be disregarded under whatever circumstances they should appear. If they were now held in the same estimation in this country, who imagines that they could be divested of their general significance so that they could successfully be adopted to constitute trade-marks, or parts of trade-marks, and be displayed before the public in that capacity. The case of these Masonic symbols is in some respects different, to be sure, yet it is in important particular similar, and the same objections lie to their use in the manner proposed.

I am clearly of opinion, therefore, that the proposed combinations cannot properly subserve the ends of a trade-mark. Among Masons, with whom this token has a moral significance, its use in that capacity would, undoubtedly, be regarded as a base prostitution of it to mercenary purposes, while with others its mystic force would often dissipate its virtues as a trade-mark, and, perhaps, in some instances place the article it appeared upon under a ban.

Thus if these trade-marks could be sanctioned, they would tend to defeat the fundamental object of the trade-mark law, which is an offshoot of the ancient "law merchant," and like that, designed to advance trade and manufacturers.

The decision of the examiner of trade-marks must be affirmed.

J. M. THACHER,
Acting Commissioner.

OCTOBER 8, 1872.

PROFANITY.

As profanity is a demoralizing habit, of which all classes, of all ages are addicted, and exists even with many Masons, we publish the following touching incident:

"An interesting incident is recorded in the life of Cæsar Malan, the eminent evangelical reformer of Geneva. He commenced his career as an instructor of youth, and though, from his childhood up, he had been of a singular thoughtful nature, and was, early in life, the subject of converting grace, the bad habit common among his countrymen, of using the Creator's name both lightly and frequently clung to his speech. Without knowing it, he used it in the school among his pupils, and, perhaps, might not have been aware of it, but the example was followed by the scholars. There the name of the great God coming thoughtlessly from their young lips,

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struck him painfully. He was about to reprove them, when conscience reproved him:

"'I do thus myself; how can I blame them?'

"He instantly resolved on an amendment. Calling the boys around him, he told them this way of speaking was wrong; and he made an agreement that they were to watch him, and he would watch them, so as to correct what he thought to be a sinful practice.

"He was very guarded for two reasons; he wished to avoid the sin, and, as a school-master, he wished not to give his pupils an opportunity of correcting him. At length, one day, when he was speaking with great admiration to the school, he used the words, "*Mon Dieu*" (My God.) Instantly all the scholars rose, and very respectfully remained standing. He inquired the cause, and the head boy replied by telling him of the name he had used. The good master stood still for a moment, confronting his boys, and, in a grave and sorrowful tone, then expressed his contrition for his fault: afterward, kneeling down among them—they kneeling also—he offered up a prayer that God would pardon the past, and give His grace that in the future His name might be honored among them, and his command obeyed.

"Doubtless that touching scene was never forgotten by those present; it never was by the master, for he must, long years after, have related it to the son who has written his life. Happy the man who has the humility openly to own his faults to those whom his example may have injured, and the wisdom to go to the strong for strength to overcome them. Reader, it is written: 'The Lord will not hold him guiltless who taketh his name in vain."

THE WESTERN COTTAGE ORGAN, manufactured by Tewksbury, Carpenter & Co., Mendota, Illinois. We refer with pleasure and pride to the business of this firm. They started some years ago in business at Mendota, determined to meet the demand that would be made upon them, embarking as they were in a new and important enterprise for the West. They have more than made a success of their undertaking. They now manufacture an Organ which is the product of much mechanical skill and high musical thought, as is witnessed by its numerous varieties and styles, and by the constant improvements taking place in its construction. The Western Cottage Organ is among the VERY BEST. Its tones are rich, full and truly organ-like. An instrument so beautiful, simple and perfect must commend itself to all who delight in a "concord of sweet sounds." The firm is composed of energetic and thorough business men who bear the confidence and good-will of all who have done business with them. They are destined to stand among the first in the land in their kind of business. See their advertisement.

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EDITORIAL.

BELIEF IN GOD A TEST OF ADMISSION INTO THE MYSTERIES OF FREEMASONRY.

BY M. W. ALFRED, A. M., M. D.

Chapter III.

Belief in God, is undoubted as widely extended as is the family of man. The correctness of this belief varies as the intelligence, culture, and mental constitution of each individual, embracing the whole scale of rational beings varies from the idist Emerson, to the calculating Herschel. As we have elsewhere said, Masonry does not question the nature of belief, nor the idea the applicant may entertain of the being and attributes of the essence he calls God.

The belief in God being universal, is not sectarian, and, therefore, Masonry unites in bonds of brotherly affection, men of every race and clime.

Amid the hurry and clamor we call life, it is well to pause for a moment this side the bourn, where eternity's wide sea forever heaves its bosom infinite, and ask, "what obligation a belief in God involves?" Do we truly trust in him? or do we only *declare* our faith? Can we look beyond the anxieties, and fogs, and clouds of time, over the river where all is bright, and all is peace, and where with spiritual visions, we shall ever behold Him? Our belief should at least impress us with reverence for His holy name. Oh, how unmasonic to profane that name!

Belief in God involves the duty of obedience to his will. This will lies spread out before us in the books of nature and of Revelation. He who sustains us, and in whom we live, is justly entitled to our veneration. And, as life is dear to us, so should the author of that life ever be held dearer than life, with all its pleasures and all its hopes. Perhaps some persons will write to us again that it is unmasonic to endeavor to save a brother from profanity as well as from idolatry. "Unfit to place in the columns of a Masonic

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magazine." Profound criticism! When any one will show us, candidly, that our arguments are illogical, and do not prove that God is a spiritual being—a spirit; then will we, with great self-abasement, *doff our helmet*. But when *strictures* upon the great truths we have published, and private letters addressed to us contain only personal abuse, we shall not reply. It is easier to aspense a writer than to answer his arguments.

In the last issue of the MYSTIC STAR we noticed a candid editorial, headed, "God is a Spirit." To anything of this kind we pay due deference. The discrepancy between this article and those we have written on this subject, seems to be owing to a misunderstanding between us on the *meaning* of terms. The writer says: "Some come directly to the conclusion that as God is a spirit, he must therefore be an *immaterial* being. * * * Now we would inquire how can immateriality produce an intelligent idea upon a material organism? * * * * God's existing as a spirit does not imply that he is an immaterial being. A spirit is material," etc. The quotations show that we have not learned the same English language.

Webster says: "MATERIAL: Consisting of matter, not spiritual." Perhaps Webster was mistaken.

"MATERIALIST: One who denies the existence of spiritual substances." "MATERIALITY: Material existence, corporeality, *not spirituality*."

When Patrick told his friends of the *iron* mile *stones* used in his country, he used the words in an unusual sense. Webster defines spirit thus:

"SPIRIT: An immaterial intelligent substance."

"SPIRITUALITY: Essence distinct from matter."

He defines God to be "the Eternal and Infinite Spirit." The editorial says, "A spirit is material." A spirit is matter! Then language means nothing, and words are not the signs of our ideas. "God's existing as a Spiritual Being does not imply that he is an immaterial being." If he is material, he is *matter*. If matter is endowed with thought, then there is no such substance as spirit in the universe.

Instead of saying in his caption, "God is a spirit," he should have said, God is *matter*. Matter means mind, and mind means matter! *Guineas* are *leaden* balls and silver dollars are composed of clay, the same as bricks. So far the *reductio ad absurdum*.

The reason we wrote the articles on the *spirituality* of the Divine Being was this: For many years past, we have known that thousands of persons, and some of them ministers, worship *matter*. They pray to matter. They seem to have no idea of a spiritual being, or *substance*, and that which is not matter has no existence, in their opinions. They attribute to God the attributes of *matter, figure*. Divisibility and inertia. The editorial we have cited, says

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God is matter. He is like a stone, or perhaps one of the brick with which they built the ancient tower of Babel. What reverence can a large accumulation of *matter*, like an huge iceberg inspire? If God is a *spirit*, he is *not matter*; if a guinea is gold, it is not lead. For me to worship a God composed of matter would be idolatry.

Why! Some of our best metaphysical writers, such as Mr. Locke, Dr. Ried, Dr. Brown and Mr. Stewart, have proposed that the deferential quality between man and brute is, that the former has some conception of a spiritual almighty power, while the latter has none, These men were not empyrics in education, but men of sound science.

[The foregoing remarks are designed to enlighten our dark and benighted understanding, as our Bro. ALFRED would have it, relative to *God* as a *spirit*. In the brief article he notices, we remarked, that the conflict of opinions exists in consequence of not having a correct idea of what another means. And it is quite frequently the case that we may attribute language to others, which is not used, and then go on, and either condemn our opponent, or build up our own system, and we may build upon a Babel foundation.

This, in part, is the misfortune of our friend, the doctor. He asserts that the article he claims to notice, says "God is matter. He is like a stone, or perhaps one of the bricks with which they built the ancient tower of Babel." Now, that article says nothing of the kind. And after carefully reading it over again, we cannot help thinking that our mistaken brother has been taking lessons at the school where those were educated who erected the tower he mentions.

We said, "God's existing as a spirit, does not imply that he is an immaterial being. A spirit is material, not a ponderable substance, nor of a gross nature or character." Not a stone or a brick. Imponderables are applied (so says Webster,) to heat, light, electricity and magnetism, regarded as subtle fluids, destitute of weight; imponderable." These imponderable and subtle fluids must be matter, but not capable of being weighed, or handled like stone and brick, and there may be other substances that are imponderable, for what we know.

It is much easier to call an idea "*idolatry*," ridiculous and absurd, than it is to prove it so by sound argument. Our brother contends for the immateriality of God, and of spirit. And to our mind, it means nonenity, non-existence, nothing. Still, as a Mason, it does not behoove me to call him an idol worshiper, or as denying a God. I could do it with much less labor of mind, than to prove it. The tolerating spirit of Masonry does not define what the exact qualities of the God in whom we all put our trust, shall be. It is im-

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plied in all the principles and symbolry of Masonry, that he possesses infinite wisdom, goodness, justice, mercy and power. Being a spirit, and a God of love, therefore, He requires that the creatures He has made, in his image, to be controlled and governed by the principle of love. Consequently, when we express our thoughts, we are not at liberty to misrepresent the theory of others, or mar the feelings of a brother.

We have no anxiety to disturb the conscientious views of any one, or to present our ideas merely to exhibit a difference of opinion. Neither do we claim perfection in anything; and we do not expect that what we publish, either from any of our correspondents, or from the editors, is in every sense essential to Masonry, or even is all Masonry. But this one thing we do most fondly cherish, the spirit of toleration, inculcated in Masonry, and we admire the cosmopolitan foundation upon which it stands. Having these ideas instilled into our mind, we give all brothers a hearing. It is the variety of thought, and the conflicting sentiments of the world, if spoken in true Masonic spirit, that will advance us into a greater glow of light. No one can improve by becoming hermetically sealed in the shell of bigotry, with the cement of self-righteousness. Much better to go to sea on the vessel of brotherly kindness, upon the broad ocean of *toleration*. So mote it be.

P. S. We ask pardon of Bro. Alfred, for this long delay of his article. It has been put aside by the printer, from time to time. Forgive us, and we will see to it, that the like occurs not again.

MASONIC.—We recently had the pleasure of examining a handsome set of Chapter paraphernalia, manufactured by A. S. Wadhams, 463 West Madison St. The robes were of velvet and silk, elegantly embroidered in the most approved style. The official aprons and collars were embroidered in raised bullion, new style, and kept in perfect harmony with the other portions of the set—mitre, crown, turban, veils, robes were all in keeping, and formed a *tout ensemble* rarely, if ever witnessed in the West. The price, $700, we consider exceedingly low for such a display of richness and beauty. We were informed that the goods were made to order for a new Chapter in Grand Haven, Mich., organized by a former resident of Chicago, Mr. W. J. Pickering. We compliment him on his good fortune.

[We take pleasure in calling attention to the above, clipped from the Chicago *Tribune*. Our friend and brother, A. S. Wadhams, is building up a fine trade, and is laboring to rise above his loss by the Chicago fire. Such words of encouragement must be cheering to one who has been so unfortunate, and we are happy to learn that he is receiving the liberal patronage of the Fraternity.]

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HOW SHOULD MASONS MEET?

When we leave the busy thoroughfares of life, and withdraw from the strifes of the world and unite together, we should come upon a level.

We can not take with us our titles of farm and worldly distinctions of honor. The principles of Masonry will not allow the king to come as a king, and the beggar as a beggar. But each must represent one of the immovable jewels of the Order—simply a level. Equality, no distinction, only he who can produce the most harmony.

HOW SHOULD THEY WALK?

When we commence our Masonic journey, the zig-zag course of our former life should be practiced no longer. Our leaning toward a principle is not tolerated by Masonry. We are required to walk morally upright and erect. The plumb is one of those jewels that emblematically represents an honest Mason, one who carries up the walls of his Masonic edifice exactly perpendicular. Each successive act, word and thought rests upon an upright deed preceding. This instrument becomes one of the immovable jewels in building the Temple of operative Masonry, and is represented by the honest and upright Mason. Therefore he should walk so as to represent the plumb.

HOW SHOULD MASONS SEPARATE?

As we are continually being reminded of the proper use of those precious jewels, when at work upon the temple, we are taught to part upon the square. Operative Masons try their work by this instrument. But the speculative craftsman uses it for a nobler object. He has learned from the workings of his own mind that there is a moral superstructure to be erected in this complicated existence, and that his acts should be adjusted by the square of virtue. Making this discovery the true Mason carefully considers his words and deeds. He tries to make right angles, not take the sharp turns of life, in which dishonesty becomes the motive action.

Seeing the square in its proper place in the Lodge, as one of the fixed jewels that never can be moved, for it must remain where we found it, we are reminded as we leave the hour of labor, that our separation with every worthy and honest craftsman, should be upon the square.

Our esteemed Bro. Comp. and Sir Knight Rev. J. O. M. Hewitt, Grand Chaplain of the Grand Lodge of Wisconsin, has moved from Waupun to Oak Park, Cook County, Illinois, to which place he desires all of his friends to address him. We hope that our readers will soon hear from him.

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"IS THE LODGE READY FOR THE QUESTION?"

In our journeyings among the craft it is quite frequently that this question is asked by the Worshipful Master. Not long since we heard this inquiry made upon the spreading of the ballot. The query arose in our mind, in what a ridiculous light would the Master be placed if the majority of the Lodge should declare in the negative, and thereby prevent the ballot from being spread. The Master asks the question, and the Lodge responds no.

Masonry teaches from beginning to end that the W. M. is the ruler and governor of his Lodge. He destroys the office when he puts that question. He is not anything but a chairman over the communications, and must abide by the majority. Suppose a candidate is to be balloted for, the question is asked by the Master: the majority wish to have him elected, but it may be known that all will not and can not conscientiously vote for him. They see that there is no show for him, and they vote that they are not ready. An opportunity is watched for, when they are sure that he can be brought in. It is done, and Masonry is disgraced by the act.

Again, not unfrequently is the "previous question" called for. This is likewise unmasonic. No master of a Lodge should ever make such a call. Some one might think that courtesy demands it. It is our opinion that Masonic courtesy does not require that the dignity of the office should be sacrificed for anything. It is the province of the W. M. to know when the vote should be taken and all debate close. The Master of the Lodge is the overseer and supreme workman. He lays out the work for the Craft on the trestle-board, and no one can judge for him how the work shall be done. Consequently he cannot transfer his power by asking the Lodge "if it is ready for the question," for by so doing he asks how his own designs must be done. The question implies that the Lodge runs the Lodge, not the Master.

When he was made Master he had no delegated power given him. It is true he is not to rule in an unmasonic or in an arbitrary manner. In all due deference to every brother's feelings, he may, and it is highly proper for him to ask if "any brother has anything more to offer." At the same time it is his duty to decide whether the remarks are appropriate, or when the debate shall end.

It is often the case that a large number of the members will call for the "question!" "question!" which should never take place in a Masonic Lodge. All these things are out of order, and serve to destroy the beauty, strength and wisdom of Masonry that should ever exist in every Masonic body.

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THE POOR OF THE WORLD MOURN.

HON. HORACE GREELEY has filled a noble mission on earth. He exemplified while living, and left on record at his departure, a life portraying the "noblest work of God"—an honest man! He was true to the principle of right, true to humanity, true to his country, true to virtue, and true to his God! As we have been informed, he was not a member of our Fraternity, neither have we ever learned what his views were of Masonry. This matters not; he has left a pure, honest record, that every Mason on earth may recommend to his son, and every young man of our land may take as a pattern.

The poor and outcast ever had in him a warm-hearted advocate. Every reform, touching the welfare of the poor, he promulgated. His powerful mind could grasp and solve problems far in advance of the popular current of thought. Every man who has or ever does settle upon the nation's domain, can thank Horace Greeley for the Homestead Act. Every foreigner who has taken the oath of allegiance to our Government, may thank him as the author of a law protecting him as an American citizen, should he visit his native land.

The noble system of education, made free to all, ever had a strong supporter in him. The laborers of all classes could always look to him and find a true friend.

He may have had faults, but they are so deeply shaded by his noble life that they can scarcely be discovered. We would that all such men were members of our Institution. We would that every Mason was as true to the principles of right and "every moral virtue" as he was. His temperate habits of life can be held up as an example to all. Although he was not a Mason, yet he was a friend to that freedom and liberty that every Mason enjoys in this country. He believed in giving all sects and parties the freedom that they wanted, to worship under their own vine and fig tree. A people, a society, or nation, living the principles that he promulgated, could not materially err.

His wise counsels are on record for future generations to study. Let all profit by all that he has said, and let that which redounds to good be treasured by the young men of our country. What a noble army of men we would have, if every boy would adopt his honest, virtuous, and pure habits of life.

"I am speaking," said a long-winded orator, "for the benefit of posterity." "Yes," said one of his auditors, "and if you keep on much longer your audience will be here."

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SMILES OF FRIENDSHIP.

What if the bright gems flash reflected light. And the sun, moon and stars all vie with each other to send their rays upon the sparkling diamond! All cannot compare with one single fire-flash of the eye, accompanied with a smile, sent up from the interior depths of the human soul.

The face that can not smile as free as the water flows from a gushing fountain, is like the germ of a seed in a shell, and destitute of power to burst it, take root and grow. Or a bud, frost-bitten that cannot blossom.

The smiles of the soul, electrotyped on the countenance, make the noon light of day; whereas if they are not, it is a dark night. Those pleasant smiles which flash upon the face, are the twilights that tell us that the soul is not darkened, or eclipsed with selfishness and indifference. But that morning is breaking in upon us. How cheerful, how happyfying and hopeful is that individual who has a smile for the child, the youth, and the aged.

We do not mean those hypocritical and selfish smiles forced out by a forty-horse power. Not such as come and turn even the atmosphere blue, because of its being forced out through a countenance so sour, cold and morose that all are chilled by the sight thereof.

CAUTION.—While on our trip in Wisconsin, at Fox Lake, we for the first time were informed of a Mrs. CHAPMAN, who was traveling up and down the country claiming to be the widow of a Mason. She predicated her claims upon her own absolute knowledge of Masonry. She had received the degrees, as she asserted, to brother's in the Blue Lodge, and some of the degrees in the Chapter. Without any further evidence, only her own declarations, every true Mason says she is a "base imposter," as far as Masonry is concerned. There are no beings on the face of this fair earth more ready to respond to all worthy calls, and especially to the widows and orphans, than Masons. But when a person brings their own evidence of an impostor, they are at once despised by the Fraternity. To all, we say, be on the watch, for we have the true and worthy to look after.

R. W. WM. S. COMBS, G. S. of Minnesota, will accept our thanks for a copy of the Proceedings of the Grand Lodge of his Jurisdiction. Among the members we discover the familiar name of Bro. A. C. Smith, formerly of Mt. Clemens, Mich., the publisher of the *Ancient Landmark*. We well remember the many sacred hours spent with him.

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THE WESTERN UNION RAILROAD.—Not long since, we had an occasion to take a trip over this road. We found it well managed. The traveling public that can be pleased, can not help but acknowledge that the management will compare favorably with any other road in the country. It starts from Racine, Wis., and passes through some of the finest farming country in the West. There are some of the best towns and cities on the route that can be found in Wisconsin, and Northern Illinois. The employes are gentlemen who try to please, and do their duty.

The road runs to Savanna, on the Mississippi river, crosses into Iowa, on to the *far West*. Then it runs down the river to Rock Island City, and on to St. Louis, Missouri. With close connections with other roads that cross it. We recommend it to everybody.

CARSON AND BARNARD'S MASONIC RECORD.—We have examined this work and most cheerfully recommend it to the members of the Craft. The designs are admirably drawn and present an emblematic history, executed in the best style of the art. It gives to the family the Masonic record of the one who fills it out. It combines in Masonic harmony many of the emblems of the Order, so that the finely executed picture furnishes a complete diploma to hand down to future generations. It is 20x26 inches, six colors, for $3 50, or plain $2 00. Bro. B. F. COLE is the General Agent for Michigan. Address B. F. COLE, Box 823, Lansing, Mich.

WE ARE UNDER BONDS to some one for a copy of the Proceedings of the Supreme Council of Sovereign Grand Inspectors General of the Thirty-third and last degree of Ancient and Accepted Scottish Rite, for the Northern Masonic Jurisdiction of the United States Grand East, at Boston, Mass. This report contains over 300 pages of interesting and very valuable matter pertaining to their branch of Masonry. We prize it highly, and hope to find room to make some extracts, which may be of interest to the readers of the STAR.

WE ARE UNDER OBLIGATIONS to Sir Knight Theodore S. Parvin, V. E. Grand Recorder, for a copy of the Grand Encampment of the United States, 1871. The work contains some 500 pages. Griggs, Watson & Day, Davenport, Iowa, are the printers. It is one of the most valuable books we have, and will be prized highly by all Sir Knights who desire to keep posted in regard to the history of the Order.

GRAND SEC. PARVIN, of Iowa, has our thanks for a copy of the "Proceedings of the Grand Lodge," for 1872. It makes a fine book and comes with a likeness of P. G. M. OLIVER COOK.

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